

Raden Basah declared sternly, "If none of you dare to come forth, then I shall disregard any prior agreement of yours!"

Shortly thereafter, a formidable enemy contingent arrived and was met on the battlefield by all the regents. The ensuing battle was exceedingly fierce. The regents from eastern Yogyakarta were overwhelmed, being severely pressed by the enemy forces. The regents were defeated in battle, and promptly informed Raden Basah that they could no longer hold their ground, due to the enemy's overwhelming numbers. Raden Basah was implored to sally forth, yet he steadfastly refused. He remained ensconced within the palace.

Thus, the enemy advanced further. The perimeter was encircled, and intense cannon fire erupted. The Javanese artillerymen, however, could not endure the barrage and fled. They abandoned their cannons. The infidels pressed forward, besieging the brick fortifications, but were unable to breach them. They were subjected to volleys of fire from within. Many infidels were struck down. For a considerable duration, courage was demonstrated. The infidels, having suffered numerous casualties, were deterred. Despite their losses, they advanced en masse. They had exhausted their weaponry, whereupon the infidels and apostates sought cover behind the brick walls, and set up scaling ladders. Nevertheless, the Muslim defenders continued their fierce resistance. As the infidels attempted to scale the fortifications, they were all impaled with spears from within the stronghold. Many had reached the ramparts. Those who gained access to the inner fortress were met with a hail of weapons, resulting in a heavy toll among the infidels. Some infidels and apostates also attempted to breach the gates. However, the reinforcements who arrived subsequently displayed extraordinary valor. Dolah Haji Ibrahim, Mas Panji Jayasumitra, and Panji Wanawijaya, along with their hundred brave soldiers, pressed the assault. The casualties among the infidels mounted relentlessly.

The southern gate was defended by Raden Tumenggung Wiryadirja. A hundred soldiers were stationed there, comprising men from Kranggal and Lendhah. Their commanders were the two Panjis, Mas Panji Surasantika and Raden Mas Panji Kancil. All the soldiers entered the courtyard. Tumenggung Panji Ranga led them. They circled within the palace grounds. Meanwhile, outside, the infidels continued to circle, maintaining their siege. All sought cover behind the brick walls. They engaged in battle for an entire day. The infidels were unable to gain entry. Each attempt to scale the walls resulted in death by spear. Their bodies formed a gruesome barrier.

As for the gunpowder stores, once all the cannons were ignited, their roar was akin to a collapsing mountain. By divine will, all within the courtyard were startled. Everyone assumed a wall had crumbled. All Muslim soldiers descended from their positions, allowing the infidels to ascend the ramparts. Amidst the dense gunpowder smoke, visibility became exceedingly poor. The Muslims were unaware that the infidels, having scaled the walls, had already permeated the entire courtyard. They then advanced, and the Muslim defenders became visible. Startled, they confronted one another. Muslim and infidel forces became intermingled. The battle raged furiously between the Muslims and the infidels. Combat was fought shield-to-shield within the palace. All the infidels had breached the palace confines. The Muslim defenders found themselves severely pressed by the enemy, while the main infidel cavalry, and General Pagen himself, remained outside with his cannons, awaiting strategic deployment. A great many Muslims engaged the infidels in combat. The bodies of Muslim and infidel combatants became intermingled.

By divine will, those Muslims who had not yet arrived sallied forth at dawn to charge the general's lines, supported by his cavalry. Raden Basah had been escorted out to Dolah Haji Ngisa's location. Indeed, Raden Basah was utterly exhausted, to the point of being unable to speak. General Pagen, it is recounted, was exceedingly pleased, presuming that the Muslim forces had been entirely annihilated, suffering a thousand casualties, for he observed bodies strewn across the field. Even if any survived, they must have fled in small numbers. Upon closer inspection, it was discovered that the majority of corpses belonged to infidels and apostates. General Pagen's spirits plummeted. The area of Palered had fallen under infidel control. This intelligence was conveyed to Kangjeng Sultan. Such was the account rendered by Dolah Haji Ngisa, who presented himself to report at Jeksa. Kangjeng Sultan remained silent for a long moment, motionless and unresponsive. Deeply stunned, he finally inquired, "Haji, where is Basah?" Syaikh Haji Ngisa replied gently, "Your servant Raden

Basah is currently unable to speak, owing to the shock he has endured. He is located at Selarong." Kangjeng Sultan then inquired about the battle. Haji Ngisa recounted, "Your servants—soldiers of the \*jajar\* rank—numbering one hundred and twenty. The commanders among Your servants who arrived to combat the infidels, Sinuhun, are Dolah Haji Ibrahim, Raden Tumenggung Wiryadirja, Mas Panji Jayasumitra, Raden Mas Panji Kancil, Mas Panji Wanawijaya, Mas Panji Surasantika, Tuan, also Mas Panji Trunadriya, and Panji Mukidinata. These were the only commanders among Your servants who engaged the infidels in battle." Kangjeng Sultan spoke softly, "Enough, return, Haji Ngisa. Look after all the soldiers who participated in this battle. And replace those who fell with their sons. If a son is still too young, replace him with his brother." Syaikh Haji Ngisa affirmed his capability. He then withdrew from the royal presence.

It is recounted that all the commanders were disheartened following Raden Basah's defeat at the battle of Palered. The regents from eastern Yogyakarta all presented themselves at Jeksa. They delivered grave news and requested to be led by Prince Nataparaja. This was the collective plea of the regents. An envoy was dispatched to summon Prince Nataparaja from Padakan. He arrived shortly thereafter before the King. His Majesty the King declared, "Nataparaja, you have been requested by the regents of eastern Yogyakarta. It is suspected that you have a conflict with Mangkunagara. I shall certainly provide you assistance with Jayanagara." The Prince offered his obeisance, "Very well, Your Majesty, I accept this duty. Yet, I shall uphold Your Majesty's royal blessing." Kangjeng Sultan responded, "If you feel capable, my kinsman, depart immediately." Prince Nataparaja then prostrated himself at the King's feet. He then withdrew from the royal presence. He departed from Jeksa accompanied by all the regents of eastern Yogyakarta. His journey was not detailed. Prince Nataparaja arrived on the eastern bank of the Praga River. Passing through Samen, he met Raden Jayanegara. The envoy then conveyed the King's command to Raden Jayanegara. Prince Nataparaja departed from Samen with his soldiers. Raden Jayanegara joined Nataparaja with his companions. Their journey led them to Jalasutra. They encamped there for approximately three days. They then ascended the formidable heights of Tanjungtirta. Prince Mangkunegara, accompanied by all the infidel forces. Prince Nataparaja consulted with his \*tumenggung\*. It was resolved to postpone confronting the innumerable enemy forces. Consequently, the troops were gathered, and they retreated to the western bank of the Praga River. Prince Mangkunegara advanced his encampment to Rajakusuma. His entire army arrayed itself on the eastern bank of the Praga River. All the commanders and what remained of the soldiers had largely evacuated. They had moved their families to safety. All those required for defense, having feigned submission, were rallied by Prince Nataparaja. They arrayed themselves on the western bank of the Praga River with all their commanders. Similarly, in northern Yogyakarta, commanders found themselves depleted of soldiers. By divine will, the soldiers' courage wavered. Many feigned surrender. Yet only Panji Rangga, and Ngabehi remained steadfast with their \*tumenggung\*. Fear gripped them due to the overwhelming numbers of infidel and apostate enemies. This intelligence was conveyed to Kangjeng Sultan, but only the two Basahs selected by Bulkiya, still held their ground in formation. Along with Prince Adisurya, their lines were positioned at Gamping. They fought fiercely day and night.

It is recounted that, General Pagen intensified his resistance in concert with the infidels and apostates. From Yogyakarta, forces had sallied forth towards Trerayem Baligo. Aid was swiftly dispatched. The battle intensified. The one confronting the enemy at Trerayem was Bulkiya, who, with chosen reinforcements, faced the infidels and apostates arrayed at Baligo. They fought continuously day and night. The ferocity of the battle was unwavering. Unexpectedly, a large contingent of infidels and apostates emerged from Gamping. Kangjeng Prince Adisurya was unable to withstand the assault, and the defense was divided with Bulkiya. They were overcome during the engagement. By divine will, the infidels and apostates crossed the Praga River. It is recounted that Kangjeng Sultan was informed that the entire enemy force had crossed the Praga. His uncle, Kangjeng Prince Ngabei, who had remained on the sidelines, surveyed his remaining troops. Only Kyai Maja, and all the \*ulama\*, Suryagama soldiers, and Suranata soldiers, and inner \*mantri\*, were left. Other minor \*jajar\* servants, having lost their courage, had all fled. Kangjeng Sultan faced approximately two hundred individuals in total. Kyai Maja was not to be compelled, though he was invited (should he choose to). Then news arrived that the enemy had already reached Pudhak. Kangjeng Sultan immediately mounted his horse, accompanied by all two hundred soldiers. Kyai

Maja, however, was not permitted to follow. Those who followed their departure numbered approximately two hundred soldiers. They arrived at Dhongdong village, while the infidels had reached Pudhak. As the infidels prepared to descend to the river, Kangjeng Sultan immediately ordered an advance upon the infidels, comprising the entire Suryagama contingent, Dolah Haji Baharuddin, and his company. The infidels promptly retreated, for night had already fallen. The infidels then encamped at Dhusun Pudahak. Kangjeng Sultan merely launched an attack with his soldiers, while still positioned between the rivers. They stood face-to-face. The infidel forces were vast, engaging in combat with the apostates of Yogyakarta. Troops from Pasisir and Mancanegara, under the command of General Pagen, while the apostates were led by Prince Murdaningrat, who served as commander alongside Prince Panular. The infidels and apostates revelled in their position, their shouts resounding loudly.

It is recounted that Kangjeng Sultan was lying beneath a tree, afflicted by illness. Kyai Maja earnestly implored him. He requested a surrender. Kangjeng Sultan refused. Gusti Imam Muhammad Ali Basah, upon hearing the news of Kangjeng Sultan's condition, was deeply concerned for Kangjeng Sultan's illness. He then returned, accompanied by two Dolahs. All other soldiers were left behind. Panji Rangga was also left behind. Their journey was hasty. Their travel was not recounted. They arrived, observing the formidable enemy forces, and prostrated themselves before Kangjeng Sultan. Kangjeng Sultan was urged to surrender, yet he remained resolute in his refusal. He insisted on fighting. So it is recounted. Kangjeng Prince Abdulrahman Ngabei arrived in the dead of night, and was summoned to speak. The Prince then walked before Kangjeng Sultan. His words were exceedingly polite. The King stated, "Uncle, where do you intend to relocate? If it is already morning, then never mind." Prince Abdulrahman replied gently, "Yes, indeed. If there is already a more reasoned proposal regarding the enemy's position. I myself am aware that our enemy is overwhelmingly numerous. While en route, I went out to observe carefully. All their soldiers are infidels; our royal retainers are few. In my humble opinion, fighting at dawn alone will not suffice. Although they are numerous, Sinuhun, if we are to confront them directly, there would be less cause for great concern. Your son Ali Basah is already before Your Majesty. The infidels at Baligo are prepared and will undoubtedly launch a rear attack. This is the cause for concern, although there are indeed those who possess the courage to engage in direct confrontation, and those chosen with companions, they lack a commander. Your son Ali Basah and his two Dolah followers are already here. Therefore, it is no longer feasible to engage in battle now. However, if commander Rangga Panji and royal retainer Bulkiya are permitted to fight here tomorrow morning as well." Kyai Ngusman appeared heartbroken. Kangjeng Sultan then yielded to his uncle's words. He spoke softly, "If that is the case, Uncle, it would be best for you to dispatch Bulkiya and his selected men. This area is already overrun by the infidels. It would be a pity for us to be trapped here. You are to inform everyone that I have departed towards the mountains. No one is to follow." Kangjeng Prince affirmed his compliance. He immediately sent an envoy. Kangjeng Sultan then departed from Jeksa with his soldiers. At midnight, he began his ascent towards the mountains. Kangjeng Sultan arrived at the Wunglon River. "Once I have departed, then in the morning, Kangjeng Sultan descended from the mountain." He encamped at the Sungga River. He summoned his two younger brothers, Pangeran Abdulrakim and Pangeran Sumanagara, along with their entire contingents. They awaited the arrival of Bulkiya. Selected individuals were dispatched and ordered to summon Basah Abdulatip and his company. They arrived shortly thereafter, all those who had been summoned. Prince Abdulrakim had already been mandated to prepare at Pundhak with his forces. The infidel apostates were at Jeksa. Their positions were shifted, with only infidel guards remaining at Dhongdhong. The enemy forces faced off against the troops at Pundhak. Kangjeng Sultan, it is recounted, departed from the Sungga River, and then encamped at Kamal.

It is narrated that Basah Pagelen, along with three others, lost their battle and sought refuge in Mataram. The infidel apostates prevailed and formed a solid "iron line" formation. Their leader, Prince Sumayuda, then conveyed this information to Kangjeng Sultan. Thus spoke Prince Ngabei, "Unless one Basah is chosen by Your Majesty—Abdulatip Ali Basah—that appears to be the most prudent course. For he is their commander." Ali Basah was granted the mandate, and thereupon he departed from Kamal with his soldiers to confront the "iron line" enemy alongside Basah Pagelen. Prince Nataparaja sought to engage the enemy on the eastern bank of the Praga River along with

the regents of eastern Yogyakarta. The regents of southern Yogyakarta were all prepared on the western bank of the Praga. Kangjeng Sultan, it is recounted, confronted the enemy at Jeksa accompanied by all the regents from northwestern Yogyakarta. They stood face-to-face. Thus, Kangjeng Sultan, sat in his encampment during the night. Unseen by any mortal, for all had succumbed to sleep. He meditated in silence, leaning against a pillar, for his heart was heavy with sorrow. It is recounted that a presence appeared, like a falling star, within his encampment. Seated before Kangjeng Sultan was a female figure, accompanied by two maidens. The maidens, akin to princesses themselves, possessed an indescribable countenance. The three beings radiated a harmonious presence. Kangjeng Sultan remained silent for a long moment, not uttering a greeting, captivated by the sight, and observing intently. When they appeared, their feet did not touch the earth. Kangjeng Sultan spoke kindly, "I beg to ask, who are you? I confess I do not recognize you." Kangjeng Ratu replied softly, "In times past, I and Your Majesty made a covenant that when the time was ripe, we would surely meet again." Kangjeng Sultan's memory stirred. He thought to himself, "This, then, is she who is known as Ratu Kidul. She appears so young." Kangjeng Sultan spoke gently, "I recall now." Kangjeng Ratu's voice remained soft, "If permitted, I would offer assistance to Your Majesty. However, I ask that you solemnly promise. When all the accursed infidels have perished, I beseech Your Majesty, before Allah, Lord of all worlds, to return home, and to live as a mortal man. As for all Your Majesty's soldiers, they are already present to participate in the battle. I shall undertake the annihilation of those cursed by God." Kangjeng Sultan replied softly, "I do not seek assistance from fellow creatures. In matters of faith, I rely solely on divine aid." Kangjeng Ratu then vanished.

It is recounted that all the accursed infidels who were positioned at Jeksa, prepared to engage in battle. General Pagen commanded all the apostates. Prince Murdaningrat and Prince Panular were their leaders. In the morning, they set forth for battle. The forces at Pundhak, comprising Prince Abdul Rahim and his entire contingent, as well as Prince Sumanegara, then engaged in battle. Their opponents outnumbered them by more than fivefold, forcing all the Muslim forces to retreat, unable to withstand the overwhelming odds. They then sent word to Kamal that they could no longer hold out, due to the vast numbers of infidels. Kangjeng Sultan then dispatched those commanded to lead the intense close-quarters combat, chosen with Bulkiya and all the regents from northern Yogyakarta. Kangjeng Sultan observed the approaching vanguard, perceiving the arrival of the enemy forces, which, when viewed, appeared like a moving mountain. The vast numbers of infidel apostates filled the field. Bearing the banner of Mangkuyuda, followed by cavalry, they halted and then charged. A valiant individual then engaged the cavalry, inflicting many casualties. Shortly thereafter, cavalry arrived at Kamal, where they were confronted by Bulkiya's soldiers, and those chosen to fight Kertanegara. Many cavalymen perished, all defeated by the infidel forces. Kangjeng Sultan thus spoke to his uncle, "Remain here at Panggung, and consult at Panggung with Syekh Muhammad Ngusman Ali Basah." The latter replied earnestly, "It is truly impossible to wage war in the mountains; I am already old, especially with the vast numbers of accursed infidels. It is destiny, it would be better to seek a flatter terrain." Kangjeng Sultan heeded Syekh Ngusman Ali Basah's words, yet concern still burdened Kangjeng Sultan's mind—the overall logistical difficulties. Kangjeng Sultan Abdul Rahman spoke softly, "If permitted, Mertalaya, with all his companions, a hundred Mandung soldiers, forty Suranata soldiers, and Tuan Samparwedi, as well as Cakranegara, it seems sufficient to protect all the soldiers and to escort Kangmas Panembahan." As a result of their deliberation, Raden Tumenggung Mertalaya was commanded by Tuan Sarif, and subsequently went to gather at Suranata. From Panggung to Kota Giri, Kangjeng Sultan, it is told, had already departed from Panggung. All the infidel apostates returned to Jeksa, their commander positioned at Pundhak. Prince Abdul Rahman Arya Ngabei said to the King, "If Your Majesty permits, it would be better to proceed eastward across that river. Remaining here is precarious, and too close to Kota Giri. If it proves difficult for the soldiers, it would be better to be further away. Although confronting war, it would be better to be east of the river." They deliberated together, and all agreed. Kangjeng Prince Abdul Rahman, and Kangjeng Sultan consented. Departing from Selamirah, they arrived on the eastern bank of the river, earnestly establishing their position there. The enemy then arrived, infidel apostates in overwhelming numbers, advancing in threes, but their presence was not challenged. They merely retreated to Breja. The King retreated, then followed from a distance. The King retreated further to Badhut, where the King witnessed a massive conflagration at Kota Giri. Kangjeng Sultan said to his uncle, Prince Arya Ngabei, "Uncle,

that has been set ablaze; it appears to be Kota Giri." His uncle, Prince Abdul Rahman, replied softly, "It appears you are correct. That is indeed Kota Giri." Kangjeng Sultan then spoke to his uncle, "If that is indeed Kota Giri, I, Uncle, wish to return to the west bank of the river. But your son weighs heavily on my mind; if he were to be captured by the infidels, I would be utterly distraught, Uncle." Prince Ngabei replied, "If such is the King's desire, it would indeed be better to proceed here and prepare for battle. But this is a divine trial; our entire force has been depleted. Many privately wish to return, so those who follow are presently at Badhut. However, the two Basahs, are formidable warriors—Bulkiya, the inner \*mantri\* and his chosen men, namely Suraya and Suryagama. However, only a few remain: Ki Maja and his companions, namely the \*ulama\*; a single Tumenggung from northern Yogyakarta, named Raden Mas Jaya Penawi, yet he no longer commands any soldiers. Only three of his companions remain." Kangjeng Sultan, in his heart, was prepared to sacrifice himself. General Pagen's forces were positioned in the cornfields and candlenut groves on Mount Kanigara. The infidel apostates advanced in groups of three, encircling all those at Badhut. Syekh Muhammad Ngusman Ali Basah spoke softly to Prince Ngabei, "If I may make a request, it would be better to find a more suitable location, a level ground here, for it is ill-advised to engage in battle on uneven terrain. All are prepared to fight for the sake of Allah, even in a confined space." All had deliberated. Kangjeng Sultan inquired, "Yes, Uncle, where is this level ground?" Prince Ngabei replied, "I am not yet familiar with this entire region. Raden Mas Tumenggung then arranged the troops, "If Your Majesty permits, it would be better at Kasuran, a flat and spacious location within the village." All had deliberated. Prince Ngabei spoke softly, "If such has been the consensus, it would be best to depart immediately. If we tarry until now, the enemy will reach us by morning. The infidel apostates have already arrived, their forces arrayed in threes." Kangjeng Sultan spoke softly, "Uncle, I shall depart later, tonight when the moon appears. I feel exceedingly drowsy now, and wish to rest for a short while." Kangjeng Sultan then went to his resting place, and slept until morning. Due to his profound drowsiness, no one dared to rouse him. All preparations had been made, and all merely awaited. Kyai Maja and Prince Ngabei exchanged glances, hesitant to act. Both wished to wake him but were timid. Kangjeng Sultan awoke with a start, perceiving that it was already morning. In great haste, Kangjeng Sultan then performed his prayers. After the dawn prayer, Kangjeng

His Highness Prince Adipati spoke softly, "How shall we proceed, my son? Our soldiers are all accounted for." Prince Dipanegara responded, "If I may suggest, it would be prudent to return to the southern square. Even should this escalate into a full-scale engagement, the ground there is sufficiently expansive."

His father assented, moving to the fore, which initiated a general bustle among them all. Prince Dipanegara remained at the rear, accompanied by his personal retainers and horse guards. Yet, those who had lagged behind, including his two younger siblings, found their forces already in disarray.

Upon reaching Tamansari, they were pursued by English and Sepoy troops. As they passed under the Archway at Baluwarti, they were subjected to a 'salute' of arms and jeers from those positioned there, causing the Prince profound internal shame.

He then sought leave from his father, declaring, "I beg permission to halt our withdrawal. I am mortified by these jeers; I can no longer bear to hear them."

His Highness Prince Adipati halted and said softly, "If such is your wish, then let us make a stand together here. I shall confront them first." Prince Dipanegara replied, "Allow me to go first; you, sir, need only observe. Should I perish, then Your Highness may proceed as you deem fit."

Though His Highness Prince Adipati had halted, his heart inwardly seethed with a desire to unleash his fury. Should his son engage in the fray, he was resolved to defend him. Prince Suryabrangta likewise addressed his elder brother, "We cannot be left behind, lest we be overlooked," simultaneously speaking to those accompanying him at the rear.

Prince Dipanegara had reached a narrow path when he was immediately subjected to renewed gunfire. Bullets rained down like a relentless drizzle, yet, by divine will, His Highness remained unscathed. The sensation was akin to being pelted with sand, the smoke billowed darkly, and the

air was thick with gunpowder. Despite his outward composure, His Highness was inwardly gripped by profound fear, as the account states. Meanwhile, General Gillespie's forces on the road were recounted to include Major Dalton and Secretary Adim as his escorts.

Now fully prepared, their relentless volley of fire commenced. Amidst this, His Highness found a strange tranquility, standing alone in the middle of the path. Major Dalton and Secretary Adim, accompanied by their soldiers, drew near. Prince Dipanegara was now encircled by the Major and the Secretary, and they confronted each other.

Prince Dipanegara then swiftly seized the Secretary's hand, declaring fiercely, "Secretary, let us die together, you and I! Enough of this! Should you perish with me, and should my Father now be prevented from replacing His Highness my Grandfather on the throne, then I would rather die."

Adim, pleading for clemency, exclaimed, "I have indeed made a grave error! It has already been declared that His Highness the Sultan, your father, is now permitted to enter the Residency. He has been sworn in to reign as Prince Adipati!"

Major Dalton then ordered a ceasefire. It is recounted that His Highness Prince Adipati had been anxiously observing his son, who was encircled. He had resolved to intervene should the battle fully erupt, but the pall of dark smoke obscured his vision, rendering it impossible to ascertain if his son was still alive.

The narrative continues: Prince Dipanegara, upon seeing his father, instructed his younger brother, Prince Suryabrangta, to inform him that the situation was now resolved. The encircling soldiers were promptly dispersed.

His Highness Prince Adipati immediately arrived with his retinue and their baggage. Secretary Adim and Major Dalton, whose hands were still held by Prince Dipanegara, were then presented to the father, whereupon they gave their word.

The Secretary stated, "General Gillespie is now positioned atop Baluwarti." Prince Dipanegara immediately departed and approached General Gillespie. Upon their meeting, His Highness stood below the General at Kamuning, where he took Gillespie's hand. By divine will, General Gillespie simply complied. His hand was then firmly held, and he was led down to where Prince Adipati Anom awaited them.

Prince Dipanegara then addressed his Father, "Your Highness, the General has also dismounted from his horse! This very General, Your Highness, once promised, when I was young, that he would dismount in such circumstances. This is now in accordance with General Gillespie's long-standing pledge."

General Gillespie then acceded to all these demands. He summoned the Secretary and ordered him to accompany them to the Residency. General Gillespie and Major Dalton then took their leave and departed together. Their journey is not further recounted.

His Highness Prince Adipati's procession soon arrived at the Residency. General Raffles met them outside the Archway. Prince Adipati then joined the General, and they proceeded together to the grand Residency building, where they sat down.

Prince Dipanegara sought his father's permission to ascertain the will of his grandfather (the deposed Sultan) and then to visit the Queen Consort of the Palace. His father, along with the General, granted the request.

His Highness then left the Residency, mounting his horse, named Ki Gunawan. All his retinue followed in procession. Upon reaching the town square, south of the fenced banyan tree, he met his grandfather.

His Highness the Sultan walked with his head bowed, encircled by an entire cavalry detachment. His escort was John Crawfurd. Among his followers were three of his sons—Pangeran Mangkudiningrat, Pangeran Mertasani, and Pangeran Dipajaya—two royal relatives—Pangeran Demang and Pangeran Mangku Sumayuda—and four regents—Raden Tumenggung

Sumaduwirya, Raden Mertanegara, Raden Wiryatruna, and Raden Tumenggung Yudawijaya.

Upon witnessing this, Prince Mangkuningrat, gesturing towards Prince Dipanegara, softly addressed His Highness the Sultan, "That is also Your Highness's grandchild."

His Highness the Sultan then gazed upon his grandchild, his eyes welling with tears. He softly inquired, "My son, where is your father?" Upon seeing his grandfather, the Prince felt a surge of profound pity, almost forgetting all past grievances, yet remembering his ancestral connection. He realized inwardly that the Sultan's throne was on the verge of being seized. Then, divine providence intervened.

The Prince was then brought to his father at the Residency, and though all pledges were fulfilled, the overall situation remained dire. However, an expression of resolve remained on his face as he softly addressed his grandfather: "Indeed, I was coerced by the English. My Father was unaware of this compulsion to descend from the throne."

Major Dalton then spoke softly, having dismounted from his horse: "This old man is indeed right, but alas, he is no longer fit to reign."

The Prince, unable to bear looking at his grandfather, whipped his horse and galloped back to the Residency. As recounted, His Highness the Sultan had already entered the grand Residency building from the garden. Such was the resolution that accorded with Prince Dipanegara's will.

The narrative then describes Prince Dipanegara observing his grandfather once more, who, now reduced to walking with only a single attendant, Ki Surajaya, proceeded. Upon reaching the Kedaton, Prince Dipanegara met with his grandfather and sat below him as a mark of respect. The English and Sepoy guards who surrounded them were immediately dismissed by Prince Dipanegara.

Such was the magnificent will of God: the Sultan's entry into the Kedaton was as if in a daze, akin to one dreaming. Prince Dipanegara's actions, however, were solely focused on asserting his entry, forcing a path from the rear of the square all the way to Prabayeksa, which was then occupied by English troops. As for the palace gates, by divine will, His Highness remained unharmed; no one in his party appeared injured. Conversely, no other Javanese person managed to pass through unscathed in the same manner. It is recounted that the male attendants were so overwhelmed by fear that they could no longer bear to watch and simply closed their eyes.

Upon seeing her grandson, His Highness the Queen embraced him tearfully, then softly inquired, "Where is your father at this moment?" Prince Dipanegara replied, "He is already at the Residency. I was sent to find Your Highness and to inform you that His Highness, my Father, is safe. Please do not grieve."

The King was then promptly invited to return home, and he complied with his grandson's wishes. Upon his seating, Prince Dipanegara then arranged for an English lieutenant to be assigned as the King's guard.

Subsequently, His Highness Prince took leave of his grandfather, seeking permission to return to the Residency. His grandfather granted this, but instructed his younger brother, Suryabrangta, "Please guard me." Prince Dipanegara then departed, his journey left unchronicled, until he arrived back at the Residency.

His father had already gone to the Loji Kebon and was now enthroned. His younger brother, Raden Mas Ambyah, who was now preparing to assume the title of Prince Adipati, met Prince Dipanegara in front of the Residency. Raden Tumenggung Jayasantika and Captain Jin Sing then joined and followed Prince Dipanegara.

They then met with the King, to whom all matters were relayed, including the grandfather's message that his grandson should be instructed to guard him if he so desired. Prince Suryabrangta was accordingly instructed to guard his grandfather at the Kedaton. The departure of those involved is not further detailed.

The various Adipatis arrived two nights later, all reporting to the Residency. Following Ki Adipati Danureja, and including Prince Mangkudiningrat, they were presented to His Highness the Sultan, as arranged by John Crawfurd during their discussions.

His Highness the (new) Sultan complied, and the (deposed) Sultan was accordingly brought out from the building. John Crawfurd, personally overseeing the escort, had arrived. The deposed Sultan then softly addressed him, "Enough, my dear brother, do not dwell upon this. It is already the will of God. All that has transpired, I accept with sincere heart. It is indeed the will of God." Prince Mangkudiningrat replied, "Indeed, Your Highness, if your resolve remains unwavering, then all is as it has ever been." His Highness the Sultan paused, then fell silent.

Prince Dipanegara's heart swelled with anger upon hearing what he perceived as an untruth. He fiercely addressed his uncle who had spoken thus: "Is that so, then? That you, Uncle, still harbor resentment in your heart? Be warned, for at this very moment, I shall deal with you."

He then retired to the office that evening. The General was feasting, but Prince Dipanegara abstained, instead guarding numerous possessions. However, his younger brother, Prince Adinegara, and all the gathered sons and royal relatives arrived and were instructed to join the feast, in accordance with the General's wishes, and those of Raden Tumenggung Jayasantika and Captain Jin Sing.

Crawfurd then softly announced, "Hear ye, all who are feasting, comply with the General's will! Jayasantika is to be appointed Patih, much like Adipati Danureja before him."

Prince Mangkudiningrat then departed to summon Gandaduwirya. After the feast concluded, Jayasantika shared quarters with Jin Sing in his lodge, with Gandaduwirya accompanying them. Unexpectedly, that very night, they launched a violent assault.

Raden Jayasantika was asleep when his sacred keris was stolen, and he was immediately stabbed to death, uttering no sound. Gandaduwirya then stabbed wildly and indiscriminately, causing numerous deaths and immense chaos. Jin Sing was wounded, and Gandaduwirya himself was killed, overwhelmed by Sepoy troops.

It was God's will that Raden Jayasantika's appointment, based on deceitful promises, led to widespread disappointment. The General became enraged with Prince Mangkudiningrat and sent him back to the \*gedhong\*, with no further details provided.

It is recounted that His Highness the (deposed) Sultan had remained in the Residency for seven nights before returning to the Kadipaten for three days while his palace was being cleaned. Once ready, he proceeded to the palace. It is further recounted that His Highness the Elderly Sultan was then sent to a land across the sea (into exile), accompanied by two of his sons, Pangeran Mangkudiningrat and Pangeran Martasana, and one regent, Raden Tumenggung Sumadiwirya. All of them were thus removed and delivered once more into the custody of His Highness the (new) Sultan.

Prince Natakusuma and all his sons, it is told, were compelled to enter the service of the English Governor, whose directives they followed. Their names were subsequently changed: Prince Natakusuma became Pangeran Mangku Alam; his two sons retained their original names; Raden Tumenggung Natadiningrat was now named Pangeran Suryaningrat; and Raden Mas Salya was now named Pangeran Suryaningprang. With these arrangements complete, the General then took his leave of His Highness the Sultan.

General Gillespie, who had sustained a bullet wound to his arm, remained to recuperate, taking a three-night respite. All Yogyakarta troops were now prepared, and the immediate action was to evacuate further westward.

His Highness Prince Arya Mangkubumi arrived and then relocated; his residence and lands were exchanged with those of Prince Mangku Alam, thus completing the reallocation.

Prince Dipanegara sought leave from His Highness the Sultan (his father), desiring to return to Tegal Arja. His father granted permission. Prince Dipanegara had long been residing within the



palace, specifically in the Gedong Kuning.

Prince Adinegara assumed occupancy of Dipanegara's former residence within the palace, taking on the role of an internal wedana. An official from Mancanegara was appointed Adipati in Rawa, receiving the new name Pringgadiningrat; this replacement was made by order of Raden Tumenggung. The narrative then turns to Sumadiningrat.

Prince Dipanegara, who had long reluctantly resided within the palace, requested permission to return to Tegal Arja. This was denied on the grounds of its considerable distance. Consequently, he sought permission to remain within the city, which was granted, and he took up residence in Mijen.

All who conversed at the Residency were now aware that His Highness the Sultan had entrusted significant authority to his son, Prince Dipanegara, and to Kyai Adipati Danureja. Consequently, once their business at the Residency was concluded, officials would then report to Prince Dipanegara, meeting him at Mandhungan, accompanied by all the regents and other high-ranking officials.

Regarding the exchange of Mancanegara with Prayangan, this had been Prince Dipanegara's long-standing desire, based on a previous agreement with his grandfather. However, this differed from the Governor's wishes, who intended the exchange to include the proceeds from Mancanegara, to be directed to all Mancanegara troops, along with this port city.

Concurrently, His Majesty the Sultan was subjected to an annual tax of three hundred thousand \*pasmat\*, as per the agreement. His grandfather, along with the lands of Mancanegara and all of Jipang, and Prayangan, were exchanged. The port city, however, remained unchanged. Yet, Prince Dipanegara's desired exchange for Mancanegara was not accepted. Regarding the tax, it was mandated that all of Ki Danureja's possessions be yielded. Following this, he was to return to the Residency with all the Adipatis who held that particular order.

John Crawford met with Ki Danureja. His entire entourage relayed their intentions, which pleased John Crawford. Now, the assessment for taxing the land of Jipang, including its port, was completed. John Crawford then spoke again: "This land of Kedhu is demanded, to be exchanged for its assets as was stipulated in the previous war. If these conditions are met, then the matter can be concluded. It is already stated in the treaty, and Prince Dipanegara is the one who affirmed that document."

Ki Danureja then exited the Residency with all his troops, subsequently reporting to His Highness Prince, to whom all matters were conveyed. Thereafter, everyone reported to the King at the palace, where all information was again presented. The King, in turn, deferred to the will of his son, Prince Dipanegara. Thus, the matter concerning Kedhu was concluded.

Ki Adipati Danureja then returned to the Residency to report that Kedhu had been relinquished. John Crawford's joy was immense, his happiness beyond description. With the matter of Yogyakarta concluded, unrest ceased.

Jin Sing had been granted the new name Raden Tumenggung Secadiningrat. It is recounted that after two and a half years residing in Yogyakarta, His Highness Prince sought leave to return to Tegal Arja. His father, however, for a long time refused permission, ordering him to remain in Yogyakarta.

The King desired Tegal Arja to be transformed into a royal garden, a proposal that Prince Dipanegara opposed, as he wished to return to Tegal Arja, asserting it as his rightful domain. As night fell, and all troubling discussions ceased, His Highness, wishing to resume his ascetic practices, secretly returned to Tegal Arja.

When His Highness the Sultan heard that his son had secretly returned to Tegal Arja, he was profoundly disappointed. He then resigned himself, believing it to be the will of God if his son disdained residence in the capital. Nevertheless, Dipanegara would appear for every Garebeg ceremony, and would be summoned if any troubling state matters arose. However, if numerous state problems arose and Dipanegara did not return, the King would find himself alone in the

palace. For a time, the father frequently yielded, with His Highness the Sultan himself visiting Tegal Arja.

It is recounted that John Crawford sought a replacement for His Highness the Sultan's Patih, Kyai Adipati Danureja, who was deemed too old and prone to rambling. Crawford was concerned that Danureja's continued presence might further exacerbate the unresolved estrangement between His Highness the Sultan and his son, Prince Dipanegara, hindering their reconciliation and desired unity.

However, His Highness the Sultan, his father, did not favor Prince Dipakusuma. He softly addressed his son, Prince Dipanegara: "My son, I must inform you that your uncle, Dipakusuma, has too many faults and still resides far from here, making him unsuitable. Instead, by John Crawford's will, the Patih will be your other uncle, Pringgadiningrat."

His Highness Prince replied, "I am vehemently opposed to that matter; it would be exceedingly troublesome. Consequently, nothing has been done regarding it for a considerable time."

It is recounted that John Crawford was insistent on requesting a Patih replacement. Secadiningrat was dispatched to Tegal Arja to meet with His Highness Prince Dipanegara, who was then indisposed. An interpreter accompanied Secadiningrat, though the interpreter's services were ultimately unneeded.

Secadiningrat softly addressed His Highness Prince, "I have been sent by your Father, the King, in consultation with John Crawford, to request your approval for the Patih replacement. However, the final decision rests with Your Highness. Two candidates have been put forward, Prince Dipakusuma being discarded. Which do you choose: Pringgadiningrat or Sumadipura?"

His Highness Prince replied softly, "If such is the desire of His Highness my Father and Mr. John Crawford, then I choose Sumadipura. However, I am unable to meet with them at this moment."

Secadiningrat relayed this, then withdrew from the Prince's presence and returned to John Crawford. He informed Crawford of His Highness's preference: that Mas Tumenggung from Japan, Sumadipura, was the Prince's chosen candidate.

John Crawford immediately proceeded to report to the King. Secadiningrat accompanied him, entering the Kedaton. Upon meeting His Highness the Sultan, John Crawford softly stated, "If Your Majesty grants permission, it is certain that Sumadipura will be appointed."

His Highness the Sultan softly replied, "Very well, then, I wish to meet personally at Tegal Arja tomorrow, Monday." John Crawford then departed. His Highness the Sultan subsequently left for Tegal Arja, where he met with his son, Prince Dipanegara.

His Highness the Sultan said, "How is it, my son, that you came to favor Sumadipura? He is still a young man, a man of the countryside, and moreover, my own relative. If he were chosen, it would surely become the subject of future gossip, for he has never commanded high officials, which could ultimately prove embarrassing. In contrast, Pringgadiningrat, in former times, has indeed commanded his peers and has fostered all my children and relatives."

Prince Dipanegara bowed respectfully, saying, "While it aligns with Your Majesty's wishes, my heart does not truly trust what has transpired. There is no conviction in his (Pringgadiningrat's) words, whether the outcome is good or ill. Sumadipura, however, will be earnest. Should he prove teachable, that would be even better. My heart truly believes he is the one who can now be entrusted."

His Highness the Sultan gently replied, "If you insist, my son, I shall accede. Can you visit the palace tomorrow, Monday?" "It seems not, Your Highness," Prince Dipanegara replied, "for the announcement will be made publicly from the Sitinggil on Monday."

With John Crawford at the fore, accompanied by all the King's sons, royal relatives, and court officials, His Highness the Sultan formally appointed the new Patih. Ki Danureja, who had been removed from his post, was given the name Kyai Purwa. Mas Tumenggung from Japan was then

conferred the name Raden Adipati Danureja (the new Patih). Crawford witnessed this official proclamation.

News of this spread throughout Yogyakarta. The King's meeting with the people concluded, and order was restored, bringing peace to Yogyakarta. Approximately three years later, it is recounted that His Highness the Sultan offered his son, Prince Dipanegara, a marriage proposal, but the Prince had long refused, greatly saddening the King.

Concurrently, His Highness Prince Dipanegara was summoned to the palace and, upon arriving before the King, was dispatched according to the King's wish. He was to convey a marriage proposal to Queen Bendara, who was still beautiful and young. The Sultan pitied her for her lack of a son, and thus commissioned Dipanegara to make this offer of marriage.

Subsequently, His Highness Prince withdrew from the King's presence and was dispatched to Keputren to meet his grandmother. By divine providence, as His Highness entered Keputren, he beheld a princess standing by the \*butulan panepen\* door. Unaware of his presence, for she stood with her back to him, the Prince observed her for a long moment from behind, struck by her profound dignity. At that very instant, the princess turned. The effect was like a plate shattering upon stone; both were rendered motionless. The princess, overcome with profound embarrassment, was rooted to the spot and sank into a squatting position. Similarly, His Highness Prince, captivated by her countenance, momentarily forgot his royal mission, his heart stunned as if by death. "I have never in this world beheld a woman such as this," his heart proclaimed. "Everything she wears is perfectly fitting, utterly beyond reproach. To whom does this child belong?"

It is recounted that the princess's escorts were two Nyai Lurah Keparak, namely Among Semita and Nyai Among Miruta. As His Highness Prince stood motionless, intently observing, one of the attendants softly spoke, "My Lord, why are you silent for so long? The one at the door is our own younger sister, a descendant of Her Highness Queen Maduretna. Do not dwell upon it, My Lord; you have been entranced for too long. Should you desire her, it will surely be fulfilled." Indeed, these seasoned court attendants were quite audacious to speak so boldly.

His Highness Prince softly replied, smiling, "Ah yes, I almost forgot, so much was on my mind. Go now, speak first to Her Highness Grandmother, and tell her I was sent by my father and wish to meet her." Only Semita then withdrew from his presence. It is recounted that Her Highness Queen Ageng was ailing, though not gravely. Semita conveyed the message of the Prince's arrival, and Her Highness Queen Ageng thus inquired, "My son, were you sent by your father?"

His Highness Prince bowed respectfully, "I was sent to seek approval from Mother (Queen Bendara), and also to seek the King's approval. Perhaps Allah will grant permission and bless her with offspring, which would then soon arrive."

Her Highness Queen Bendara was present before her mother, Her Highness Queen Ageng, who softly said, "My child, I send you; convey this to your elder brother (the King)." His Highness Prince then interjected, "Mother, I was sent by His Highness my Father, the King, to inquire, for Allah's sake. My Father felt pity seeing Your Highness because you do not yet have a child. Should Allah grant Your Highness a child in the future..."

Her Highness Queen Bendara softly replied, "Yes, my son. Convey to the King that I have already prayed for it. I have surrendered to destiny, and if fortune favors me, I seek blessings from His Highness the Sultan. May I also be strengthened in my worship and receive the intercession of the Prophet. It is fitting that I should meet your uncle hereafter; he died a martyr. However, there is another matter: your younger sibling, my son, is already grown, and this is a concern, for she has no destined partner yet. It is fitting that whoever rules should be diligent in worship. If it is deemed appropriate, convey to His Majesty, to His Highness the Sultan, that she is the destined partner for my child."

His Highness Prince replied softly, with a smile, "I dare not speak inappropriately, lest it be deemed an improper action." Her Highness Queen Ageng gently advised, "Indeed, my son, if you have such a desire, it would be best for you to consult your elder sister, Queen Kencana."

Prince Dipanegara then immediately withdrew from the presence of his grandmother and his mother (Queen Bendara). On his way, he paused and turned, his thoughts returning to the one he had seen at the door. The two Nyai Lurah, noticing his distraction, remarked, "Oh My Lord, this journey home is taking far too long; you are so distracted, always looking at that door. What is it?" They both laughed.

His Highness Prince smiled, then continued his walk. Upon arriving at the palace, he presented himself before the King. His Highness the Sultan, who had long been waiting for news, had not shifted from his seated position. He inquired of his son, "Why were you gone so long, my son? What was discussed?"

His Highness Prince bowed and replied, "Much was discussed. The wishes of Her Highness Grandmother and Her Highness Mother are alike." After all had been conveyed, His Highness the Sultan gently remarked, "Thank God, praise be to Allah, if your Mother is so resolute."

The two Nyai Lurah, who were behind the Prince, were joking amongst themselves, both equally audacious. His Highness the Sultan observed them and softly inquired, "What are you two laughing at?" The two Nyai Lurah bowed respectfully and replied, "Your Majesty's son has just visited Her Highness Grandmother, but he often lost focus on the way."

The King had already suspected as much. His Majesty the Sultan smiled, understanding that Prince Dipanegara's spirited demeanor masked an undeniable fascination with the figure he had seen at the door. His Majesty the Sultan then smiled and gently said, "That is enough, my son. Return home for now, my child." His Highness Prince then withdrew from the King's presence and returned to Tegal Arja.

Upon his arrival, he lay down to rest, but what he saw in his mind's eye was solely the beautiful Ratna, whose image had been implanted deep within his heart and ceaselessly haunted his thoughts. Her countenance was exquisitely beautiful, her demeanor truly that of a sage. The princess was like a precious diamond descended to wander the world. "Never," he mused, "have I seen a woman's face that even slightly resembled hers. The joy in my heart could not be contained."

It is recounted that the King dispatched His Highness Queen Kencana (Dipanegara's elder sister), who journeyed to Tegal Arja. Upon her arrival, she met with His Highness Prince and offered him marriage to Sang Dyah Ratna Sang Sukaring Puri. The Young One's joy was immense, akin to a sick person discovering their cure.

Her Highness Queen Kencana then remarked, "Previously, you showed no desire when marriage was offered, for so long." His Highness Prince smiled and softly replied, "Before, I had neither encountered nor known the princess." Queen Kencana then smiled, took her leave, and returned to the palace. Upon her arrival, she spoke with the King.

His Highness the King was greatly pleased, and spoke gently, "Yes, indeed, my son, though I have not yet seen what this woman is like, her mother is truly virtuous, unparalleled in Yogyakarta, and her character is calm and truthful. It is indeed fitting for her to reside in Tegal Arja hereafter. Moreover, the man (Dipanegara) shares her very nature; both are akin to sages. I suspect in my heart that they are a destined pair."

I articulate the sentiments of my heart through the Mijil verse, a solace for a soul enamored, penned in the city of Manado at this very moment. Its presence remains unseen. Yet, God's boundless love is profoundly felt within my heart, even in the face of my unseemly conduct. Nonetheless, my heart ponders: what becomes of my actions, should divine forgiveness not be granted? Pain and humiliation have I endured. Yet, my fervent plea, encompassing both past and future aspirations, is for my family to wholeheartedly uphold the Prophet's faith. May Allah, Lord of all realms, bestow His succor. And may we, in due course, be granted the intercession of our Noble Prophet and his revered family, alongside the companions who undertook the Hijra, and all the esteemed messengers and \*wali\* (saints); may pure faith be bestowed upon them. Likewise, may I, too, be granted forgiveness by Allah and by Kanjeng Nabi Cilukmiyi for my past conduct, much of which

has been wayward. From start to finish, my efforts bear no true substance. It is only through the most eminent Kanjeng Nabi that forgiveness can be bestowed upon me; there is no other. My heart's purpose is directed solely towards Him. What, then, shall be my fate, should forgiving compassion be absent? Allah, Lord of all realms, and Kanjeng Nabi, their compassion shall truly never wane. This heart remains regrettably veiled from His exalted station. Neither by day nor by night, only God's boundless love and the Prophet's intercession, akin to a soothing \*gendhing\* (Javanese musical composition), serve to mask my profound sorrow.

The narrative commences with the paramount Hijra, that of the Prophet Muhammad, from Mecca to Medina. This current Hijri year is one thousand two hundred and forty-eight, which, when calculated according to the common Javanese year system, is one thousand seven hundred and fifty-nine and a fraction. This occurred during the \*Windu Sengara\*, specifically within the \*Kulawu wuku\*, in the ongoing \*Alip\* year of \*Je\*, on the eighth day of Dhu al-Hijjah (the month of Haji), which fell on a Friday. I humbly offer my sincerest apologies for any inaccuracies herein.

The ensuing narrative, penned according to the author's intent, focuses on the land of Java in the present era. This authentic narrative, which shall not be abridged, is presented to swiftly convey the historical trajectory towards the Prophet's vicegerent in the land of Java, within the Majapahit kingdom under King Brawijaya. The narrative commences with the most recent of these, namely the fourth ruler to ascend the throne in Java, whose reign was marked by immense prosperity. This esteemed monarch, King Brawijaya, was held in high regard even by his adversaries, celebrated for his profound justice and benevolent character. His sole perceived flaw, however, was his continued adherence to the Buda faith. His consort, the Princess of Champa, was renowned for her exquisite beauty. She was known as Queen Darawati. She had since borne a son, Raden Jaran Panoli, who was assigned a posting in Madura. Additionally, the King had another son, Arya Dilah, whose mother was, remarkably, a princess of giants. She was named Larasati. She had engaged in ascetic practices within the celestial abode of the giants. Yet, Dyah Larasati possessed an exceptionally beautiful countenance. By the monarch's decree, Arya Dilah had been dispatched to Palembang, where he was installed as its ruler. Indeed, all significant territories within this expansive Javanese realm had already been designated as administrative posts for Brawijaya's sons. Consequently, the King commanded profound respect from all his adversaries. He was wealthy, possessed numerous consorts and offspring, and his warriors were beyond reproach. Furthermore, the King's character was distinguished by an unparalleled clarity of wisdom. The monarch was both upright and refined in disposition.

The account of King Brawijaya now concludes, as the narrative shifts its focus to the kingdom of Champa. This monarch, by then advanced in years, had three daughters and a son. His eldest daughter, Dyah Sinom Darawati, had become the consort of Brawijaya, the King of Majapahit. Sang Dewi's younger sister, the beautiful Dyah Pujinah, had married a Syarif whom the monarch had appointed as a spiritual mentor. This union led to the conversion of the Champa king and his entire populace to Islam. The Syarif's name was Ibrahim. At that juncture, Islam was rapidly expanding in Java. Thus it is recounted, Dyah Sujinah bore children with the Syarif: the elder, Sayid Rahmat, and his younger brother, Sayid Rahman. It is recounted that the Syarif remained deeply unsettled, his heart unquiet, so long as the Queen of Majapahit had not yet embraced Islam. He then took leave of his wife. Syarif Maulana then departed, supplicating to God for the conversion of the land of Java to Islam. It is said that he received a divine oracle, revealing that he, the Syarif, was not destined to accomplish this task. His children, however, would later be granted this sacred permission. The Syarif, at that juncture, returned to Champa, where he recommenced his rigorous ascetic practices. His asceticism was exceedingly rigorous, after which he adopted the name Syarif Maulana Mahribi.

After a considerable passage of time, it is recounted that his two sons had reached adulthood. They earnestly sought their mother's permission to embark on a quest for their father, which was duly granted. The two Sayids then promptly departed from Champa. The Sayids' journey proved arduous and circuitous; despite numerous inquiries, they gained no tidings. Suddenly, they beheld a luminous pillar, ascending vertically to touch the heavens. At that very moment, the two Sayids surmised it to be the spiritual luminescence of their father. Its origin was distinctly manifest in Mancingan, whereupon the two Sayids promptly made their way there. Syarif Maulana, by then, had divined the imminent arrival of his sons. They both promptly presented themselves before their

father, offering profound reverence by kissing his feet. He, in turn, kissed their foreheads. Syarif gently addressed his sons, saying, 'Be seated, my children.' Thereupon, the two Sayids complied. They then relayed an account of all their mother's prior conduct. The Syarif smiled and gently counselled, 'Enough, my sons, let not your thoughts dwell on your mother for now; what is paramount is this divine will that manifests itself. My sons, it was I who was not permitted to bring Islam to Java, but it is you, my children, whom God has divinely empowered to do so. Enough, my sons. Now, go forth and serve in Majapahit; that shall be your destined path. The Islamization of Java will, indeed, be brought about through your endeavors. Enough, my sons. Depart without delay, proceed directly to your aunt, Queen Darawati, and ensure her conversion first.' Both offered their obeisance, then respectfully withdrew from their father's presence.

Their journey is not detailed; suffice it to say, they arrived in Majapahit. They immediately presented themselves to their aunt. Queen Darawati then had an audience with the two Sayids. Such was divine will, that Queen Darawati readily embraced Islam. This conversion was then conveyed to King Brawijaya, and the two Syarifs promptly presented themselves before the monarch. The monarch addressed them with great graciousness. The two Syarifs were forthwith questioned concerning the prevalent social order, the Muslim populace, and their fervent convictions. Every detail was duly reported. The monarch appeared outwardly pleased, yet secretly harbored deep apprehension. He harbored fears of altering the long-established prevailing religion. The monarch gently addressed the two Syarifs, stating, 'The conviction inherent in Islam is now, fundamentally, no different from that in the Buda faith. Indeed, their core tenets are equivalent. Even the tenets of proper social conduct were acknowledged. It is deemed acceptable. My injunction, however, is as follows: all individuals within Majapahit who wish to embrace Islam may do so. Beyond that, my sons, I shall not impose; conversion must stem solely from one's own volition, devoid of any coercion. As for my personal conviction, I remain undecided for the moment, yet I acknowledge its fundamental alignment.' King Brawijaya held profound affection for the two Syarifs, accepting their devotion with warmth. Syarif Rahmat acquired a spiritual son, Arya Teja, whose domain was Tuban. Arya Teja's lineage included two children, the younger of whom was named Wilatikta. He subsequently ascended to the throne of Tuban. His younger brother, Syarif Rahman, was, in turn, given one of the monarch's own children in marriage. Both were subsequently bestowed new appellations by the monarch: Sayid Rahmat was henceforth known as Sunan Makdum. Sayid Rahman, for his part, became known as Sunan Eskak. Both were subsequently granted their own domains. Sunan Makdum was specifically granted the domain of Ngampel. Sunan Eskak, in turn, received Giri. Both were now permitted to return to their respective domains. They subsequently established mosques and began instructing \*santri\* (students). Thus, a multitude of individuals embraced Islam throughout the land of Java.

Thus it is recounted, Sunan Ngampel had four offspring. Three were male, all of whom were permitted to bear the esteemed title 'Sunan'. These were Sunan Ngudung, followed by his younger brother Sunan Bonang, with the third being Sunan Gunungjati; the youngest, however, was a daughter. These three sons were profoundly learned and widely revered, and each had been granted an establishment for the instruction of \*santri\*. Sunan Gunung, it is said, was to return to Champa, where he would become a revered state heirloom.

The narrative now transitions to the events unfolding at Giri. By divine will, Kanjeng Sunan had by then passed away, at a time when his consort was seven months into her pregnancy. Tragically, during the very act of childbirth, Sang Retna passed away. The male child was thus left an orphan. He was then taken into the care of Kanjeng Sunan Ngampel, his paternal uncle, and subsequently entrusted to Nyai Agung Grisik. The details of his early life are not recounted; it is merely stated that, upon reaching adulthood, he ascended to the throne as Sunan Giri, distinguished by his immense piety and profound erudition. In his spiritual discipline (\*laku\*), he was deemed unparalleled among all the \*wali\* (saints) in Java, earning him the epithet Prabu Sadmata. Sunan Bonang, for his part, was known by the epithet Nyakrakusuma. The narrative recounting the journeys of the \*wali\* is now suspended.

The account of Wilatikta of Tuban is now resumed. He had two children: an elder son, Raden Sahid, and a younger daughter of exquisite beauty. However, Raden Sahid proved exceedingly unruly; he was banished by his father, whereupon he departed. It is recounted that his younger

sister, Dewi Rasawulan, embarked on a search for her elder brother but failed to locate him, which caused her to wander aimlessly. The princess then undertook ascetic practices deep within the forest, engaging in the specific \*ngidang\* ritual. Forbidden to be seen by human eyes, the princess would flee. The narrative shifts to Raden Sahid, who had, conversely, turned to brigandage. It is recounted that, precisely at that juncture, Kanjeng Sunan happened to pass by. Such was divine will that, upon beholding Kanjeng Sunan's attire—his \*candrik\* staff fashioned from gold—and observing his seemingly benevolent gait, Raden Sahid was moved. Raden Sahid observed Sunan Bonang, who was accompanied by merely two escorts. Kanjeng Sunan's procession was immediately intercepted. They met beneath a banyan tree, where Raden vociferously addressed the attendant, 'Ho, \*santri\*, what is your quest? Your staff, I shall appropriate; your turban, too, and your robes—yield them all to me, that I may become a \*santri\*!' Kanjeng Sinuwun smiled, and softly rejoined, 'Indeed, you seek to cause me ruin. Should you, perchance, be inclined towards worldly possessions, then know that behind you, precisely where you stand, there lies gold the size of an \*aren\* fruit, and the very trunk and fruits of the tree are rubies and emeralds. Go, behold it now, \*gus\*.' As Raden Sahid turned, he was utterly captivated by the miraculous sight. The precious \*kolang-kaling\* (sugar palm fruits) then fell, shattering before him. All lay scattered before him. Rubies and diamonds were strewn before him. Raden Sahid gaped in astonished silence. Kanjeng Sunan softly uttered, 'Take them; there is no scarcity; take as much as you desire.' Raden Sahid immediately laden himself with the riches, then swiftly prostrated at the Sunan's feet, weeping as he implored forgiveness and surrendered his very life and destiny. Kanjeng Sinuwun smiled and inquired, 'If that is your resolve, will you then undertake my will?' Raden replied, 'As you command.' Raden Sahid was subsequently interred beneath the banyan tree. He was then left in that state.

The narrative then turns to Sang Dyah Rarasati, who had for a considerable period been undertaking rigorous ascetic practices deep within the forest, during which time she had abstained from bathing. It was then that the princess intended to bathe in a secluded spring within the dense forest, specifically beneath a tamarind tree that shaded the water source. Sang Dyah disrobed completely. It is recounted that Kanjeng Syarif Maulana Mahribi, who was then engaged in ascetic meditation perched within a tree, became acutely aware of her presence. Every aspect of Sang Retna's being was utterly captivating, so much so that Kanjeng Syarif experienced an involuntary seminal emission. The Syarif's heart was thus laid bare, and he then applied the esoteric discipline of \*ngelmu raga\*, leading to the profound merging of his spiritual essence with corporeal sensation. It was in this mystical manner that Sang Dewi, for the first time, truly experienced such an extraordinary sensation. Within her heart, the sensation was akin to death itself. Such was the divine will, that Sang Retna subsequently conceived. Her breasts became noticeably full and firm. At that very instant, her abdomen began to swell. Thus, Sang Dyah's heart inwardly lamented, 'What has befallen me? Why does my body feel this way? Oh, if only there were a person I could query! I am utterly shrouded in confusion.' Thereupon, Sang Dyah intently observed her reflection in the water of the spring. To her astonishment, a reflection appeared: that of an elderly man with a flowing white beard. Consequently, Sang Ayu became intensely enraged at the elderly man. Sang Sinom promptly emerged from the water, hastily draping herself in a cloth, overwhelmed by profound shame. Sang Retna vociferously demanded, 'What manner of man are you, lurking thus? Was it you who violated my person? I utterly abhor this state. There is no other individual present here save yourself. Descend at once, old man!' When Sang Wiku witnessed Sang Retna's unbridled fury, it caused Sang Syarif immense humiliation. He immediately caused his phallus to disappear. By divine will, his phallus was instantaneously transformed into a \*sangkur\* (dagger); such was the origin of this miraculous weapon. No vestige of a wound remained visible. The Syarif's physique became akin to that of a woman, no longer resembling a man. The \*sangkur\* was then visibly sheathed upon his person. Thereupon, Sang Syarif promptly descended, presenting himself before the princess.

Sang Dyah still incensed, spoke with biting severity, 'Venerable elder, make this vanish! I refuse to accept this transgression. How can an old man act so improperly? Your beard is already white with age. If you indeed practice asceticism, then your spiritual endeavors are utterly futile. An old man bereft of wisdom, bringing profound shame upon others. If this be the case, what becomes of \*me\*?' The ascetic smiled and gently counselled, 'Do not be wroth, \*nini\* (my child). This is divine will. Why do you accuse me thus? Indeed, it is true; there is truly no other soul present here.

Nevertheless, I shall now enlighten you. I am neither woman nor man. Come hither, behold my form.' Sang Wiku forthwith opened his robes. Sang Dyah observed him with profound intentness. She was profoundly crestfallen, having uttered so many harsh accusations. Sang Ayu was overcome by profound fear. She offered her humble obeisance, imploring forgiveness. Sang Wiku gently replied, 'It is well. I, in truth, no longer possess a phallus; this form is merely the \*Sangkur\*.' Sang Dyah Ayu pleaded plaintively, 'I implore genuine solace for this predicament. My heart is burdened by profound shame, for I am with child yet without a husband.' Kanjeng Sang Wiku smiled, replying, 'If divine compassion is indeed granted in due time.' Sang Retna whispered, 'Let it, please, not emerge through the conventional birth canal, for I am yet unwed.' Sang Yogi instructed, 'Turn your back, and close your eyes.' Sang Dewi immediately turned away. He then tapped her back, an action akin to beckoning fowl, and thereupon, divine intervention transpired. A babe miraculously emerged from her back, caught by Sang Yogi's cloth. Its face shone with an ethereal glow; it was a male child. Sang Wiku announced, 'Open your eyes and receive this; your child has been born.' Sang Ayu opened her eyes. 'Behold, this is your child,' he declared. Sang Retna whispered, 'As I am yet unwed, how can I possibly claim this child?' No sooner had she spoken than Sang Retna fled. Sang Syarif became perplexed, realizing that an ascetic burdened with an infant would undoubtedly face immense inconvenience. Within his heart, Sang Syarif then recalled a certain Kyai Ageng of Tarup, whom he had known in ancient times. Sang Wiku forthwith set off for Tarup to entrust the infant into his care. Carrying the infant securely tucked within his robes. En route, he received tidings that Ki Ageng had passed away, and that it was then the seventh day of the mourning rites; thus, the Syarif proceeded directly to his grave.

It is recounted that upon his arrival, Nyai Ageng was profoundly distressed by the demise of her husband. Nyai Ageng had as yet borne no children, which only intensified her profound distress. That very night, she dreamt of encountering her deceased husband, who bade her visit his grave. The following morning, Nyai Ageng proceeded to the burial site. Shortly after her arrival, she encountered Sang Wiku Jati. Nyai Ageng offered her humble obeisance. Sang Wiku graciously declared, 'Cease your weeping; I shall bestow a child upon you. Receive him now; he is a male child, named Kidang Talangkas, and this \*sangkur\* is his sacred bequest.' Sang Wiku immediately vanished from sight. Nyai Ageng was overcome with joy, now blessed with a child, and immediately brought him home. Upon arriving in Tarup, Nyai Ageng immediately bathed, ritually cleansed her hair, donned a \*bengkung\* (post-natal abdominal binder), and performed facial ablutions. His entire conduct is not recounted; suffice it to say, upon reaching adulthood, Raden delighted in venturing deep into the forest, never parting from his \*sangkur\*. Nyai Ageng forbade him such exploits, yet Raden remained disobedient, often even sleeping deep within the forest by a spring. Raden's preferred spot was exceedingly secluded. As fate would have it, a celestial nymph was then bathing there, accompanied by a numerous retinue. Such was divine will that the nymph remained oblivious to Raden's presence. He swiftly stole her finest garment, which belonged to her leader. Raden then promptly returned home, carrying the celestial garment and concealing it in the lowest part of his storage area. Raden then promptly returned, now clad in traditional Javanese attire. Raden had arrived, but remained concealed, completely unnoticed by the nymphs. All of them, having concluded their ablutions, emerged from the water. However, Dyah Nawangsari discovered her garment was inexplicably missing. All the other celestial nymphs had taken flight, but Sang Dyah Sinom was rendered unable to ascend; thus, she remained immersed, owing to the disappearance of her garment. A truly lamentable sight. Sang Dyah Nawangsari softly declared, 'Whosoever aids me by providing me with raiment, if youthful, I shall acknowledge as a sibling; but if advanced in years, I shall acknowledge as a parent.' Raden, having overheard her plea, immediately approached. Feigning surprise, he calmly inquired, 'May I ask, what is your designation, a woman immersed thus in the water, and for what reason?' Sang Ayu replied, 'Indeed, I am a celestial nymph, left behind by my bathing companions; that is the genesis of my predicament. All my garments have been carried away, and even my \*krangkut\* (garment basket) has been borne aloft by them.' Raden Kidang Telangkas softly inquired, 'What is your immediate desire? It is not proper to remain immersed in the water for such an extended period.' Sang Dyah Retna softly replied, 'Indeed, if there were one who would mercifully provide me with raiment, if youthful, I would acknowledge him as a sibling; if advanced in years, I would acknowledge him as a parent.' Raden, a smile gracing his lips, said, 'That offer is insufficient, fair lady. For a man to merely have a sister, especially one as young as yourself, is but a partial arrangement. If it pleases Your Grace, and if



you are amenable, I am still a bachelor; should that union be deemed too grand, my lady, then merely accept me as your devoted servant.' Sang Dyah remained silent for a prolonged period, uttering no word. Thus her heart pondered, 'What course of action should I adopt? If I accede, I shall indeed obtain raiment. Yet, is it truly God's destined will that I be commanded to marry, and moreover, that my heart must come to love this very man?' Raden Kidang Talangkas spoke again, 'What, then, is Your Grace's resolve concerning this matter?' Sang Dyah Ayu frowned, her head bowed in contemplation. She softly murmured, 'If he is willing, then whatever his desire, provided only that someone mercifully renders aid.' Raden, a smile gracing his lips, said, 'Remain here, fair one; I shall return home momentarily to fetch my \*jarit\* cloth.' Raden then concealed himself for a moment, only to reappear swiftly. All her celestial garments were then presented to her. Sang Dyah Retna softly uttered, 'Depart, young man; I shall now attire myself.' Sang Raden smiled and responded, 'Whither would I go? I wish to attend to your needs.' Sang Dyah moved to a secluded spot, expressing her displeasure: 'I despise a man who lacks sensitivity! Where, indeed, am I to go while I seek to attire myself? I shall be but a moment!' Raden, overcome by impatience, then followed her into the water. The ensuing events are not detailed. Their bodies having united, they subsequently emerged from the water. They were now clothed, and Sang Ayu was tenderly carried in his arms. Sang Dyah Nawangsari offered no resistance, and was swiftly brought back to Tarup.

It is recounted that Nyai Ageng harbored immense anticipation for her son's return. The sleeping chamber had been meticulously prepared. It was not long before their arrival. Raden Kidang Talangkas now arrived, hand-in-hand with his wife. Nyai Ageng, upon witnessing their arrival, felt her heart swell with profound joy. Nyai Ageng then hastened towards her son. She immediately embraced her daughter-in-law, and led them to be seated within the dwelling. Raden remained close by. Her later life is not detailed; after a considerable period, Nyai Ageng passed away. Raden then ascended to the esteemed position of Kyai Ageng Tarub. Nawangwulan had borne a daughter of exceptional beauty, named Nawangsih. It is recounted that, as Sang Dewi was cradling her child, Nawangwulan expressed her intention to visit the spring. She softly cautioned, 'My husband, heed my instruction: do not, under any circumstances, open that vessel where I cook rice, and for now, watch over our daughter, Ni Nawangsih. I shall now proceed to the spring to perform my ablutions.' Dyah then swiftly departed. Such was divine will, that Kyai Ageng harbored an errant inclination. Thus he mused, 'How, precisely, does she accomplish the cooking of rice? I am eager to ascertain. It defies my comprehension how this mere \*cambang\* (a small measure) of rice never diminishes, despite perpetually feeding a multitude of people.' He then opened the vessel's lid, revealing but a single grain of rice within. Ki Ageng was utterly dumbfounded by the sight. He immediately closed the vessel once more. Not long thereafter, Sang Dyah returned and inquired of her husband, 'Have you, perchance, not transgressed?' Ki Ageng sweetly replied, 'No, my dear.' He then glanced inside; the single grain of rice appeared to remain perfectly whole. Sang Dyah became enraged, exclaiming, 'Why do you deny it, Ki Omah? Very well, then; the rice must now be pounded as ordinary mortals do!' Not long thereafter, the granary's bottom became visible, indicating its emptiness. Sang Dyah keenly observed that all her celestial garments were indeed concealed therein. Sang Dyah became intensely enraged at Ki Ageng. She immediately donned her garments, vociferously declaring, 'It is now manifest, Ki Omah, that you have indeed betrayed my trust! Let this be. Henceforth, should your child weep, merely prepare a place to burn the stalks of \*ketan wulung\* (black glutinous rice), and I shall assuredly come. Furthermore, should your child enter into marriage, send for me, and I shall certainly attend.' Ki Ageng, upon witnessing his consort's intense fury, pleaded most piteously. He approached Sang Dyah, intending to embrace her, but Nawangwulan immediately evaded his grasp and vanished from sight. This left Ki Ageng profoundly disheartened, and he fell into a stunned silence, utterly unable to utter a word. He felt immense pity for his solitary child. He was immediately consoled, accepting that this turn of events was an undeniable manifestation of divine will, a fated occurrence. Nevertheless, he diligently observed all her instructions: whenever his daughter, Sang Dyah Nawangsih, wept, he would immediately lift her upwards, and her cries would forthwith cease.

The narrative concerning Tarub is now set aside, as the account shifts to Sunan Bonang. He then recalled a matter that had long been suppressed, and resolved to liberate it. He then journeyed to the designated spot, accompanied by his disciples. The ground was forthwith excavated. Upon the completion of this task, Raden Sahid's form was revealed, appearing as naught but a corpse. Yet,

by divine will, his physical form remained remarkably intact, uncorrupted, though reduced to mere bone and skin. He was immediately conveyed to Ampel, and entrusted to his spiritual father, Sunan Ampel Gading. He was then imbued with spiritual potency. Sunan Giri arrived, and all the \*wali\* (saints) likewise participated in imparting their spiritual potency. Whereupon, divine succor manifested. First to manifest was an effulgent light, followed by the return of his breath, and then the distinct pulsation of his heart. His spiritual mentors, revered as father and mother, arrived, accompanied by his sister, Rasawulan, whose arrival was simultaneous. She had journeyed directly from the forest to Ampel Gading. At that propitious moment, all were fully assembled. His breathing grew progressively stronger. All the \*wali\* chanted sacred hymns of praise, and thereupon, all spiritual potencies manifested fully. Raden Sahid awoke, as if rousing from a prolonged, deep slumber. He was then encircled by the \*wali\*, and Raden was utterly astonished. All the \*wali\* were present in their entirety. He then paid his profound respects to the assembled \*wali\* and to his parents. Rasawulan then offered her obeisance to her elder brother. It was as if a dream; all present marveled in their hearts. Such was the profound beauty of the restoration that all were captivated: Raden Sahid's entire spiritual and physical essence had returned, with only a lingering debility. Sunan Makdum softly declared, 'All my children, heed this pronouncement. I now bestow upon Sahid the appellation Seh Melaya.' All present bore witness to his pronouncement. Kanjeng Sunan further stated, 'Now that all of you are assembled, my children, I shall take two of Wilatikta's children under my care. I shall arrange the marriage of Ki Melaya to his youngest kin. Nini Rasasasi, you shall marry Ki Sanak of Giri by my decree.' Their marriage was subsequently solemnized in the presence of all the \*wali\*. All the \*wali\* then departed, each proceeding to their respective domains.

Thus it is recounted that Seh Melaya, still feeling unsettled, sought leave from his sister, for he wished to embark on a spiritual journey. He departed from Ampel Gading, journeying along the coastline, and came to a halt there. He engaged in rigorous ascetic practices by the riverbank, leaning against a piece of driftwood, making it his chosen resting place for meditation. After a long duration, the seemingly dead wood miraculously revived and grew, providing abundant shade with its dense foliage. It is recounted that Kanjeng Sunan Bonang, during his peregrinations, happened to arrive in Gerageh, where he observed a man engaged in profound ascetic practices by the riverbank, leaning against a support. Before long, recognizing his younger brother, he immediately drew near. At that moment, Seh Melaya was deep in slumber. He was roused with the words, 'Awaken, my younger brother.' He was startled to find his elder brother standing before him. He then offered his humble obeisance by kissing his feet. Kanjeng Sunan softly declared, 'Enough. Be seated. Now, I shall augment your name. For your diligent guardianship of this river, you shall henceforth be known as Sunan Kalijaga; it is indeed a fitting appellation, my younger brother. Furthermore, my younger brother, you are to settle permanently here. I, your brother, shall assist you, and I shall send for your wife to join you.' Sunan Kali offered no objection. Sunan Bonang then dispatched an envoy to Ampel, with instructions to summon his younger sister and to seek the necessary permission from their venerable father. The specific details are not recounted; suffice it to say, his uncle had arrived. The hermitage had been duly established, its construction meticulously overseen by Sunan Gunungjati. Sunan Bonang then departed for his home. It is recounted that after a prolonged period of residence there, Sunan Kali had a son, a male child, who was endowed with exceptional comeliness and profound spiritual prowess. He was named Kanjeng Sinuhun Adi.

The narrative now pauses, shifting its focus back to Prabu Majapahit. He had a daughter, a princess whose fate was most pitiable. Her mother, it is recounted, named her Raden Bondhan Surati. The monarch already knew that she was destined for a divine purpose.

His Majesty the King had thus divined that it was the will of the Divine that Raden Surati's son would establish an unbroken lineage on the land of Java. Indeed, all future kings who would govern the land of Java, throughout successive generations, would be none other than the descendants of Raden Bondhan Serati. It was destined that until the end of time, the rulers of Java would stem solely from this lineage.

Such was the King's desire: he resolved to entrust his son to a powerful ascetic. King Brawijaya clearly perceived the Divine Will, recognizing that Tarup was destined to be its vessel. He thus

issued his command.

As Kyai Ageng appeared before him, King Brawijaya spoke gently, "My dear Tarup, I have summoned you now because I wish to entrust my son, Surati, to your care. It is for you to teach him the practice of asceticism, and should you deem it appropriate, introduce him to your daughter. I place my complete trust in you."

Ki Ageng replied, "Indeed, Your Majesty, I am willing. With your divine blessing, may this endeavor be brought to fruition."

The King then spoke softly, "I bestow upon you this kris and Ki Gunung Geni as tokens. Yet, my crucial instruction, my son, is that you must not waver in your resolve to impart proper teachings to your son, Ki Surati."

The Sage affirmed his readiness, his heart swelling with immense pride and joy. Granted leave, he then departed for his abode, bringing Raden Surati in his care.

The journey itself was not recounted; they soon arrived at Tarup. Nawangsih welcomed her father, and the Princess's heart was greatly gladdened by her father's arrival, particularly as he brought a child with him. The Ascetic then took his seat, not far from Raden Surati. The Princess then reclined upon her father's lap, sweetly inquiring, "Father, from whence comes this child?"

The Ascetic replied, "Indeed, this is your elder brother, whom I had left behind in the capital, my dear. I have brought him here so that you might have a companion."

The Princess's heart grew even lighter, believing him to be her true sibling. She then embraced the prince, and her father was pleased to observe his daughter's innocent affection. Dyah Nawangsih sweetly inquired, still playfully upon his lap, "Brother, where have you been all this time?"

The Prince smiled and gently replied, "I have been in service to His Majesty, the King of Majapahit, whom I regard as a younger brother."

The Princess sweetly replied, "Brother, you must not return; I shall have no companion here."

Raden Bondan Surati smiled, "If I do not return, my dear, who then will provide for your sustenance?"

The Princess sweetly replied, "Indeed, Father will provide for me."

"Very well then, my dear, I shall not return." The Ascetic smiled, observing his daughter's charming disposition.

It is narrated that for a considerable period, Raden Bondan Surati remained in the hamlet of Tarup, utterly inseparable from the Princess both day and night. The Ascetic, it is said, always remained at his hermitage. His daughter, though dwelling at home, would invariably send him provisions every day.

It is said that after a considerable passage of time, Raden Bondhan Surati had now reached adulthood, as had Dyah Retnaningsih. Together, they made their way to the hermitage, eventually arriving before the Yogi. Raden Bondhan spoke softly, "If it pleases you, great Yogi, may I take your place in attending to this hermitage? And furthermore, I wish to truly comprehend the nature of suffering."

The Ascetic spoke gently, "Indeed, my son, it is proper for you to learn ascetic practices. The time has come, my child, for you to truly discipline your body and spirit."

Princess Nawangsih spoke, "Indeed, elder brother, I too shall join you; I shall remain here as well."

The Prince gently replied, "Nay, my dear, it is not fitting for a young woman to reside in an ascetic retreat. Furthermore, who then would attend to my needs, my dear? And should any untoward individual approach you, my dear, I would not hesitate to defend you with my very lifeblood, an outcome that would be most unseemly. My concern, therefore, is that you, my dear, should instead

come daily to bring me provisions. That would be the most suitable arrangement."

Ki Ageng smiled sweetly and said, "Indeed, your elder brother speaks truly. Come, my daughter, return home now." The Princess assented, and then all returned home. The Prince remained behind at the hermitage.

Every day, the Princess would come to bring provisions for her elder brother, carrying the basket herself and holding the vegetables, steadfastly refusing any assistance from servants.

It is narrated that after a considerable period, the Prince had remained at the hermitage and matured further. Likewise, the Princess's appearance had fully blossomed, truly no different from her mother's, indeed, exquisitely beautiful. Princess Dewi Nawangsih's demeanor was utterly captivating, indeed a source of immense pride, enchanting and sweet in her ways, stirring envy among other princesses. Simple were her words, and with demure eyes, she spoke little.

When Raden Surati gazed upon his younger sister, his heart would be thrown into disquiet. After his younger sister had just delivered provisions and departed, Raden Surati would find himself utterly bewildered. Gradually, the Prince could no longer deny his burgeoning affections, and thus his self-control faltered.

It is narrated that one day, as the Princess was delivering provisions, accompanied by a female attendant, the Princess herself carried the basket and the vegetables. Upon her arrival, the Princess then seated herself before Raden Surati and set down her basket.

Raden Surati spoke sweetly, "My dear, it is rather late for your delivery today. Come, my dear, let us eat; I am exceedingly hungry."

The Princess gently replied, "Elder brother, please eat by yourself. The reason for my delayed departure was that Father invited me to dine, and thus I am quite satiated, elder brother."

Raden Surati smiled, then slowly embraced the Princess. He spoke softly, "I long for you so deeply, my dear; please stay here for the night."

Dyah Nawangsih spoke softly, "If that is the case, my elder brother, I must first inform Father. Elder brother, I shall return home now."

The Prince smiled and said sweetly, "There is no need to inform him, my dear; simply stay the night here."

The Princess sweetly replied, "Elder brother, I confess I am apprehensive, truly, of Father. Pray, eat first, elder brother."

The Prince smiled as he spoke, "I shall not eat, my dear, unless I am with you, O beloved princess, my heart's true delight."

The Princess was startled, her heart pounding in her breast. Thus she pondered in her heart, "What impropriety have I committed? My elder brother has changed so; his touch and caresses make my heart truly uneasy. Has he forgotten me? Has he forgotten that I am truly his sibling?"

Raden Surati then proceeded to kiss the Princess, who attempted to fend him off but found herself utterly powerless. The Prince's self-control entirely gave way. He moved closer, and her bosom became visible, gleaming like starlight; then her smooth calves appeared, shimmering like flashes of lightning. The Prince became increasingly enraptured, while the Princess desperately struggled to free herself.

Thus she broke free. Dyah Nawangsih fled, her hair bun loosening and her sarong disarrayed, running headlong without so much as a glance behind her. The Princess was trembling intensely, drenched in sweat as if all her vitality had been utterly drained. Ni Emban was startled and then stumbled and fell repeatedly in her desperate pursuit. Similarly, Raden Bondan, too, fell and tumbled to the ground.

The Princess reached the outskirts of the village, where she sat beneath a banyan tree, awaiting her attendant. In her heart, the Princess pondered, feeling pity for her elder brother, and thus the Princess became utterly silent. Ni Emban arrived, still stumbling and falling repeatedly. The Princess smiled and said, "It is enough, Auntie, let us return home. I was waiting for you."

Dyah Nawangsih then returned home, not passing through the residence of her father, His Reverence the Yogi, but going directly to her own dwelling. Should she be questioned, the Princess found it difficult to explain, and thus the matter remained a closely guarded secret.

Upon arriving home, the beautiful Princess lay down, contemplating her elder brother and deeply regretting his recent actions. For three days thereafter, Princess Dewi Nawangsih ceased to send provisions. Thus, the Ascetic had already surmised in his heart the reason for his daughter's behavior, and so he sent for her. The Princess soon arrived before the Yogi.

The Ascetic spoke softly, "My daughter, what is the reason that for three days I have observed you have sent no provisions to your elder brother? What has caused this?" The Princess merely bowed her head, unable to express the truth, though her eyes brimmed with unshed tears.

The Ascetic had already surmised that Raden Surati had committed an impropriety against the Princess. Thus, His Reverence the Ascetic felt a sense of disquiet; he deemed it better to explain so that the truth might be clear in her heart.

The Sage smiled and said, "Indeed, I shall inform you. In truth, your elder brother, Ki Bondhan Surati, is the son of Majapahit; I was asked to foster him. And you, my daughter, are destined to play a part in this. It is the King's express wish that he be introduced to you; his ultimate intention, I have now revealed to you. Furthermore, it is the very decree of the Almighty that he is to be your destined partner."

Upon hearing what her father had revealed, the Princess felt an even greater surge of shame, as her past actions vividly returned to her mind. Her anger towards her father caused the Princess to bow her head, yet it was plain from her countenance that her father had incurred her deep displeasure. What she felt was a profound sense of shame, as her past actions now vividly flashed before her. Why had they behaved as true siblings, utterly devoid of proper decorum, all this time? Thus, the Princess felt immense shame, especially knowing now that the Prince was her destined partner, with whom she had been utterly inseparable, day and night. Her burgeoning anger was directed squarely at her father; the Princess was deeply incensed.

Ki Ageng's heart was gladdened by his daughter's anger, and he then gently said, "It is settled, my daughter, you shall marry, for the time has come. Heed my counsel, my child; indeed, it is your destiny that he is to be your partner from beginning to end. You are to unite with your 'brother.' There is no other; he is the sole progenitor of the Javanese lineage. It is undoubtedly the will of the Divine that you are to be the vessel for this line. In future generations, there shall be no interruption. This is truly your destiny: your 'elder brother,' Ki Surati. Therefore, do not feel ashamed; that embarrassing incident of before is of no consequence. Listen to my counsel."

After the beautiful Princess comprehended the entirety of her father's narrative, her sense of shame dissipated, and the memory of her past actions no longer troubled her. The Princess then returned to her own dwelling, her steps slow and rhythmic. The Sage gazed upon his daughter, his heart swelling with immense pride.

Ni Emban, who had attended her since childhood, was then summoned. Upon arriving before the Sage, she bowed respectfully. The Ascetic spoke gently, inquiring of Ni Emban, "Pray tell and explain to me, how was my daughter's conduct when you accompanied her earlier?"

Ni Emban replied respectfully, "I beg your forgiveness, Your Reverence, I truly do not know, for upon arriving, I fell asleep outside the door. The Princess and her elder brother were seated inside, my Lord. When I awoke, however, the Prince was nowhere to be found. My heart grew greatly worried, and so I pursued her, finding the Princess seated beneath a banyan tree."

The Ascetic said with a smile, "And how fared the one who was left behind then?"

Ni Emban stated, "Your esteemed son, Raden Surati, was simply lying prostrate, as if utterly exhausted. My estimation, Your Highness, was that his food remained untouched, neatly arranged in its place, which caused me great anxiety, leading me to suspect some trouble. Therefore, I hastened to follow, Your Highness, my heart filled with apprehension as I pursued Your daughter. I found the Princess seated beneath a banyan tree, appearing deeply saddened. After I reached her, Your Highness, the Princess softly inquired, 'What happened back there?' I replied, 'Nothing untoward, my Lady, but elder brother Raden Surati seemed utterly exhausted, as though he had simply collapsed in sleep.' Your daughter then smiled and said, 'It is enough; do not trouble yourself with it. Should Father learn of this, elder brother might be reprimanded. Come, Auntie, let us return home, and do not let yourself be seen. Pity poor elder brother.'"

The Sage smiled, understanding the full implication of Ni Emban's account. The Ascetic spoke gently, "Attendant, you may now return home. I shall go after Ki Surati at the hermitage." The Ascetic immediately departed. Ni Emban, in turn, gently urged the Princess.

It is narrated that Raden Surati, utterly consumed by lovesickness, could think of none but the Princess. For seven full days, the Prince neither ate nor slept, utterly infatuated with the Princess, yet held in fear of the Yogi. Thus, he was hopelessly lovesick, suffering acutely from the pangs of unrequited affection. All visible things – mountains, ravines, cliffs, trees, forests, and birds – had vanished from his sight. Even the fish in the river became indiscernible. Only the Princess haunted his thoughts, all that Raden Bondhan Surati could contemplate: "What will be the outcome if I cannot meet this beautiful and virtuous Princess? Without doubt, this heart of mine is endlessly consumed by infatuation. My ascetic vows have failed. Who will show me compassion, if not you, my radiant Princess? How can a humble servant ever be united with his esteemed lady? O Jewel of my Soul, remember, my radiant Princess, that your servant in this hermitage suffers greatly."

The Prince's heart was utterly infatuated with Princess Retna Nawangsih. Day and night, only the Princess occupied his thoughts, deeply embedded within his heart, her image reflected even in the arch of his brows. Thus, everything he perceived transformed into the very image of Princess Retnaningsih. In this state, Raden Surati was on the verge of losing his sanity. His body was languid; he leaned against a nagasari tree. "O, my adored Princess," he mused, "Who is destined to possess you? My radiant Princess, luminous as the moon, you can tear a heart asunder; only your humble servant, Bondhan Surati. What will become of me? I feel as if I am succumbing to a mortal illness, a death that would be preferable were I not to be blessed by the Divine. I cannot bear this suffering. May His Reverence the Sage show me compassion. Who can cure me if not you, my radiant Princess, jewel of the bedchamber?" With these thoughts, Raden Surati then succumbed to sleep.

The Ascetic had now arrived at Raden Surati's dwelling. Standing in the courtyard, the Sage waited for a considerable time for his foster son to emerge. When he did not appear for a long while, Ki Ageng then entered his foster son's dwelling. It was silent, and Raden Bondhan Surati was nowhere to be seen. He was not in his bed; it appeared to have been unoccupied for a considerable time. The Ascetic smiled inwardly. In the Yogi's mind, he mused, "Where has my son, Ki Surati, gone? He appears to be in a state of great distress."

The Sage then searched intently, but could not find him within the hermitage, nor in the garden, nor even by the bathing pond. Thus, Raden Surati was found asleep near the entrance, resting beneath a nagasari tree. The Ascetic looked upon his foster son, Raden Surati, whose body appeared as lifeless as a corpse. The Yogi's heart was deeply moved, but the Prince, having only just succumbed to sleep, remained unaware of his foster father's arrival. Raden Surati slept soundly, leaning against the trunk of the nagasari tree, his body utterly languid. Thus, the Great Sage sat down beside him, his heart filled with profound sorrow. He pondered that should he awaken his son, the Prince might be startled, and it appeared he had not slept for a considerable time, given the pallor of his countenance.

Slowly, he seated himself beside his foster son. After a long while, the Prince awoke and saw his foster father, seated beside him. Raden Surati respectfully bowed, whereupon he was embraced by the Ascetic, who kissed the crown of his foster son's head. The Ascetic spoke gently, "Alas, my son, cease this prolonged period of sorrow, for I already know the cause of your distress. My coming,

therefore, is to alleviate your sadness. It is not unlike your younger sister, I believe, in her own understanding. Come, my son, let us return home."

Raden Surati was deeply ashamed. He bowed respectfully, yet his heart swelled with burgeoning hope. The Royal Ascetic smiled, discerning the unspoken feelings within his foster son's heart. The Sage spoke again, "It is settled, my son, let us return home." Raden Sunu did not object; he bowed and then followed behind, with the Ascetic leading the way. Raden Bondhan Surati's heart was exceedingly joyful.

Here the narrative pauses its account of those who walked. It is now recounted that Dyah Retnaningsih, upon her return from the presence of the True Sage, could recall nothing but a profound sense of shame. At home, the Princess lay down, the beautiful Princess refusing to eat. Her mind was consumed only by his actions, tormented by the attitude of His Reverence Father, who gave no earnest explanation. "I feel so profoundly ashamed now, of all that has transpired," she thought. "How strange that 'he' could feign such innocence all this time, when it was never apparent. Why did he behave like a true sibling, concerning himself with every detail about me—even my meals? What, I wonder, is the remedy? How can I ever rid myself of this shame and avoid meeting that person again?"

Such was the profound turmoil in the heart of Princess Dewi Nawangsih. Ni Emban's heart was filled with pity as she watched over the Princess, who neither ate nor spoke. Feeling both hunger and drowsiness, she eventually fell asleep hunched over, resembling a brooding turtle. Though she longed to speak with the beautiful Princess, Ni Emban was too fearful, and thus merely waited.

It is narrated that His Reverence the Yogi had now arrived at the dwelling, accompanied by Raden Bondhan Surati. The Ascetic spoke gently to Raden Bondan Surati, "My son, you shall remain here; I shall go and question your younger sister." Raden Bondan smiled and bowed respectfully. The Sage then departed, heading towards the dwelling of the Beautiful Princess.

Ni Emban was startled upon seeing him, at the arrival of the Ascetic, and then hastily informed her lady, "Your esteemed father has arrived; he has come directly here." The beautiful Princess descended from her sleeping chambers to meet her father, the Princess feeling somewhat abashed. The Ascetic then sat down. The Princess had already bowed, and now she respectfully kissed his seated feet.

The Ascetic spoke gently, "My daughter, enough; pray, be seated." The Princess, beautiful as Ratih, then took her seat. The Sage spoke again, "The reason for my coming here is to further my intention: that you, my daughter, should marry. There is no one better, no one more fitting to serve you, from this world to the afterlife; only he is whom I deem suitable. It is moreover the explicit will of the Almighty, confirmed that he is your destined partner. There is no other, my child, only your 'elder brother' Surati, who is the object of my desire for you. What is your response, my daughter?"

The beautiful Princess replied softly to her father, "Yes, Father, as you wish. I shall merely carry out your command. However, my humble request is that you first bring Mother here. For I wish to know, Father, her true countenance."

The Ascetic, upon hearing this, felt a slight perturbation in his heart, having momentarily forgotten a previous instruction. The Sage then recalled that he had indeed received a prior instruction from his wife. Her message was thus: "Indeed, Ki Omah, when your daughter finds her destined partner, do summon me, for I wish to impart certain words to your daughter's husband. Rest assured, I shall come immediately."

Thus, His Reverence the Ascetic spoke gently to his daughter, "Indeed, my daughter, your wish is just. I had almost forgotten, yes, your mother. Come, my daughter, let us proceed to the shrine to summon your mother, if the Almighty permits."

The Ascetic then descended towards the shrine, the Princess following him, accompanied by a single attendant. Upon reaching the shrine, the Ascetic offered prayers to the Divine. While burning stalks of \*ketan wulung\* (black glutinous rice) in the shrine's courtyard, the Ascetic and his daughter within the shrine then offered their fervent supplications to the Divine.

Nawangwulan then appeared, startling Princess Nawangsasi, who discerned her mother's presence amidst the smoke of the \*ketan wulung\* stalks. In her heart, Nawangwulan thought, "Ki Omah has summoned me; has my daughter found her destined partner?"

Dyah Nawangwulan descended from the heavens, accompanied by celestial nymphs. Not long after, the Goddess arrived at the worship shrine. Only a fragrant breeze had heralded her presence. The Ascetic's heart was greatly stirred, recognizing the fragrant breeze; he had already surmised that his wife was about to appear. His heart was as joyful as a young man's.

Nawangwulan then appeared. The Ascetic's heart pounded; he yearned to embrace the Goddess, such was the intensity of his long-suppressed passion, that he momentarily forgot his own daughter. Dyah Nawangwulan gently evaded his grasp, saying, "What do you desire? My presence here is truly for the sake of knowing Ni Nawangsih; I do not long for one who has proven unfaithful to his word."

The Yogi smiled and said, "Indeed, no longer, my dear Goddess. Forgive me, my dear younger sister, for my lapse; it has been too long since we last met. Come now, my dear, pray be seated. Your daughter, Ni Nawangsih, wishes to pay her respects to you."

Nawangwulan then took her seat. The Ascetic spoke gently, "Retnaningsih, my daughter, indeed, this is your mother." The Princess then prostrated herself, embracing and kissing her mother's feet. The Goddess was truly moved, having not seen her daughter for such a long time. Dyah Nawangsasi's heart was filled with profound sorrow. She accepted this as the will of the Almighty.

Thus she spoke gently, "Alas, Nawangsih, my daughter, my dear, pray be seated now, my dear." After all had taken their seats, Dyah Nawangwulan gently inquired, "What is the reason, why have you summoned me here?"

The Ascetic spoke slowly, "I have summoned you, my dear younger sister, because your daughter, Ni Rara Nawangsih—if you concur—I intend to marry her off. For she has found her destined partner, none other than the son of Majapahit, who is the very pride of my heart, named Raden Bondan Surati."

Dyah Nawangwulan said, "Yes, Ki Omah, I concur, for he is destined to be the progenitor of Java, as willed by the Divine."

The Beautiful One then spoke again to Dyah Retna Nawangsih, "My daughter, what is your desire, what are your feelings concerning this matter?"

The Princess spoke and bowed, "Yes, Mother, as you wish. I shall merely comply. If it is truly your will and Father's, then I shall simply yield to it."

Nawangwulan said with a smile, "Indeed, Ki Omah, where is your prospective son-in-law now? I wish to see Raden Bondan Surati. Ki Omah, please summon him; where might he be at present?"

The Sage smiled and said, "I left him at my dwelling. Attendant, you may depart now and summon my son, Ki Bondan Kejawan."

Not long after, he arrived before the Ascetic, and Raden Surati respectfully bowed. The Sage spoke slowly, "My son, the reason I summoned you is that your mother has come and wishes to behold your countenance. Come here, and pay your respects to her."

Raden Surati respectfully bowed. Dyah Nawangwulan spoke gently, "Indeed, my son, Bondan Surati, I entrust your younger sister to you. Be greatly forgiving, my son, of any shortcomings in Ni Rara Nawangsih. Indulge my child appropriately, my son. And moreover, show her great compassion, for she is a child separated from my presence."

Raden Bondan expressed his gratitude. Nawangwulan then said again, "Retnaningsih, my daughter, do not harbor worries in your heart; all is as your elder brother desires."



Tears welled in the Princess's eyes as she bowed her head while seated, unable to express the true contents of her heart. She then prostrated herself before the Beautiful One, weeping upon her lap. She felt profound sadness at the thought of being left behind, her longing still unfulfilled. Similarly, Dyah Nawangwulan's eyes also welled with tears. She then spoke gently, "Nawangsih, my daughter, my dear, cease your weeping. Accept this as destiny, for I am not permitted to exist among true humans. It is settled, my daughter, remain here and comply with the marriage. And you too, Ki Bondan Surati, heed my counsel. My son, I must now take my leave and return home. Ki Omah, I bid you farewell; I must now return to my abode."

The Ascetic spoke slowly, "Do not return so swiftly; pray, await your daughter for approximately seven nights."

Glancing at Dyah Nawangingrum, the Ascetic drew closer, yearning to embrace his wife. Nawangwulan, however, was already keenly aware of her husband's desire, which she knew would defile her sacred essence. Then the Beautiful One vanished, leaving all greatly disheartened.

The Royal Ascetic was stunned into silence, for a long time unable to utter a single word. Nawangsih then collapsed in a faint. Thus, Raden Surati had already caught his younger sister, lifting her gently like an image of Ratih, but the Princess remained unconscious. He then carried her back to her own dwelling and laid her upon her bedchamber. The Ascetic still remained, silent within the shrine, his heart utterly overwhelmed by emotion. Only his wife remained in his thoughts, Nawangwulan, who had tormented him, inflicting pain without granting him the release of death.

It is narrated that Dyah Retnaningsih was now approached by Surati, who knelt before her, pleading, "O, my Lady, pray awaken; look upon your elder brother, my dear." The Princess then recalled the initial events, and composed herself with regal grace.

Princess Dyah Kusuma was overcome with sorrow; for a long time, words eluded her, her thoughts solely consumed by her mother. Raden Surati, meanwhile, persistently importuned her, imploring, "Oh, my beloved jewel, my dearest, do not dwell too much on your sorrow. Look upon your elder brother, my lady." He then kissed her feet, seeking her attention, and continued, "You are like a divine radiance, a precious, cherished gem, descended from the heavens, landed here in Tarub, my lady. May your sadness swiftly vanish. Speak to your elder brother, my heart's most precious jewel, why do you disdain to cast your gaze upon your humble servant? Behold, my lady, this Bondan Surati. Your servant, my innocent lady, why do you refuse to acknowledge me? Oh, princess, please speak, greet your elder brother, my lady. It is as if I am speaking to a mere inscription; I have no one to converse with. My Lady Mirah, your humble servant, my jewel, I implore you, grant your servant's heartfelt wish, lest you invite my displeasure. When I was in secluded contemplation, my heart was so overwhelmed it felt near death; then I found solace, yet ultimately, you failed to recognize me. My precious one, it was not to be, for your elder brother truly perished."

Retna Juwita then smiled, remarking softly, "I detest those who speak excessively."

Raden Bondan's heart was instantly illumined, as was Dyah Retnaningsih's. Her sorrow concerning her mother dissipated, accepting it as divine providence. Thereupon, heaven and earth converged; both were utterly lost to themselves. As they indulged in amorous discovery, their desires were unleashed as if they had unearthed a precious jewel. A passion as vast as Mount Adam swelled within them. The lady, like Ratih, was cradled in an embrace, showered with ceaseless kisses. The Goddess then carried him to the sacred bathing place, where both purified themselves, subsequently changing into fresh attire, attended by Ni Emban.

Thereafter, Ni Babu Inya was awestruck. Ni Emban, too, beheld their countenances with profound astonishment. Though she attended to them day and night, she remained utterly captivated by their faces, which truly seemed to belong to deities descended upon earth. Then, hand-in-hand, like Kamajaya and Kamaratih, they proceeded towards the hermitage, eager to meet their father.

Thus, the venerable Ascetic remained within his hermitage, ever since the demise of his beloved wife, Retna Nawangwulan. The Yogi was deeply sorrowful, choosing not to return to his dwelling, but to remain solely in the hermitage, with Nawangwulan ever present in his heart.

It was then recounted that his two children arrived. Upon seeing them, the venerable Yogi immediately summoned them, and his grief for his wife forthwith vanished, replaced by joy at the sight of them both. Both then prostrated themselves, performing obeisance to their father. After they were seated, the Sage spoke gently to Raden Bondhan:

"My son, Surati, after my passing, you shall succeed me. You must strengthen your ascetic practice; commit no transgression. Look to the future: all your descendants, by divine decree, are destined to rule the land of Java. Indeed, none but your lineage shall hold sway. Know this, my son, the will of the Divine is nigh. Your father, Brawijaya, has completed his journey; Majapahit will crumble. The Buddhist faith, my son, shall be supplanted by Islam. And he who supplants the faith shall be none other than his own son—yes, your own elder brother, residing in Palembang, whom the Divine has chosen. The Walis will accompany him. With your father's demise, I impart this counsel: do not err in your conduct concerning the destruction of the Majapahit kingdom. Persevere in your asceticism; harbor no doubt concerning your father's passing. For it is the Divine Will.

Your fourth lineage, in time, shall establish its kingdom in Demak, then shift to Pajang, though one lineage will stem from Pengging, after which the Mataram dynasty shall follow. These, and none other, are the true scions of Majapahit. Only your direct descendants shall endure until the end of time; none shall succeed them. Therefore, my son, my counsel is this: supplicate the Divine Spirit that the Javanese kingdom may persist. On that account, do not err in your demeanor. Devote yourself to asceticism, only five more times, my son. The realm of Java, you shall assuredly possess; none else is destined for it, for such is the will of the Most High. However, the requirements for ascetic practice, my son, involve three spiritual 'weapons'. These are the types of sacred letters:

The first, called 'jehad,' signifies, my son, not desiring to perceive others, but rather to scrutinize oneself. 'Ehe' means to transcend all sounds. 'Wal' signifies abandoning the world without looking back. This is the word of the Divine Spirit, to my beloved Muhammad: 'I send you down, yes, to the world, with three messages. You shall teach your people, thus, Muhammad: sleep when you are sleepy, eat when you are hungry. Yet, only briefly indulge in carnal desire with your wife, should your yearning be intense. This is how you shall remember Me, and thus your people shall be blessed, Muhammad.' The Prophet then prostrated himself before the Lord of All Worlds.

Bondhan Surati, my son, I have another message for you, concerning the rules of ascetic practice. There are eight sacred letters; remember them well, these are their forms. 'Alip' signifies that through asceticism, one seeks to increase one's vision of the true reality; your own self is but an empty vessel, possessing naught. 'Lam jalalah' means whatever is not yours, yes, your very self, my son, and all that is visible – all behaviors manifest, incessantly, the Omnipotent Being. This is how a true ascetic understands: for the 'lam tapa,' all things have vanished, emptiness pervades, nothing is seen save the manifestation of the Divine. Mark this well, my son. Do not be deceived by your perception. If this 'iku' is overlooked, your ascetic practice will be nullified. Oh, my son, be exceedingly careful.

The meaning of 'ehe,' my son, is divine guidance, and divine guidance is grace. Therefore, my son, your ability to perceive the manifestation of God is a sign of grace, stemming from the Divine's benevolence. All your actions, in silent stillness, are truly dharma. What can you truly do? Even if you possess, what is it that you truly possess? You must observe this carefully, my son; do not conflate these things. If conflated, it becomes a manifestation of evil. 'Mim awal' signifies having no true desire save for death, which returns to the essence of life (iskha khayati), for this world is but a play. The letter 'kha' signifies seeing only the absolute truth, which is the truth of the Omnipotent One. Speech and sight, smell and hearing—without other desires in mind, unwilling to be muddled—sheltering in the power of the Divine: that, my son, is fulfilled asceticism. As for 'mim akhir,' it signifies certainty in the spoken word, a conviction in eternity, without any desire for change, my son. Even in mortal pain, one remains unshaken by the love of the Most High. Such a person, having attained human perfection, perceives neither heaven nor hell. The letter 'wal' means the soul and body abide, but one no longer perceives the physical form. One's errors are realized; all is surrendered to the Great Giver. This is the vision of the ascetic, the meaning of a true human being; only this path is to be pursued, unswervingly."

Raden Bondhan prostrated himself before his father, performing obeisance. His heart became further enlightened, having been imparted with mystical knowledge. The Lady, too, prostrated herself at the venerable one's feet. Both felt greatly emboldened, their hearts free of any doubt.

The Ascetic then gently spoke again, "Very well, then, you may depart. Remember only this: the ultimate destiny of all mortals." Raden Surati, along with Lady Retnadi, offered their obeisance, then withdrew from the presence of the Sage, hand in hand.

The Yogi's heart swelled with happiness, beholding his two children. Upon reaching their abode, their mutual affection deepened further. They ceaselessly engaged in amorous pursuits, day and night, inseparable as *\*mimi\** (sea slugs), both finding equal joy.

In due course, the Sage met his demise, and Raden Bondhan duly succeeded his father. Here ends the narrative concerning Tarub.

The illustrious King of Palembang presided over a highly prosperous realm. It is recounted that he journeyed to Majapahit, this being King Arya Dilah. He was subsequently summoned into the palace, accompanied by Patih Gajah Mada. Upon presenting himself before Brawijaya, he paid homage by kissing the Illustrious King's feet. Thereafter, the King addressed him, saying, "Arya Dilah, my son, I bestow upon you a wife, a princess of Chinese descent. However, I counsel you: should she become pregnant, ensure you commit no transgression, even if desire stirs within you." The King of Palembang offered his reverence, stating, "Your Majesty, I am most grateful and shall comply." The King then reiterated, "Very well, my son, return to Palembang, and take your wife with you." Performing obeisance, he withdrew from the King's presence, departing with Kyai Patih Gajah Mada. He then returned to Palembang, bringing the Princess.

The journey is not recounted here; suffice it to say, they arrived in Palembang. In due course, a son was born, fair of countenance, named Raden Patah. After some time, another son was born, named Raden Kusen. Thus, the King of Palembang had two sons, both of whom reached adulthood.

The Illustrious King then spoke, "Patah, my son, my lord, establish your dominion here in Palembang, for I shall no longer govern it. Take your younger brother, Kusen, with you to the land of Java, and there serve the King—that is, the King of Majapahit. Furthermore, I shall provide you, my son, with forty men from Palembang, who are to proceed directly to Jepara."

The two princes were exceedingly pleased. They then set forth and duly arrived in Jepara. Raden Patah addressed his brother, "Kusen, proceed alone to serve the King, that is, the King of Majapahit. As for me, my brother, I intend to pursue religious studies at Ngampeldenta. I wish to become a *\*santri\**, and I shall take all the people of Palembang with me. Only my elder brothers Wanapala and Wanasalam, my younger brother, shall accompany me. As for the realm of Palembang, I willingly relinquish it to you, my younger brother; make it your own. Present this letter, which we brought from Palembang, my younger brother. Let us now part ways, my younger brother. You shall go to Majalengka, and I to Ngampelgadhing." The younger brother was initially reluctant and wept, but under duress and reprimand, he eventually complied, and they departed simultaneously.

Their journey is not detailed; they arrived in Majapahit and proceeded directly to Kyai Patih Gajah Mada. The letter was received and subsequently presented to the King. Raden Kusen was then summoned. Though it was not his direct duty to speak, he conveyed everything. The King smiled and gently spoke, "Gajah Mada, it is my wish that Kusen be rewarded with a domain. He shall be bestowed the title Adipati Pecat Tandha in Terung, as is my sovereign will." Ki Patih expressed his consent and was then dismissed.

The narrative now shifts to Raden Patah, who, accompanied by Ki Wanasalam and Wanapala, had arrived at Ngampeldenta, where they were received with great affection. Not long thereafter, Raden Patah, having diligently pursued his religious studies for a considerable period, was taken under the care of the venerable Yogi, subsequently becoming a son-in-law to Kanjeng Sunan. Kanjeng Sunan, being aware of the Divine Will, knew that Raden Patah was destined by the Divine Spirit to

supplant the Buddhist faith. Consequently, all the Walis held him in great affection.

It is recounted that Raden then took his leave, intending to establish a new settlement. Kanjeng Sunan advised him, "Yes, my son, if you wish to construct a dwelling, seek a forest where fragrant reeds abound, and there, my son, you shall reside." Raden then bade farewell, setting out to find such a forest where the reeds were fragrant. After considerable wandering, he penetrated deep into the forest and there discovered a place emanating a most exquisite fragrance. He searched further until he found the source: reeds of truly remarkable aroma. Raden then gently instructed, "Elder brother Wanasalam, proceed to Ngampeldenta and convey the tidings that fragrant reeds have been found. Should I be inquired about, my brother, inform them that I am already settled here." Kyai Wanasalam's journey is not detailed; suffice it to say, he arrived at Ngampel and delivered the full report.

Kanjeng Sunan then emerged, and as it happened, all the Walis were assembled at Ngampeldenta. They all subsequently accompanied him, journeying until they reached the location of the reeds, where they met the prince. Thereupon, the Walis demonstrated their spiritual powers, and by sudden divine grace, the heart of the forest was instantly transformed into a flourishing state. Kanjeng Sunan Makdum addressed all the Walis, declaring, "Indeed, bear witness, all my children: the name of this land shall be Demak, and my son Raden Patah, I now rename him Pangeran Bintara." All the Walis gave their unanimous assent, and then one by one, they departed. It is narrated that Sunan Makdum returned to Ampel. Demak flourished, attracting numerous inhabitants.

News reached the realm of Majalengka that the heart of the forest had been transformed into a state, named Demak. Its ruler was Pangeran Bintara, though his true identity or appearance remained obscure. Thus, Kyai Patih dispatched envoys to summon him, yet on three occasions, they received no favorable response. Consequently, King Brawijaya, having learned of these developments, summoned Patih Gajah Premada and Adipati Terung (Pecat Tandha). They presented themselves before the King. The Illustrious King inquired, "Patih, what news do you bring? It is rumored that a state has arisen in the heart of the forest." Ki Patih replied, prostrating himself, "Indeed, Your Majesty, the report is accurate. Your servant has dispatched emissaries three times, my lord, yet they have received no reply. As for the one who bears the revered name, Pangeran Bintara, the King—his visage remains unknown to all."

The Illustrious King then addressed Adipati Terung, "What of your elder brother from before?" Pecat Tandha responded, "In former times, Your Majesty, your servant's brother declared his intention to pursue religious studies at Ngampeldenta, as he was inclined to become a \*santri\*. That was not his original name, for his elder brother's name was Raden Patah. However, his two companions, all of them, my lord, along with all the people of Palembang, were indeed entrusted to Your Majesty—to me, your humble servant. It is inconceivable, Your Majesty, that my elder brother would harbor such ambitions. His sole pleasure lay in being a \*santri\*."

The Illustrious King gently stated, "In that case, Pecat Tandha, it is you whom I dispatch. Proceed to Demak. Bring all the people of Majalengka; leave none behind." Adipati Pecat Tandha, prostrating himself, replied, "Your Majesty, I am grateful and shall comply. If it pleases Your Majesty, your humble servant believes that the forces from Terung alone, augmented by the people of Palembang, would suffice. For even if the populace in Demak is numerous, Your Majesty, they are all recent arrivals, and their strength is unknown to me."

The King smiled and said, "If that is your resolve, then I grant you permission. However, you must depart this very day." Performing obeisance, Adipati Terung then withdrew and immediately commenced preparations for his troops. The forces from Terung assembled with those from Palembang, and the Adipati then set forth. The details of their journey are here omitted.

It is recounted that news of an impending attack reached Demak, prompting many to evacuate. Kanjeng Pangeran was fully apprised of the situation, learning that the advancing force was led by Adipati Terung, commander of the Palembang contingent. Pangeran Bintara smiled and said placidly, "Indeed, elder brothers Wanasalam and Wanapala, tomorrow you and your troops are not to reveal yourselves. I shall confront them alone; let me be slain by a valiant warrior." Soon

thereafter, a messenger arrived, breathless, to announce the approach of armed forces from Majapahit. Demak found itself besieged on all sides. Kanjeng Pangeran, smiling, instructed, "Now, elder brothers Wanasalam and Wanapala, swiftly conceal all your troops." Both expressed their compliance, and Kanjeng Pangeran then seated himself alone on the \*langgar\* veranda.

Adipati Terung, it is narrated, was greatly vexed. He waited, yet no one emerged. There was no sign of submission, nor any courageous sally forth on horseback. Thereupon, the Adipati resolved to ascertain the state's ruler for himself. He thought, "Why does he not meet me? Why does he refuse to emerge? Very well, I shall pursue that rebel individually." The Adipati then entered. As if guided, he proceeded directly to the \*langgar\* and there recognized his elder brother seated on the veranda. He forthwith dismounted, casting aside his weapon. Rushing forward, he prostrated himself, weeping, unable to believe that all were well. Kanjeng Pangeran then spoke, "Be calm now, my younger brother. I ask you: what is your purpose in coming here, or were you dispatched by the King? Pray explain." The Adipati replied softly, "I was sent by His Majesty the King, tasked with observing whether there were forces assembled here. The King suspected Your Majesty, but I vehemently assured him that you, in former times, merely desired to pursue religious studies at Ngampel. It is utterly improbable that Your Majesty would harbor such ambitions. Such was your servant's declaration to the King." Kanjeng Pangeran, smiling, then said to his younger brother, "What is desired, if indeed it is I?" The Adipati prostrated himself, replying, "It is as Your Majesty wills." Kanjeng Pangeran then declared, "If this be my will, then you must forthwith surrender me. This matter will remain unresolved unless I present myself. Though it may entail suffering unto death, I shall endure it. Now, let us depart, my younger brother." And so, all departed: the people of Terung and the Palembang contingent then residing in Demak, in their current state.

The account of Demak is suspended; suffice it to say, they arrived in Majapahit. They met Patih Gajah Mada, who escorted them into the palace. Adipati Pecat Tandha, however, left Kanjeng Pangeran outside. Adipati Terung entered to meet the King, then prostrated himself at His Majesty's feet, weeping. The Illustrious King gently bade him, "Cease your weeping and explain the cause." The Adipati then replied, "Your Majesty, I surrender my life; the fault lies with me, Your Majesty. I, Pecat Tandha, admit that the cause of the kingdom's ire, the one in Demak, is indeed my elder brother." The King smiled and asked, "And where is he now? Your elder brother?" The Adipati softly replied, "Your servant remains outside." The King then said kindly, "Summon him hither." He was then called, and upon arriving, he prostrated himself at the King's feet. The King embraced him and kissed his forehead, saying, "Now, my son, be seated, and I shall inquire into the origin of this matter." Thereupon, everything was related. The King smiled and pronounced, "Yes, I give my blessing. But, my son, heed my counsel: those who willingly embrace the faith are welcome; those who do not, shall not be compelled. And as for your title, my son, I sanction you to be styled Sultan in Demak; this is most fitting. Gajah Mada, you are to inform all that my son, Ki Patah, is now blessed by me and shall bear the title Sultan." Ki Patih assented. "Very well, my son, return to your own realm." Kanjeng Sultan expressed his compliance. Having withdrawn from the King's presence, both he and all the people of Demak were greatly rejoiced.

Kanjeng Sultan then proceeded to Ngampel Gadhing, where he found all the Walis assembled. He conveyed to them all that had transpired. The Walis, profoundly grateful, then held a deliberation. All the Walis agreed to construct a mosque in Demak. Consequently, they all departed for Demak, and upon arrival, all the Walis, alongside Kanjeng Sultan, prayed to the Divine. The construction of the grand mosque was completed. Its three-tiered roof was of exquisite beauty. It was then used for the first time for Friday prayers by all the Walis. Sunan Bonang served as the Imam, Sunan Giri delivered the \*khutbah\*, and Sunan Kali recited the \*ma'asyiral\*. All the principal Walis and Kanjeng Sultan completed their prayers. Subsequently, something was found hanging above the Imam's station. Sunan Bonang promptly retrieved it: a letter, suspended within a sheepskin pouch. Its inscription read: "Remember this garment—this is the former robe of Kanjeng Rasulullah, bestowed upon Sunan Kali. This Antakusuma, wrapped in sheepskin, is named Ki Gondhal." It was immediately unwrapped, revealing a robe of remarkable beauty and vibrant colors. Sunan Bonang, deeply grateful, smiled and spoke softly, "My son, Kali, come hither; it is you who are blessed with the former robe of the Prophet. I merely touched it, my younger brother." Sunan Kali then prostrated himself before the Divine. All the Walis then concluded their affairs. Demak flourished greatly, while Majapahit's influence waned.

Consequently, King Brawijaya grew incensed and summoned Raden Patih and Adipati Terung. Upon their arrival, the Illustrious Monarch declared, "Gajah Mada, you are to destroy Demak, in concert with Pecat Tandha; mobilize all the people of Majapahit." Both expressed their assent. Having withdrawn from the King's presence, they exited and sounded the signal. The thunder of drums, gongs, and cymbals reverberated as all the people of Majalengka prepared for battle. They then set forth with innumerable weapons. Kanjeng Sultan of Demak, it is said, had received intelligence of this development. All the Walis were assembled and had resolved to repel the assault. Their commander was Kanjeng Sunan Ngudung, who then sounded the call to war. A thunderous roar rose from the people; the forces of Demak were ready for combat. Soon thereafter, they marched forth. They encountered the enemy on the road; neither side was found wanting, for both mustered vast numbers of combatants, and they engaged in fierce warfare, their valor equally matched. Thus, the commanders met their counterparts: Sunan Ngudung and Adipati Pecat Tandha engaged in mutual combat. The battle raged fiercely, with neither side yielding. By divine decree, however, Sunan Ngudung was slain. His body was seized and carried away that very night. The people of Demak were disheartened. Kyai Patih Gajah Mada returned to his encampment, and the people of Majalengka rejoiced.

It is narrated that Adipati Pecat Tandha was deeply distressed. His heart became conflicted, fearing both parties. That night, he deliberated with all the Palembang contingent, then fled back to Palembang, embarking upon a vessel. His return journey is not recounted; suffice it to say, all the Terung soldiers had already apprised Kyai Patih Gajah Mada of his actions, leaving the Patih utterly astonished.

The narrative now shifts to the arrival of Sunan Ngudung's body in Demak. It was presented to Kanjeng Sultan, and the body was then interred. Kanjeng Sultan was greatly incensed by his younger brother's actions. He promptly prepared himself, intent on launching a retaliatory strike alone. Not long thereafter, he set forth, accompanied by all the Walis. It is narrated that Kyai Patih Gajah Mada, having received intelligence of the impending attack, was filled with profound apprehension. He then dispatched orders for all the people of Majapahit to retreat to Majalangu. Upon his return, Kyai Patih entered the palace and conveyed the news, which left the Illustrious King utterly astounded. King Brawijaya then remembered that this was indeed the Divine Will. He gently declared, "Gajah Mada, it is my wish to transcend this realm now, for such is the decree of the Most High. All my subjects who still adhere to the Buddhist faith, I shall take with me. Only my consort, Queen Darawati, I shall not take, for she has embraced Islam along with her retinue. Announce this accordingly." Ki Patih assented. Shortly thereafter, His Majesty Brawijaya vanished, along with Patih Gajah Mada and their entire families, their palace dissolving into nothingness. Only Queen Darawati remained, with her servants and her residence. Additionally, the treasury and cannons endured, while all else was obliterated.

It is recounted that Kanjeng Sultan of Demak arrived with all the Walis, only to find the palace entirely deserted. There was not a soul to be seen, and the royal complex was empty, save for the \*keputren\* (women's quarters) which remained. Kanjeng Sultan then approached his mother, Queen Darawati, who embraced him warmly. Tears streamed from their eyes as they recalled the divine power. His mother was then requested to return to Demak. Her journey is not detailed; suffice it to say, she arrived, and Demak flourished exceedingly.

Thus, the entire land of Java embraced Islam. After a considerable period, the King was blessed with a son: a man of handsome countenance and profound learning, named Kanjeng Pangeran Trenggana by his father. For a long time, peace and prosperity reigned. It is recounted that Ki Ageng Tarub also had a son, a handsome and eloquent young man, named Getas Pandawa by his father. Upon reaching adulthood, he was instructed in the discipline of asceticism, deeply internalizing its essence, which refined his sensibilities. This was the Divine Will. Raden was disinclined to remain at home, preferring to wander through forests and meditate in secluded caves; his parents' prohibitions were in vain. His heart was profoundly restless; Raden yearned for ultimate truth and delighted in delving into divine knowledge. He ate and slept sparingly. Indeed, his grandmother, Dyah Retna Nawangwulan, frequently visited Raden Putra, imparting to him pure spiritual teachings. Raden's ascetic practice grew increasingly potent, his spiritual vision

sharpened, unhindered by any veil, perceiving the very essence of the Divine Spirit, accepting death with sincere resignation. His ultimate aspiration was clear: he was willing to suffer and ready to die. Though still young and comely, his inner light shone with pristine clarity, recognizing no obstacles, be they ravines, mountain cliffs, or dense forests.

It is narrated that Ki Ageng compelled his son to marry a priest's daughter from Sekar Lampir, a woman of great beauty. He acquiesced and was wed. After some time, Ki Ageng passed away, his appointed time having arrived. Not long thereafter, his son, Raden Getas, succeeded his father, assuming the title of Ki Ageng, and Tarub flourished under his leadership. In due course, he begat a son, a handsome and eloquent boy, whom he named Raden Selarasa. Upon reaching adulthood, Raden Selarasa preferred solitude and was wed to the daughter of a priest from Selabentar. He resided there for a considerable period, attracting numerous followers, to the extent that the village became known as Sela. This was his practice: he lived disguised as a farmer, and Tarub prospered greatly, a source of pride for Ki Ageng Tarub. When Ki Ageng Tarub grew old, he summoned his son. Raden Selarasa came and, before his father, performed obeisance, prostrating himself at his feet.

The Sage then spoke, "Be seated, my son. The reason I have summoned you is that I am now old, and the Divine Will is nigh for me. My only counsel to you, my son, is to be ever vigilant. In this earthly life, my son, be watchful of your own self and of the temptations of the devil. In this world, never cease your spiritual struggle. And remember this advice I give you, concerning the Thirty Letters of Wisdom; let them be your anchor, my son, so that you may not be led astray. Fix your gaze upon the Most High.

'Alip' signifies surrendering to the Divine and absorbing the truth that life is but a temporary trust. Harbor no other desires; yearn only for the One who entrusted it. 'Ebe' means desiring the rectitude of your conduct. Every action, my son, your movements and stillness—what is their true direction? Therefore, be vigilant, my son: if you are still, where does your spirit move? If you move, where do you ultimately find rest? Do not cease this contemplation, day or night. Observe this carefully, my son, for those who truly value it. The meaning of this is to desire spiritual clarity in the heart; turn your heart towards the Divine Spirit. Therefore, you must establish your stance. It is not merely your own self; if you remain thus, be watchful, my son, of where it ultimately vanishes. For if you are truly thus, if you have become perfected and attained clear perception of ultimate reality, then 'Se' means, my son, that you are like refuse. Your existence in this world flows everywhere, like water, as if drifting in the ocean, merely surrendering yourself, flowing with the power of the Divine Spirit. Do not follow carnal desires. Be vigilant, my son. The letter 'Jim' signifies that you have been endowed with expansive vision, perception through smell and hearing, and also utterance. Delve into the true reality; all these faculties are to be returned to the One. Otherwise, my son, you will fall prey to temptation.

'Kha' means perceiving only the absolute truth, discarding thoughts of the ephemeral. Only the sacred tradition (\*khadis\*) of the Most High's will matters; its profound meaning is that concepts of \*halal\* and \*haram\* no longer apply—they have all dissolved. The letter 'Dal' signifies true spiritual station. The meaning of 'station' is, my son, that you differ in degree from other beings in this world. Thus, a human being must always be cautious, my son; your nature is a sign of the Divine Spirit's presence. The greater 'Dal' signifies the path of remembrance, remembering two matters: firstly, the path of life, and secondly, the path of death; 'only Allah' means desiring to perceive nothing else. Only the essence of the Divine.

'Re' signifies divine mercy; thus, my son, you can perceive the manifestation of God. That is a sign of mercy; you cannot know your individual self—that is the truth, my son. Blind, deaf, mute, empty—you possess no power. 'Je' means, my son, fearing to perceive other forms. One no longer desires to be entangled; one's gaze is solely upon the true reality. Your self is silent and still, like a snake shedding its skin. Small 'Sin' signifies that only human actions are observed. Truly, one's heart is tranquil, one's human perception has vanished. Great 'Sa' signifies the condition for self-examination. In the realm of inner perception, all has vanished; the world is truly veiled from divine knowledge, leading to a state of gratitude for what is attained. 'Sat' signifies true comprehension; it cannot be spoken of carelessly, and that is its meaning. One has sunk to the

bottom of the ocean, beyond description. If a common person tries to comprehend it, they will surely fail, for it is truly merely an allegory.

Great 'Te' signifies surrendering to divine trials, having realized that one possesses nothing. 'Le' is the path, meaning to correctly follow divine commands. That is the veil, the barrier that conceals the perfected human. 'Ngain' signifies that one's actions and conduct are directed and disciplined, and one's speech is ordered; it is not apparent that such a person is an exalted human. 'Ain' signifies holding firm to sacred traditions (\*khadis\*) and proofs (\*dalil\*); they cannot be separated. One fears separation from the Divine. 'Epe' signifies that all is precise; therefore, it is impossible to be approached by evil spirits, for one is truly devoted to the Lord of the universe. Small 'Ka' signifies understanding the Divine Will, both what is not and what is real; truly, there is no error. Great 'Kap' signifies having received His love, knowing that this self is a true reflection. 'Lam jalalah' signifies vigilance over the entire world. All is complete, encompassing both realms: \*kabir\* (the great) and \*sahir\* (the small) are mastered. 'Mim' signifies steadfastness, not perceiving death; neither here nor there is it seen. Heaven and hell, all beauty, are not perceived; only Allah is the object of perception. The letter 'Nun' signifies a gaze that pierces through to ultimate reality, traversing earth and sky, up to seven layers, returning when its light is truly unmixed. 'Wawu' signifies understanding all creation, belonging to the Lord of the universe, each in its proper place. 'Ehe' means desiring to reach the One, truly unwilling to separate, like copper and gold, whose distinct colors vanish, and whose names also change.

The letter 'Lam Alip' signifies that the veil is real, the shield of the Most Holy. The truly perfect path is unchangeable, for it is the superior path. Beyond this, the essence of the Divine Spirit is nigh. The letter 'Ambyah' signifies the union of three: the Prophet, the Wali, and the Believer. The letter 'Ya' signifies reality itself, unchangeable. Therefore, my son, walk this path carefully, my son. One who hopes for union must not err in action; such error is forbidden."

Raden Selarasa bowed, prostrating himself at his father's feet. His heart became further illumined, having been instructed in the science of true insight (\*sidik\*). He then declared, "May I receive the blessings of the venerable Ascetic, the aid of the Prophet, and the grace of the Most Holy and Exalted One. May I be enabled to walk the righteous path and be shielded from malevolence." The Sage gently replied, "Yes, my son, I grant this. May you be blessed by the Most High, receive succor, and the intercession of the unlettered Prophet. My son, for one hundred days, I wish to undertake a spiritual journey. Do not visit me, especially your mother. I desire to behold the ultimate reality, the true unseen. Therefore, my message to your mother, Nyai, and also to you, my child, is to harbor no anxiety. When precisely one hundred days have passed, I shall observe a celebration. Now, prepare the feast. Very well, my son, return home." Raden Selarasa performed obeisance and withdrew from his father's presence.

It is narrated that the Yogi departed from his abode and entered the forest, intent on pursuing further asceticism. His heart was now consumed by a profound yearning for the Divine Spirit. Worldly concerns and fears of earthly pleasures, even those ordained by the Divine, no longer held sway over him. Silent, empty, and unwavering, he traversed forests and mountains, exploring caves, ravines, and great rock formations. Thus, the Sage sought the deepest recesses of his being, and at one point, he sat beneath a \*widara\* tree, treating it as a blood-kin. There, the Embodiment of Truth leaned against the \*widara\* trunk. His son frequently visited, observing from a distance. In truth, he found it unbearable, yet feared being seen, for he had been explicitly forewarned. Raden Selarasa's inability to endure was due to his father's advanced age. Raden was greatly anxious that his father might pass away, and so he came daily to check on him. He was deeply apprehensive of incurring his father's displeasure, but he remained unseen.

Thus, the appointed time arrived; it was the eve of the hundredth day, and upon its completion, all rejoiced. Nyai Ageng and her son, along with the people of Tarub and Sela, gathered to prepare their favorite dishes for a festive celebration, a lively scene of many cooking. The narrative now focuses on Kanjeng Sang Pendeta, who continued his ascetic practice beneath the \*widara\* tree. He consistently mastered his will, seeking to deepen his understanding and to explore the profound wisdom of the spiritual scholar. Four realms had been attained, and his objective was clear; all was manifest: the \*alam nasut\* was revealed to be the human realm, the \*alam jabarut\* was clearly the



dominion of the jinn, the \*alam malakut\* belonged to the angels, and the \*alam laut\* (the realm of dissolution/ocean of unity) was evident. The power of the Most High descended, the locus of the Divine Essence, borne by the true human, indeed, the human who had attained perfection. At that moment, the Sage entered into what appeared to be blemish; blemish integrated into feeling, feeling integrated into life, life integrated with will, and will returned to its pristine purity, shining as it had in primordial times. Truly, he was no longer defiled. One feeling, one life, one light. His physical form had vanished, transmuted into a spiritual body. The microcosm no longer existed; only the macrocosm remained. He was now united, undivided, beyond articulation. Thus, the Sage departed from the world, and his physical body left no trace. His return to life in eternity had come to pass. The cosmos, at that instant, bore witness to the vanishing of this supreme human: rainbows arched, lights shimmered, mountains rumbled, and the tranquil, dark, ebbing sea enveloped the land of Java. Lightning flashed, thunder boomed, and the earth quaked seven times in a single day; the sun and moon vanished from sight.

It is recounted that Raden Selarasa was then with his mother, preparing to retrieve his father. The people of Tarub and Sela had assembled, and the feast was prepared. Raden Selarasa, along with his mother, perceived in their hearts the grand phenomenon unfolding, intuiting that his elder brother had received divine grace. Selarasa, however, felt a sense of unease. Therefore, he resolved to follow his father, accompanied by his mother and all their followers. Soon thereafter, they arrived at the \*widara\* tree. There, the Sage had achieved \*muksa\*, spiritual vanishing. When Nyai Ageng witnessed the empty place where her elder brother had been, she shrieked and wept, then collapsed, falling into a faint. By divine decree, Nyai Ageng then passed away.

It is narrated that Raden Selarasa's heart was utterly shattered. He stood stunned, speechless, as if the vast expanse of the visible universe had shrunk to but a hand's breadth. All the elder followers understood his grief. Raden, focusing his inner vision, then saw all prostrate themselves, and they spoke thus: "Alas, my lord, what of your remaining servants? My lord, behold this, the body of your mother, our lady. Have mercy, my lord, for who will now accord her reverence?" Raden then realized that clinging to mortal sentiment was impermissible; to err thus would lead to profound sorrow. He then accepted the divine decree of the Most High and gently spoke, "Indeed, all my brethren, restore my father's sacred hermitage. As for my mother's body, inter it with due reverence, then return to Sela, proceeding directly to the hermitage, where it must remain unseen." It is recounted that in Tarub, all the followers were distraught, weeping in disarray everywhere.

The narrative pauses to recount the events in Tarub and Sela, where everyone was steeped in sorrow. The Prince, known as Sang Raden, had adopted the name Ki Ageng. Having resided in Tarub while his true home was in Sela, he thus became widely known as Ki Ageng Sela.

The focus of the narrative now shifts to Demak. The esteemed Sultan had passed away and was succeeded by his son, the venerable Prince Trenggana. His vizier was Wanasalam, and his chief cleric, Sunan Kudus.

Another narrative thread concerns Pengging and Tingkir, both tracing their lineage to Sang Brawijaya. In Tingkir resided Kebo Kanigara, while in Pengging was Kebo Kenanga. For a considerable time, Ki Ageng Pengging had refrained from presenting himself before the court in Demak. His elder brother grew exceedingly sorrowful. Ki Ageng Tingkir then journeyed to Pengging to meet his younger brother.

After they exchanged greetings, Ki Ageng Tingkir spoke: "My brother, I earnestly implore you. Explain why you refuse to present yourself before the esteemed Sultan of Demak? Yet, your presence is greatly anticipated. If you are indeed resolute, then let us prepare our troops! However, I cannot bring myself to condone such a path, nor bear its consequences, which appear to align with your wishes. I surmise, my brother, that your aspirations are fraught with peril."

Ki Ageng Pengging remained silent, merely bowing his head, tears streaming from his eyes.

It is recounted that Ki Ageng Pengging's wife was heavily pregnant and her time to deliver was near. That night, Ki Ageng Pengging was attending a \*wayang beber\* performance. His wife, Nyai Ageng, interceded, as it was her time to give birth. A son was born. His uncle immediately took the child into his arms, and Ki Ageng Tingkir announced, "My dear brother, I name this son of yours

Raden Krerebet." His younger brother assented. Ki Ageng Tingkir then returned home.

It is told that the Sultan of Demak heeded the counsel of Kyai Geng Wolepala, for Ki Ageng Pengging had thrice ignored his summons. Now, Ki Ageng Tingkir heard that his younger brother, Ki Ageng Pengging, had been summoned to Demak three times but had failed to appear and had disregarded the summons. This news plunged Ki Ageng Tingkir into such profound sorrow that it ultimately led to his demise.

Nyai Ageng Tingkir informed Ki Ageng Pengging of his elder brother's passing. He was shocked and immediately departed in haste. Upon arriving in Tingkir, Ki Ageng Pengging immediately paid his respects to his brother's remains. He then spoke, "May my own life not be prolonged. My elder brother could no longer remain in this world." His elder brother had been interred. He then took his leave to return to Pengging. Upon arrival, Ki Ageng immediately sought a place for spiritual seclusion. He remained speechless and did not emerge for a considerable period.

The narrative pauses for those in sorrow. The story now shifts to the Sultan of Demak summoning Sunan Kudus. Upon his arrival, His Majesty said, "The reason I summoned you, elder brother, is regarding the Pengging matter—what counsel do you offer?" The venerable Sunan replied, "If permitted, I myself shall handle it." The Sultan sweetly assented, "Indeed, elder brother, that would be for the best." The venerable Sunan shook hands and took his leave. He made his preparations and then departed, accompanied by only four relatives.

Their journey to Pengging is not recounted. They sat beneath a banyan tree. The venerable Sunan sweetly instructed his four relatives, "All of you wait here, do not go anywhere; I will go inside. If there is any disturbance, sound the Kyai Simal!" All assented to his words. The venerable Sunan arrived and proceeded directly to the side door. He then leaned against the door frame.

Subsequently, a person emerged, intending to fetch water from the spring. He was startled to see someone leaning against the door frame. He then inquired, "Whence do you hail, sir? I have never before seen your appearance or countenance. And you are at the side door." The venerable Sunan smiled and softly replied, "I wish to meet Ki Ageng Pengging." The water-fetcher said, "Oh, that is not possible; Ki Ageng is grieving the death of his elder brother, Ki Ageng Tingkir. It has been seven days, and Ki Ageng has not yet emerged. I fear to convey your message." The venerable Sunan said, "Tell him that I am a man from the heavens, who composes songs and is sent by God. The blue sky is my abode, should he inquire." That person became afraid and immediately returned to convey the message. Ki Ageng smiled and softly said, "Invite that man from the heavens to enter." The invited person arrived and met Ki Ageng Pengging with the venerable Sunan within the room.

The venerable Sunan then spoke, "My son Pengging, you are currently summoned by the esteemed Sultan of Demak." Ki Ageng softly replied, "I am merely a villager; please instruct me as to my duty." The venerable Sunan said, "If you are unwilling, Ki Pengging, then choose the will of His Majesty. Which will you occupy: above or below, outside or inside?" Ki Ageng replied, "If I choose inside, I avoid it; if I choose outside, it is more misguided; doubt is its assessment. If I choose above, it is trustworthy and respected. If I choose below, it is a grave error, a sin against all four schools of thought. Outside, inside, below, above—they are all within my domain. Yet, they will not truly be mine."

Sunan Kudus then softly said, "As for your words, have you truly pondered them deeply?" Ki Ageng said, "You will retreat. If it has been spoken thus, it will surely be retracted." The venerable Sunan smiled and said, "If so, I wish to know now about your state of emptiness." Ki Ageng softly replied, "If a human emerges through the vagina, he surely employs a path when journeying towards emptiness—which is death." Sunan Kudus softly replied, "What is made into the path? I wish to know." Ki Ageng said, "Take this knife and scratch my left elbow!" Sunan Kudus complied. After being scratched, Ki Ageng died. Sunan Kudus then uttered a greeting, and Ki Ageng returned his greeting. Sunan Kudus declared, "A dead person can reply; he must have received demonic power." Ki Ageng died. He died forever. Sunan Kudus exited and met his relatives. They then returned home.

It is recounted that Nyai Ageng had finished her cooking and intended to serve her guest. But the food remained untouched for a long time, and she suspected nothing. Then she peeked at her husband; he was already dead. Nyai Ageng was shocked. She immediately embraced the corpse, weeping. She then stabbed herself, oblivious to her child. She then died beside her husband. Thus, Raden Mas Kerebet cried out very loudly. He then crawled close to the corpses of his parents. The people of Pengging began to arrive. All the women wept, and the men pursued the person who had caused the harm. However, he was already far away and could not be found. They then immediately sent news to Tingkir. Nyai Ageng (Tingkir) arrived and carried the child. Their weeping intensified. The bodies were interred, and the young prince was then taken by his aunt back to Tingkir.

It is told that Sunan Kudus had arrived at the Demak kingdom and then presented himself before the Sultan. What had transpired was recounted, bringing immense relief to the Sultan. There was no longer anything to worry about. The narrative concerning the Sultan of Demak is now paused.

The focus shifts to Sela. Sela was very prosperous. By then, Tarub and Sela had become unified. Ki Ageng (Sela) had three children, one of whom was male. That son was named Raden Enis and had already reached adulthood. He was then married to a descendant of the elder of Lawean. Raden Enis enjoyed residing in Kelawean. His father, Ki Ageng Sela, consented. They had been married for a long time and were blessed with a handsome and appealing son. This child was then taken by his grandfather and brought to Sela. He was also given the epithet by his grandfather, Ki Ageng, namely Raden Pemanahan. The venerable cleric deeply loved his grandson. Indeed, he was disappointed with his own son, yet his affection for his grandson knew no bounds. For this reason, he was named Raden Pemanahan by his grandfather. Ki Ageng's love for his grandson filled his entire being, for the grandson possessed a quiet disposition, speaking little. He had five siblings, but only Raden Pemanahan was taken by his grandfather. He was brought to Sela, and there his occupation was farming. This was done to obscure his true purpose.

Now, as the rainy season approached, the venerable cleric was in the rice field. Not forgetting, he was with his grandson, who was told to wait in the hut. The Prince assented. The venerable cleric was hoeing in the rice field, and then heavy rain fell. The farmers dispersed, unable to bear the cold, and returned home individually. However, remaining there were the venerable cleric and his grandson, Raden Pemanahan, who stayed in the hut throughout the rain. His grandfather did not permit him to go out, so he remained in the hut. The rain subsided, leaving only a drizzle.

Then, there was a trial from Almighty God in the form of an old man, already senile, and dressed in tattered clothes. He approached Ki Ageng with a smile. The venerable cleric already knew that the old man was not a true human being. The sage was cautious. When the old man was close, the sage was immediately pulled, then thrown, and he bounced away. His hoe was immediately discarded. His anger intensified. The venerable cleric fought back, and they engaged in combat. Both were equally strong, neither disappointing. They wrestled with each other, and the Prince understood that his grandfather was fighting with the old man. The Prince wanted to help but was still afraid, so he immediately ran home to Sela to give the news.

It is told that those who were fighting pulled each other back and forth. Meanwhile, a plot of rice field was flattened as if raked, creating havoc. It has been explained in academic tradition that true humans are chosen beings among all creation. It was God's will that misfortune befell the old man. Both his hands were bound.

Raden Pemanahan is recounted to have arrived at the village, running and weeping. This startled everyone. Everyone in the village asked for news. Then it was reported that his grandfather was fighting with Ki Tuwa, but the cause was unknown. The people of Sela were startled and all sounded the alarm. It was very noisy when heard along with the women's cries. All of them had departed. The villagers had come out and were ready with their weapons. They came out together. There were many women and men. Raden Pemanahan was at the very front. All of them were eager.

The story now turns to the venerable cleric who was fighting with Ki Tuwa. He finally received God's help. After Ki Tuwa was defeated, he was brought to the hut. But Ki Tuwa's hands could not be

freed, for both were still being held simultaneously by the sage. Ki Tuwa actually grimaced with a smile while moving around in circles.

It is told that those who had just arrived were the grandson, Raden Pemanahan, bringing all the villagers who were ready with their weapons. All of them appeared joyful, led by the prince. When the venerable cleric saw them, he became very grateful to God, because his grandson came bringing a force ready with their weapons. Raden Pemanahan saw his grandfather, who was sitting in the hut with Ki Tuwa. However, Ki Tuwa's hands were held by the sage. Ki Tuwa could not move. The prince then ran and embraced his grandfather, weeping. The venerable cleric gently said, "My grandson, do not come too close; move away, lest you suffer a spiritual affliction, my child." The prince immediately sat further away.

The people of Sela who had arrived were all at the front. Four people were asked by the sage to be elders, namely Raga Menggala, Raga Jaya, Raga Wangsa, and Raga Mulya. They appeared to be weeping and very regretful, seeing the traces of the struggle. All the villagers sat in rows in the \*langgar\* with their weapons ready as if for battle. Everyone was very astonished in their hearts, wondering what would happen next. All the villagers asked the sage, "What is your will, master, what should be done with this person? If permitted by you, master, it would be better to kill him." The venerable cleric smiled and softly said, "Hear ye all, know that he is not truly human; his true nature is known only to God. He cannot be killed. Try to observe him!" Everyone immediately observed him. All this time, he had been bowing his head. He sat with his head bowed in shame, seeing humans. His hands were tied by the venerable cleric. What was used to tie him had been reinforced with prayers. Then, when his form was looked at, those nearby turned their heads, then fell, remaining unconscious for a long time.

It is recounted that Ki Tuwa's form was different from a human's. He had a black body and long fur, his knees and legs were short and thick, his belly was distended, his shoulders were small, both his arms were bent, his beard was sparse and long, his neck was long and his buttocks were pointed. His chin was hollow, his lip was cleft. One tooth protruded, his mustache was only on one side, his nose was small, his eyebrows met, he had only one eye, his ears were small, his forehead protruded, his head was small, his hair was red and sparse. His smell was pungent and unpleasant, very foul mixed with a fishy odor. That is what caused many of those who saw him to faint, unable to bear the smell. Moreover, if looked upon by him, many fell down and fainted, so no one dared to approach Ki Tuwa. However, the sage was the only one permitted by God.

The venerable cleric softly said to his grandson, Raden Pemanahan, "Go home, my child, and all of you too. Only Raga Menggala and Raga Jaya, you two follow me! I intend to go to Demak to surrender this Ki Tuwa. You two hold him! May you be strong and permitted by Almighty God." Both declared themselves capable. Ki Tuwa had been handed over to these two men. Ki Raga Menggala and Raga Jaya held him on the left and right. The venerable cleric then softly said to his grandson, "Enough, my child, go home immediately. All of you too, disperse!" The Prince obeyed. Those who accompanied the Prince and everyone else also obeyed. The venerable cleric then departed in the opposite direction from his grandson. Ki Ageng's journey is not recounted.

It is told that the Sultan of Demak had heard the news that Ki Ageng intended to present himself and surrender someone. His Majesty immediately came out. At the forefront were Ki Ageng Wanasalam, Ki Ageng Wanapala, and the esteemed ulemas. There were also several officers and officials fully present at the front. Not long after, Ki Ageng Sela was seen. He was called, then immediately greeted with a handshake. He was already sitting at the front, side by side with Ki Wanasalam and Wanapala. The bound one was at the back, brought by two people. He was held by two people, but Ki Tuwa merely bowed his head. Ki Ageng softly said, "Your Majesty, I surrender this person. He once intended to cause torment, Your Highness. Now, it is up to Your Majesty's will." The Sultan softly said, "Yes, elder brother, I accept. Where does that person come from?" The venerable cleric softly said, "Forgive me, I do not know his origin. If questioned, he cannot answer like a human. He cannot, Your Majesty. If he looks at people, it causes trouble because it renders many unconscious."

Then he was ordered to be imprisoned. He was received by several officials. However, those near him then fell down. Upon seeing him, all fainted. The king watched and smiled. He softly said to the

yogi, "Oh, elder brother, how is that? Why is he like that? Would it be better just to kill him?" The venerable cleric replied, "It is up to Your Majesty's will." The king softly said, "What is your opinion, elder brothers Wanasalam and Wanapala?" Both concurred, "If it pleases Your Majesty, it would be most prudent to imprison him in a strong confinement, Your Majesty. Moreover, in our humble opinion, this individual should not be put to death." The Sultan assented. He said to Ki Ageng Sela, "Enough, elder brother, tell your two followers to escort him to prison. For the people of Demak cannot endure him." Ki Ageng declared himself ready. Then Raga Menggala and Raga Jaya were ordered to escort Ki Tuwa to the iron prison. They arrived at the prison. Ki Tuwa was handed over to the officials guarding the prison. Raga Jaya and Raga Menggala had returned. Ki Ageng said, "Thank you, I take leave to return to Sela." The Sultan granted permission. He immediately departed from the Sultan's presence. The king then left his throne, and all those who had presented themselves dispersed. Ki Ageng arrived in Sela and is no longer mentioned.

It is told that Ki Tuwa, who was in prison, was attended to by the officials in Demak. Everyone was more cautious in guarding Ki Tuwa. Then there was an old woman who curled up and leaned against a pillar, carrying her coconut shell container. The guarding official asked, "Hey old woman, where are you from, and what is your occupation?" The old woman replied, "I am homeless. My arrival here is to deliver water to Ki Tuwa. Know that he is my husband." Then she splashed water on Ki Tuwa, and there was a loud noise. The iron prison was damaged, and the old man and old woman disappeared simultaneously without being seen. The prison was in disarray. As for the guards, all had fainted. After a long time, they awakened. It had been reported to the king that the prison was destroyed, and Ki Tuwa's whereabouts were unknown; he had vanished unseen. The king smiled, for he had inwardly suspected that his venerable uncle Sela intended to give a sign that his descendants might someday face ruin. Yes, God knows best. Thus ends the story in Demak.

It is told that Ki Ageng Sela, upon his return from Demak after surrendering the old man, was deeply regretful. Ki Ageng felt in his heart that he had received a trial from God; that the recent conflict was a test in his ascetic practices. He became deeply repentant towards God and also towards Prophet Muhammad. He sought forgiveness and prayed intensely in his place of asceticism without emerging. However, his grandson continued to serve the sage. It was Raden Pemanahan who served him day and night.

Then there was a clear voice, "Yes, my child Sela, you have been forgiven by God. In the future, your descendants will be safe and rule over all of Java. However, what lies ahead you must remember: four matters that invalidate asceticism and are darkness in religion. These are sadness, envy, boasting, and pride, my child. These are the undoing of asceticism. Although your asceticism is great, if it is affected by these four matters, it will vanish. In the end, there will be no result. Even if one performs good deeds like flowing water, if one's daily behavior is boastful, then truly that is like fire. If good deeds are likened to reeds, then sadness is likened to a tempest for our asceticism. It does not take long to be destroyed without a trace. Thus, for living people, if they can control these four matters, then what is hoped for will be realized. Therefore, living people in the world must be cautious." Ki Ageng Sela then prostrated in gratitude to God. God's creatures became joyful. Ki Ageng's outlook became bright, his heart comforted. Day and night, only God's love was deeply etched in his heart.

It is recounted that Ki Ageng Sela wished to summon all his children, grandchildren, and their families. All his children and grandchildren had arrived. The family sat in rows, all complete. Ki Ageng gave counsel to his sons and grandsons, "Hey my children, I give teachings to you all. All of you, listen to my words. It is neither a shield nor a writing, but it is called \*Pepali\*. Honor these \*Pepali\*, for they bring safety and well-being.

The beginning of these \*Pepali\* is: do not act arrogantly, do not be conceited, and do not be envious. Do not be greedy, do not like to steal, and do not delight in seeking praise. Do not meddle in other people's affairs, for such a person will surely meet a swift end. Do not harbor ill will, do not be overly reckless, do not be quick to make friends, especially to visit for idle chatter. Do not be arrogant, and do not be scornful. Do not exalt yourself, and do not prioritize your base desires. All living people must be cautious. Do not accustom yourselves to carelessness, for the outcome will

be harmful. Do not be shameless; instead, be modest. Do not be conceited. What living people seek is goodness. It is difficult to be a good person. True goodness lies not in gold, nor fine clothes, nor outward appearance. Being a good person is very difficult because it involves loving all living beings. It is delightful. Do not be shameless; instead, be modest. Modesty involves two matters: the first is modesty before God, and the second is modesty before fellow humans. If you are not so, then eventually your secrets will be exposed, bringing shame. Do not cease being cautious, for if your disgrace is revealed, it will have ill effects. Foster harmony among people and your relatives.

Do not desire invulnerability, especially clairvoyance. Do not like to use shamans. Do not engage in activities such as *\*dalang\** (puppetry), farming, or *\*karawitan\** (gamelan music) without a beneficial purpose, for they will surely yield no fruit. Furthermore, do not be excessively calculating, for error in such matters brings shame. Do not desire excessive wealth, and do not enjoy kinship if their religion is not sound. Similarly, words and deeds that yield no benefit and merely incite base desires are to be avoided. Do not merely assume the demeanor of a merchant, nor feign the piety of a *\*kaum\** (mosque official). Their willingness to pay *\*zakat fitrah\** is but a facade; for if their wealth diminishes, they reveal themselves to be merciless and cruel. Such is the true nature of a hypocritical *\*kaum\**. Laundrymen, vendors of fermented shrimp paste, lime sellers, clothes whiteners, butchers, and dyers—these do not attain greatness. Disregard such notions.

Living people, be cautious. If judged by their face, one may discern little. If judged by behavior, a person's bad and good heart is revealed; in the honest, there is light. Do not worship gold and money, do not worship clothing, do not glorify expertise, do not glorify knowledge, do not glorify strength, and do not glorify incantations. Because all of that is truly perilous, and do not trust your weapons. Discard arrogance; instead, cultivate honesty. Do not merely wish to be respected and follow your own will, for it breeds difficulties. Strive to please the hearts of others, your fellow human beings. Do not follow desires that are not conducive to human flourishing, and you must respect one another. Keep such things in mind.

A chicken will be chased away if it enters the house. But if it eats rice, it is only to be blocked. That is the analogy of people's actions. When dealing with neighbors, the prerequisite is to be proper in greeting. Greet them. If they are unworthy, ignore them, for they eat their own rice and are not your family. If they are one's own family, make them comfortable, win their affection, and do not attempt to be overly clever, but rather act with simplicity. Do not be like Ki Soma, whose buffalo was beaten in the hope that it could read. That buffalo is truly simple-minded, hence it is unadorned by complexities. Do not equate humans with animals when commanding creatures such as buffalo, cattle, and chickens. Indeed, even with humans, if their commands can no longer be expected to lead to good, then do not fault them, for it will lead to loss and added sin. If there is a person with such a character, fear them, for such individuals also incur divine retribution. They cannot be honored. Defeat that human nature within yourself. Instead, seek only their blessings, for such a person truly bestows blessings. Do not idolize them, but their virtuous traits may certainly be emulated. Their character is refined, and their words are cautious. When sitting, they do not cease being cautious and are not arbitrary. Know that the enlightened human being is a teacher even for clerics. Whose asceticism is not outwardly apparent. They observe no specific prohibitions and undergo no fasting. They do not perform ascetic retreats and do not practice *\*mutih\**. They do not cease being cautious regarding themselves. Cautious about themselves, only their family—the universe—is revered. Water, earth, wind, and sky, sun, stars, and moon—all are their family. A human who errs will find all elements as their adversaries. Therefore, there is divine retribution, such as falling ill, for anyone with a bad heart. Surely, in the future, bad people will experience badness. Whoever sows goodness, surely that person will find safety, and their descendants will become great. When governing common people, do not be arbitrary, for it will not last. Such a ruler will become a true protector. Do not be inconsistent in your commands, for the results will not be lasting. That is all you must remember about the *\*pepali\** for living people in the world, so they may find safety until death."

The children and grandchildren gave thanks, as did the family. All their hearts became brighter, accompanied by divine inspiration. A blessed soul was created. The venerable cleric had emerged from his seclusion.

The narrative shifts once more. It is told that Nyai Ageng Tingkir's son, Ki Jaka, had grown up and enjoyed dry-land farming. He was exceedingly handsome and polite in all his actions. Women were attracted to Raden Sunu. Many died from lovesickness, but the prince refused to marry because he was afraid of seeing women.

As Raden Jaka Tingkir was planting dry-land rice, it is told that the venerable Sunan Hadi unexpectedly appeared before him. Raden Jaka was startled, recognizing the saint, and immediately prostrated himself. The venerable Sunan smiled and softly said, "Do not be engrossed in dry-land rice farming! You are destined by God to be the pillar of Java. It would be better soon for you to serve Demak." After speaking, the venerable Sunan then disappeared. Raden Jaka regretted his previous path and then returned home to tell his mother everything he had experienced. Nyai Ageng said, "Yes, my child, that was Sunan Hadi. Follow the path of your soul, my son; proceed to Demak. I have a relative who is the Lurah Suranata, named Ki Ganjur. Use that connection to serve the king."

It is not recounted that Raden Jaka had arrived in Demak and then served. He was greatly favored by the king, so he was made the chief of the royal retainers (\*panakawan\*). It was decreed by God that the third Sultan of Demak would preside over the demise of the Demak Sultanate. This was caused by the actions of the \*tamtama\* elite soldiers. Raden Jaka was made the leader of the \*tamtama\* force. There was a \*tamtama\* apprentice named Dhadhangawun, whose house was in Kedhuwingit. Raden Jaka immediately confronted him, stabbing him with a \*sadak\* (betel-leaf cutter), and Dhadhangawun died. This deed was then reported to the king, and His Majesty was greatly angered. Raden Jaka was then ordered to leave and not allowed to enter the palace.

Raden Jaka Tingkir was greatly ashamed. He did not meet his mother but immediately went to Pengging, to his father's grave, and prostrated there. He cried day and night. By divine will, a voice was heard, "Enough, my child, go to Banyuwilis. Learn there." In the morning, the Prince departed from Pengging. What he intended in his heart was Banyubiru. His arrival is not recounted.

Ki Ageng Banyubiru felt great pity upon seeing Raden Jaka. He sweetly said, "Hey my child, know that what you seek, though you consider it near or far, is truly a distant path. If it were simple, it would not be a teaching, but such is the chosen way that presents itself. Face it without confusion. Now go home, my child. As if with God's help, I equip you with a means. Take this clay and put it into a buffalo's mouth, and I give you a guardian, namely your elder brother, Mas Manca. Do not reveal yourself unless you are summoned by the Sultan of Demak." The Prince assented to his command. He kissed Ki Banyubiru's feet and then took leave. Ki Mas Manca also accompanied him.

They arrived in the villages of the Demak state. They saw a very large buffalo, then caught it and put clay into its mouth, causing it to snort and wag its tail. The buffalo ran to the town square, then rampaged fiercely. All weapons were ineffective. None of the \*tamtama\* elite troops were able to subdue it. The Sultan was in great distress and sweetly said, "Hey, \*tamtama\* soldiers, who knows where Ki Jaka Tingkir is? Go find him! Summon him and offer him! If he dares to fight this rampaging buffalo, then I will forgive his sins." A \*tamtama\* soldier replied, "I encountered him on the road yesterday." Then the \*tamtama\* was ordered to search for Jaka Tingkir. Finally, Jaka Tingkir was found and given the command. He was escorted before the king, and when questioned, Jaka Tingkir declared his willingness. He was then ordered to go out and arrived at the town square, facing the buffalo. Those watching were very worried, observing the king. The buffalo attacked bravely, yet the prince handled it with ease. The buffalo had exhausted the king's mind with worry. Raden Jaka was ordered to immediately retaliate. The buffalo was struck on its head and finally died. The prince was then summoned to appear. He was immediately embraced by the king and kissed on his forehead. The king's affection had returned. Raden Jaka was then made a son-in-law.

Thus, after a long time, the King had reached his destiny, returning to God's mercy. All the saints had gathered in the Demak mosque to discuss the succession of the king. But the Demak Sultanate had ended, so a king could not be appointed there. The palace moved to Pajang. Thus, the deliberations by all the saints concluded, deciding that the son-in-law would be appointed king. It was God's will. Blessed by all the saints, Jaka Tingkir became king, with the palace located in

Pajang. The princes, nobles, and officials in Demak all supported the will of the saints. Demak was abandoned, and the palace moved to Pajang, which was very orderly and prosperous.

However, there was a nobleman, a nephew of the former Sultan of Demak, whose domain was in Jipang. He commanded the eastern forces. His heart was very unwilling regarding Jaka Tingkir's ascension to the throne in Pajang. Moreover, with the demise of the Demak Sultanate, his heart grew even more displeased. Thus was the inner voice of Arya Jipang: "Where can I meet this Kerebet? I dare to fight until I am drenched in blood." Additionally, there were those who championed him, namely one of the saints, Sunan Kudus, who supported Arya Jipang. This caused the feelings of Arya Penangsang to persist unabated. The story in Jipang is now paused.

The narrative shifts to Sela. By then, Ki Ageng had returned to God's mercy. Not long after, his son, Ki Ageng Ngenis, also returned to the glorious mercy of God. As for who reigned in Sela, it was his grandson, Raden Pemanahan. Ki Ageng had married, taking Nyi Ageng Saba, a relative from his uncle's lineage, as his wife. Now they had a very handsome son.

Thus, the Sultan of Pajang learned that his venerable elder, Ki Ageng of Sela, had been blessed with a handsome son. He strongly desired to adopt a child from the Regent of Sela, for he was already advanced in age. He immediately departed for Sela. Upon arrival, the Sultan of Pajang immediately met Ki Ageng of Sela and exchanged greetings. The Sultan softly said, "My reason for meeting you is this: if permitted by you, I strongly desire to have a child. If you consent, I will take your child as my own. He will be a child of exemplary character until I eventually have children of my own." Ki Ageng replied, "Please, I feel no sense of ownership over my child. Whatever Your Majesty desires, I shall give." The Sultan immediately took leave of his venerable elder and shook hands. He then returned to Pajang, bringing the princely child.

Upon arriving at the palace, he met the queen consort. Her Majesty was very happy, for the king's arrival was accompanied by the gift of a child. The child was immediately received by the queen, then taken into her lap and kissed. Because Her Majesty had long desired a child, she loved him very much. Furthermore, the child was named by the king, his adoptive father, namely Raden Sutawijaya. It was God's will; Her Majesty eventually conceived. A very handsome son was born and named Raden Benawa. They grew up prosperously, free from illness. The two children were almost the same age. Day and night, they were never separated, like biological siblings. The Sultan loved Sutawijaya very much, while Raden Benawa was somewhat overlooked. Such was the Sultan's disposition. His generosity in adopting children led to a large family. The handsome one had grown older; he was now an adolescent. He was given a house located north of the market. Sutawijaya was also given the epithet by his father, namely Raden Ngabehi Loring Pasar (Lord North of the Market). As for Raden Benawa, he was named Pangeran Adipati (Crown Prince). The story in Pajang is now paused.

The narrative shifts to Arya Jipang. He was now summoned by Sunan Kudus. Upon arriving before him, the venerable Sunan said, "I ask you again, my child Jipang. If you oppose both the Sultan of Pajang and Sunan Prawata, that signifies betrayal. The punishment for a traitor is death." Arya Jipang softly replied and declared his readiness, "Whether by harsh or gentle means, I am willing, as long as it is the will of the sage. Even day and night, I will not fear opposing the Sultan of Pajang. As for Prawata, there is no need to worry; he is already within my grasp." Sunan Kudus softly said, "Good, my child, if you are willing, it would be better with gentle means. If you use harsh means, surely many will defend him, so it is not impossible that a great war will occur, ultimately causing widespread destruction." Arya Jipang assented to the words and then retreated from his presence.

Upon his return and arrival, Arya Jipang summoned Lurah Kajineman, Dhandhang Wiring by name, alongside Rangkud. Arya then spoke: "I dispatch you both. Dhandhang Wiring, you are to proceed to Pajang. And you, Rangkud, must go to Sunan Prawata. You shall both become thieves and inflict harm. Should you be apprehended, ensure you do not cause disappointment." Dhandhang Wiring and Rangkud affirmed their capability, and both were then bestowed with kerises. They then withdrew from Arya Jipang's presence.

Their steps were hurried—the steps of two villains. Dhandhang Wiring entered Pajang, while Rangkud proceeded towards Sunan Prawata. The narration of this is suspended here.



As for Ki Ageng Sela, he was visiting his son in Pajang, which was known to the King. The venerable Ki Ageng was then summoned by the king to his private retreat. Upon reaching the retreat, they exchanged greetings. No ill feelings were harbored by the elder. Following religious custom, the Maghrib prayer time arrived, and all performed their prayers. Ki Ageng led as imam, followed by the Isya prayer. After partaking of a meal, Ki Ageng requested leave to depart. His Majesty the Sultan then said, "Brother, do not leave. Stay the night here, Brother." He did not refuse the king's request. The king then returned to his resting place.

At midnight, it is recounted, the envoys from Jipang arrived in the courtyard. One of them immediately cast a \*sirep\* spell. The \*sirep\* spell took effect; all subsequently fell into a deep slumber. A profound silence descended; no one uttered a sound. The king slept deeply. The queen lay asleep in her bedchamber.

Dhangdhang Wiring had entered, heading towards Prabayeksa. He looked around, vigilantly observing the king's sleeping quarters. Dhangdhang Wiring then drew his keris and thrust it into the deeply sleeping king. The king lay on his back. Like a fly alighting on his sleeping mat, the king felt nothing from the thrust.

It is narrated of Ki Ageng Sela, who was currently in the private retreat. He felt uneasy, for all was quiet; no one made a sound. Ki Ageng then emerged and circled the premises, eventually standing in the courtyard.

It is recounted that Dhangdhang Wiring's resolve hardened because his keris proved ineffective. Meanwhile, dawn was approaching; the sky in the east had begun to redden. He then thrust his keris haphazardly, but instead, it struck a glass pitcher located on the king's left side. Water from the pitcher spilled, startling Her Majesty the Queen, who was splashed and thus awakened. She saw a man emerging, brandishing a keris, from the bedchamber. Her Majesty the Queen then shrieked and prostrated herself before her elder brother, believing herself to be betrayed. His Majesty the Sultan, startled, slowly inquired, "Lah, what is it? Why do you weep?" Her Majesty the Queen explained that there was a thief who had attempted harm upon His Majesty the King, but had now exited with his keris unsheathed.

The king smiled and promptly went outside with his consort. Everyone awakened, and a tumultuous cry of "Thief!" erupted. It is recounted that Ki Ageng Sela, who was in the courtyard, had already suspected the presence of a thief. He then saw a person emerge, still holding his keris. Ki Ageng intercepted him and softly asked, "Who are you?" Dhangdhang Wiring did not reply; instead, he attacked Ki Ageng. Ki Ageng was surprised by the keris thrust, but he seized both of Dhangdhang Wiring's hands.

It is then recounted that the king, upon exiting, had arrived in the courtyard with his wife and royal attendants. The guards, too, had awakened. His Majesty the Sultan saw the thief, who had already been apprehended. He, along with his elder brother, Ki Ageng Sela, then all sat down. The king inquired, "Thief, from where do you hail?" Dhangdhang Wiring stated that he was from Jipang, sent to harm His Majesty the King. The king smiled and spoke softly, "At this moment, what do you desire?" Dhangdhang Wiring replied, "I surrender my life and death into the king's hands." The king smiled and then gently said, "Brother, what do you wish, since you were the one who apprehended this thief?" Ki Ageng softly replied, "I leave it to Your Majesty's decision." His Majesty the Sultan then softly said, "However, if I may, I wish to free this thief." "Yes, Brother, so that he may convey this to the one who sent him." Ki Ageng affirmed his support for the king's wish. The thief was then freed and given money and clothing. Dhangdhang Wiring was then instructed to return home and took his leave.

Ki Ageng Sela requested leave from the king to return to Sela, which was granted by the king. Such is the account.

In Prawata, His Reverence Sunan was observing someone suffering greatly, often appearing disoriented. His family was complete in Prawata. Thus it is narrated.

The Jipang envoy named Rangkud had arrived at the said mountain. Once in the compound, he immediately cast a \*sirep\* spell. By midnight, the spell had taken effect; no one made a sound.

However, His Reverence Sunan could not sleep. His thoughts were preoccupied with his younger sibling. He tossed and turned, unable to find rest. Her Majesty the Queen was very sleepy, also thinking of her elder brother. Being overly tired, she became oblivious and fell asleep.

Rangkud entered the house by crawling. The Sunan softly asked, "Who is that?" As he crawled, he glanced at the oil lamp. Rangkud was startled. His eyes darted about, feeling utterly confused. Such was Rangkud's state of mind: "If I do not confess, I will surely die. It is better to admit it. No matter where I flee, I will surely be caught." He then spoke softly, "I am the son of Your Majesty's younger brother, Arya Jipang. I was sent to harm Your Majesty." His Reverence Sunan smiled and said, "Hey, Rangkud. Convey his wishes. However, you must not err in your actions. My younger brother is sleeping, he is very sleepy." Rangkud then prostrated himself. He immediately drew his keris and then thrust it into His Reverence Sunan. His Reverence Sunan was wounded; his chest was pierced by the keris. It is thus recounted. Her Majesty the Queen also suffered a gaping wound in her chest, from which blood flowed. Witnessing her elder brother's demise, the queen shrieked very loudly.

It is thus recounted that His Reverence Sunan Prawata briefly regained consciousness and then loudly declared, "Hey, Rangkud! You who end my life!" The keris Kyai Bethokginaga was then found and thrown at Rangkud. It grazed his \*sekar kacang\* (a specific part of the keris). Rangkud fell and died. Sunan Prawata then passed away. Her Majesty the Queen prostrated herself before the body of Sunan Prawata. Her weeping was intense and could not be stopped. The body of His Reverence Sunan shocked all the residents. They then all wept, their cries echoing tumultuously. Rangkud's corpse was cut into pieces, some even shredded.

It is recounted that Her Majesty the Queen suddenly remembered something, surrendering to the will of Hyang Widi, and then addressed all the \*sentana\*, ordering them to attend to the corpse. She then added, "All my siblings, be my witnesses. I shall not wear cloth, but only the skin of Arya Jipang. And inform the Sultan of Pajang." The designated messenger readily agreed and departed. Her Majesty the Queen then descended to the spring, her elder brother's former bathing place. She removed her garments and unbound her hair. She became one with the water, weeping day and night to Hyang Suksma and also to His Holiness the Prophet. Her Majesty Queen Kalinyamat was profoundly sorrowful, forgetting to eat and sleep. She was greatly concerned, praying to Hyang Suksma that someone would challenge Arya Jipang, saying, "My vow accompanies this." The grieving Queen was left undisturbed.

It is recounted that Arya Jipang was in audience, surrounded by his full complement of regents and officials from Bang Wetan, all presenting themselves before Arya Jipang, who was always victorious. In the presence of Tumenggung Metaun, not long after, Dhangdhang Wiring arrived, weeping. He recounted that Rangkud had been killed while serving as His Majesty Arya Penangsang's envoy. Arya Penangsang was furious. His chest reddened as if emitting fire, his lips twitched, and he asked no questions. Because of what the envoy had done, he desired to kill. The regents had already moved. Thus, Dhangdhang Wiring had died.

Arya Jipang then spoke loudly, "Prepare yourselves, all you people of Bang Wetan. Father Mentaun, make haste and prepare yourself, for I wish to go to Pajang to engage in a contest of power with Karebet." Ki Mentaun spoke, weeping, "Alas, my handsome lord, even though the enemy of Pajang increases, we, your loyal servants from the east, fear nothing; all are ready. But be patient for a moment, so that all may be fully prepared, thus preventing any disappointment." Arya Jipang had heard Mentaun's words. Father Mentaun offered much counsel, urging caution to all from the eastern region. "When all are ready, I will prepare the troops to proceed to Pajang," he affirmed his readiness. Arya, in audience with Mentaun, then dispersed.

The narration of this is suspended here.

His Majesty the Sultan of Pajang was in audience, surrounded by his full complement of regents. Among those present were Raden Mancanagara, Raden Arya Ngabehi Loring Pasar, and Pangeran Benawa. His Majesty the Sultan spoke to Raden Patih, "Listen, Mancanagara, all of you must be vigilant when confronting the Jipang enemy." Raden Patih replied, "Yes, Your Majesty."

Not long after, an envoy from Prawata arrived, running and weeping. His Majesty the Sultan was startled and looked up. He then summoned the envoy forward, who prostrated himself. The envoy then said, "Your humble servant, I bring news of Your Majesty's elder brother, His Reverence Sunan Prawata, who has passed away, having been wounded by a Jipang envoy named Rangkud." Everything having been conveyed, His Majesty the Sultan was speechless. After three blinks of an eye, he then spoke softly, "You, Mancanagara, it would be best if you, along with the regents, accompany me to Prawata. None of you should be left behind. However, my son, Ngabehi, I shall take with me." All affirmed their readiness and then dispersed, returning to Kenya Puri.

His Majesty the Sultan had changed his attire, accompanied by Raden Ngabehi, carrying wedding gifts. The \*gamel\* attendants who were permitted to join mounted their horses; not one walked. They then departed in haste. Their journey is not recounted.

They arrived in Prawata, but Her Majesty the Queen was not there. She was grieving deeply, at the spring, unclad and unbound. His Majesty the Sultan then followed her to the spring, accompanied by Raden Ngabehi, but all others were left behind, remaining in the audience hall. Upon reaching the kemuning tree, His younger sibling soon arrived at the spring, weeping incessantly. His Majesty the Sultan then sat beneath the kemuning tree beside the spring. Her Majesty the Queen softly said, "Forgive me, for I cannot sit with you. I am unclothed." His Majesty the Sultan replied, "Sister, why are you unclothed?" Her Majesty the Queen then said, "Brother, I have sworn a vow: I shall not wear cloth unless someone undertakes to slay Arya Jipang. I adhere to this oath." His Majesty the Sultan smiled and spoke softly, "My Lady Queen, it would be best for you to dress; I shall fulfill the oath. Regarding the demise of Arya Jipang, I shall undertake to kill him." Her Majesty the Queen then obeyed her younger brother. Her Majesty Queen Kalinyamat then donned her garments and sat with her younger sibling.

His Majesty the Sultan observed a young girl, whose face was exceptionally beautiful, though she was but nine years old, attending to Her Majesty Queen Kalinyamat. His Majesty the Sultan softly inquired, "Whose child is that girl, Sister?" Her Majesty the Queen smiled and softly replied, "She belongs to your late elder brother." She had been secluded since childhood, for she was then awaited. His Majesty the Sultan smiled, "If permissible, I ask for that girl as a reward for slaying Arya Jipang." Her Majesty the Queen smiled and said, "Yes, thank you, my younger brother. How fortunate that someone will take this child of mine. When I look at her face, I am always reminded of the deceased." Thus, it was permitted, as it was mutually beneficial.

His Majesty the Sultan immediately took his leave, returning to Pajang. Their journey is not recounted. His Majesty the Sultan arrived in Pajang and entered the palace. The next morning, he appeared in audience before all the Pajang officials. Among those present before the king was Adipati Mancanagara. The king said, "Brother, summon whoever can slay my enemy. I shall bestow upon him the lands of Mataram, Brother, and also Pati. Whoever is willing to confront Arya Penangsang, I declare a contest: the regions of Pati and Mataram shall be his reward. Therefore, Brother, I declare this contest. If I were to fight alone, many would surely be defeated." Adipati Mancanagara offered his homage, affirming his capability. He then withdrew from the king's presence. Adipati Mancanagara announced the challenge: who dared to confront Arya Jipang? "All you regents, you yourselves know the king's summons." All were unwilling. Meanwhile, their wives said, "What more can we say? If we were willing to face Arya Jipang... provided the regents are willing, then offer it to the king." The king became sorrowful.

The narration of the Sultan of Pajang's distress is suspended here.

Now, it is recounted that Kyai Ageng Sela, having heard news of the king's contest, summoned his two younger brothers, Ki Penjawi and Ki Juru, who then arrived before him. Ki Ageng said, "Brother, I hear news that the Sultan of Pajang is holding a contest. Whoever can slay Arya Jipang will be rewarded with the territories of Pati and Mataram." Ki Penjawi, along with Ki Juru, said, "We simply surrender, whatever is commanded, we shall carry out." The narration of their conversation is suspended.

It is recounted that Sunan Adi from Alelusa visited Sela. Ki Ageng was surprised upon seeing him; he immediately descended and kissed the Yogi's feet. Ki Penjawi and Ki Juru took turns performing

the same respect. After they were seated properly, His Reverence Sunan said, "My son, I ask, do you know the news that your younger brother in Pajang is holding a contest? Whoever dares to confront Arya Jipang will be rewarded with the lands of Pati and Mataram." Ki Ageng prostrated himself, "Yes, we have heard the news." His Reverence Sunan then asked, "What do you intend to do? What do the three of you surmise?" Ki Ageng softly replied, "Your blessing, my lord." His Reverence Sunan smiled, "However, my feeling is that the three of you may not be capable. Nevertheless, there is a child who can be an instrument. That is the child of Ngabehi, who is strong enough to withstand and fight Arya Penangsang in battle. All his actions have been destined by Hyang Widi. Your child will become a Javanese warrior. If not for Ngabehi, even with many people, all the people in Java, none can defeat Arya Jipang. And furthermore, you, Juru, are the guarantor. In all tomorrow's events, do not be separated. Do this alone." The three affirmed their readiness. His Reverence Sunan then departed and vanished from sight.

The narration of Sela is suspended; Pajang is now recounted. His Majesty the Sultan of Pajang was troubled; he remained in his secluded retreat and could not be met. It is recounted that Sang Guru Nadi soon arrived. His Majesty the Sultan paid his respects, prostrating himself at his feet and then sitting with him. His Majesty the Sultan softly inquired, "What troubles you?" His Majesty the Sultan gently replied, "I surrender, it is up to Your Reverence, the ascetic." The Sunan smiled and softly said, "Yes, I already know what burdens your heart. Regarding Penangsang, there is no one else among his descendants who can withstand and fight him, except your elder brother, Sela." His Majesty the Sultan paid homage. His heart was lightened. His Reverence Sunan then vanished, wishing to remain unseen.

His Majesty the Sultan of Pajang then immediately dispatched a messenger to Sela to summon Ki Ageng. Their arrival is not recounted. Ki Ageng from Sela, along with his two sons, Ki Juru and Ki Penjawi, had already conveyed their presence in Pajang to the king. The king then donned his royal attire and emerged to hold audience in the \*pagelaran\*. His heart was lighter upon his elder brother's arrival. The people of Pajang filled the \*pagelaran\*, present before him. Kyai Ageng, Jajar, and Adipati Manca, Ki Juru and Ki Penjawi, Jajar, and the regents, Raden Ngabehi Jajar, and Pangeran Benawi. His Majesty the Sultan of Pajang then softly said, "Brother, that is why I summoned you regarding this matter of Jipang. If you have surmised, I offer a state reward of Mataram and Pati." Ki Ageng replied, "Your humble servant, I shall fulfill my duty. I will carry out Your Majesty's command." The king blessed him, smiling. "If you have surmised, Brother, I bring you... also half of the people of Pajang." Kyai Ageng softly said, "Your honorable and compassionate king. However, if I may, I shall bring the royal attendant, Ngabehi, with me." The king softly replied, "Why do you wish to bring Ngabehi? He is still young, too immature, Brother. A child of fortune, if he dies in battle, who would miss him?" Ki Ageng softly said, "Life and death are not within my authority, they belong to Hyang Widi. But, for my peace of mind, that is all I ask." His Majesty the Sultan smiled and softly said, "Well, what about you, \*kulup\* (affectionate term for a young boy), Ngabehi? Do you wish to accompany your elder brother or not?" Raden Ngabehi prostrated himself, "Even if I die, my life is truly dedicated to my father." His Majesty the Sultan smiled, "Yes, I have affirmed it." Raden Ngabehi immediately prostrated himself before the king and was given a sacred heirloom, the keris Ki Sengkelat. Ki Ageng immediately took his leave and bade farewell to the king. Likewise, Raden Mancanagara, Ki Penjawi, and Ki Juru, these four individuals, had departed from the king's presence. The king left after the audience.

It is narrated that they traveled swiftly and had reached Sela. They then gathered with all their relatives: Tarub, Sekar Lampir, Sela, Bentar, Saba, and Laweyan had all arrived. All were now assembled in Sela. A selection of capable individuals was made. However, only about three hundred brave warriors were found. To be overly daring would lead to great shame. All were given their attire and weaponry. The war equipment was prepared and immediately handed over to the youth. Raden Ngabehi was appointed as the commander. Meanwhile, Ki Juru served as the guarantor of his success. Ki Penjawi became the battle escort. At that time, the family agreement was finalized. The Tarub heirloom was immediately given to Raden Ngabehi. Its name was Ki Pleret, which leaves the steadfast and safeguarded unharmed. Its origin was from Kidang Tlengkas. Its arrival was with Arya Penangsang. Thus, Raden Ngabehi's heart was immensely fervent. He then immediately sought to confront Arya Penangsang. How does it feel to engage in an all-out war? Indeed, he was still young and had been given a sacred weapon by his father. That is

why he was so brave. Raden Ngabehi had been destined by God to be a Javanese warrior. Thus, his heart must be brave. He was also given a horse by his father, a black-coated one, named Sengkali. Witnessed by many people and his entire family, their hearts were overjoyed. All then donned their attire. Thereafter, they departed from Sela.

The one guiding their journey was Kyai Penjawi. His horse was truly named Endra Yeksa, attired as a horse should be. Its head-tie was white, like Sang Hyang Basuki. Such was the attire of the people of Sela. All were as fitting as Penjawi. They were then followed by the commander's steps. Ki Juru accompanied closely. His preference was for all-black attire, like Sang Hyang Wisnumurti descending from heaven. Sengkali's strength was truly unwavering; all Javanese warriors who saw it were captivated. Kyai Juru rode a fierce-eyed horse named Gunawan. His trousers were loose, and he wore an orange head-tie. His attire was slightly open, like (Dewa) Narada. He was truly the primary guarantor. Kyai Ageng followed behind, riding a white horse named Kuramadya. He was dressed entirely in white, his head-tie green, like Sang Hyang Tunggal descending from heaven. The elders of the family enhanced the procession. At every step, they remembered God, praying for a safe journey.

The narration of their journey is suspended.

It is recounted that Arya Jipang was in audience, attended by his full complement of troops, regents from the eastern region. The one at the forefront was Ki Mentaun. Arya Jipang inquired, "Is everyone prepared for battle?" Ki Mentaun paid his respects, "Yes, Your Majesty. All court servants are at all times prepared." Arya Jipang said, "Good, Father. Wait a moment first. But be prepared, for in the coming month, I intend to go to Pajang to wage war. All my kinsmen, the people of Bang Wetan, none should be left behind. I anticipate this battle," all the regents affirmed their readiness.

The story in Jipang is suspended. Now, it is recounted about Ki Ageng's journey, which had reached the Jipang region. Each arrival was questioned by the people of Jipang. Spies were summoned, intending to meet His Majesty Arya Jipang. Along every road, if questioned, such was his answer: he was very skilled in disguise, and his journey was calm. Indeed, many people offered him refreshments along the way. Afterwards, he would provide a reward. He simply held the reward in his hand, for all the people of Jipang, surprisingly, happily watched the impressive demeanor of Raden Ngabehi, who also matched his mount. Along every road, the prowess of Sengkali was apparent. Thus, the intention of all the people of Jipang was in accord with His Majesty Arya Jipang: "Do they truly favor Raden Ngabehi? I have not seen such a formidable person in Jipang. My guess is that he will truly be made a son."

The narration of the people on the road is suspended.

It is recounted that Ki Ageng had reached the west side of the river. They then set up camp. The one at the forefront was Raden Ngabehi. Ki Penjawi was always offered advice by Ki Juru. Ki Juru said, "If it is agreeable and desired, it would be better to send a letter of challenge to Arya Jipang. Generally, brave people are easily provoked. My aim is for him to separate from his troops, so that he is not difficult to contend with. From what I see, the people of Jipang at that time would be difficult to defeat in battle. We would lose and be disappointed in the fight, because Your Majesty's troops are few, while the people of Jipang are many. The land would be disappointed with Your Majesty if we were to invoke the \*shalawat ajrat\* (blessings upon the Prophet) without proper preparation." It seemed the troops in Sela were not disappointed.

Ki Ageng wisely said, "Penjawi, what are your thoughts on this?" Ki Penjawi confidently replied, "I merely fulfill my duty. Many or few, it has certainly been destined. Sickness and death, all belong to God." Ki Juru then responded, "That is correct, Uncle Penjawi. If there is no one left to lead." Kyai Ageng softly said, "Yes, Juru. You and I shall seek a solution together. You go alone." Ki Juru affirmed his readiness, then withdrew from Kyai Ageng's presence, carrying two weapons and riding a female horse that was wounded, thin, and had a torn saddle. The distance from the camp was only as long as it takes to chew betel nut. They then crossed a river.

Upon reaching the east side of the river, they saw an open field and observed someone gathering grass. Ki Juru approached the person, leading his horse. The spy was a \*gamel\* (horse groom).

Both of them carried baskets. Therefore, it was unexpected that the grass-cutter would meet them. Upon meeting, they conversed. Ki Juru softly asked, "My good man, I ask, whose \*gamel\* are you?" The one questioned replied, "I am the \*gamel\* of Ki Gagak Rimang, the warhorse of His Majesty Arya Penangsang. Truly a mad horse, for no weapon can harm it. Who are you and where is your home? I ask you." Ki Juru replied, "Yes, I am a Sela man, from west of the river. If you would be so kind, it would be a coincidence, for I wish to send a letter to your master. But your one ear, that alone I will buy for twenty-five real." The \*gamel\* attendant was very surprised. He attempted to flee, but he was immediately struck by two individuals. The \*gamel\* attendant was tied up, and his one ear was sliced and hung with the letter, and he was given twenty-five real. The \*gamel\* then ran off.

Ki Juru immediately returned to the encampment to meet his elder brother. He met him to report the success of his mission. All were asked to be careful. Ki Penjawi immediately put on his attire, as did all the soldiers. Ki Juru and Raden Ngabehi were prepared with their war weapons. They all formed a hidden formation (\*baris pendhem\*). Ki Ageng united with the religious scholars. They all remained and prayed, appealing to God. They had not yet entered their objective; they were still west of the river. The narration of this is suspended.

The running \*gamel\* reached his home. Ki Tumenggung, upon seeing him, was greatly surprised. He loudly said, "Hey, \*gamel\*, what is the matter with you?" The \*gamel\* recounted his ordeal and presented the letter. Ki Tumenggung then entered the palace with the letter. Arya Penangsang is now recounted. He was in the midst of eating. He was startled upon seeing Ki Mentaun's action. He spoke more sternly, "What do you carry? Let me see!" Ki Tumenggung felt very awkward, and spoke gently, "Later, when you have finished eating, Your Majesty, I shall present it." The king was angered. Ki Tumenggung became even more fearful. He received the letter with his left hand, his right hand currently forming a ball of rice. He read the letter silently. Thus was the opening of the letter: "Reminder: This letter is from Ki Ageng Sela, addressed to you, Arya Penangsang. If you are a true man, then immediately come to me west of the river. If you do not come, then indeed you are no man. It would be better for you to wear a woman's cloth." Without warning, he threw down his rice, tearing the letter to shreds. He loudly said to the \*gamel\*, "Prepare my equipment and my horse, Gagak Rimang!" Arya Penangsang immediately dressed.

His wife, Her Majesty Sang Dyah Retna Larasati of Jipang, was deeply saddened, constantly restraining her elder brother. Ki Tumenggung Metaun was greatly bewildered. He then ran back to retrieve his \*bendhe\* (a large gong-like instrument), which he struck at the edge of the village. All the people of Jipang were bewildered and very noisy. His Majesty Arya Penangsang, it is recounted, brushed his wife aside, causing her to fall, then mounted his horse, carrying his weapon named Bale Regel. He then whipped Gagak Rimang, which shot forward, barely touching the ground. In no time, he arrived at the east side of the river. He shouted menacingly, "Where is the form of Pemanahan Sela? Cross to the east side of the river if you dare!"

The Sela forces, it is recounted, had arranged their formation west of the river, lined up along the riverbank. It is recounted that Ki Juru's mare, whose back was scarred and mangy, had its saddle padded, its tail tied, and was given a belt to emphasize its female nature. It trotted vigorously, while he loudly called out, "Hey, come here, Arya Jipang, if you are truly a brave warrior! Come, cross over, I alone will face you!" It was as if Arya Jipang's ears were torn. He immediately whipped his horse, Gagak Rimang, but it refused to move. When it finally moved, it seemed to say, "Alas, my lord, you are being deceived." Kyai Juru loudly cried out, "So, you take your time coming here, Arya Jipang, as if you are not a man!" Arya was greatly angered. He then whipped Gagak Rimang, but the horse's ear seemed to say, "Alas, my lord, Sang Pekik (the Brave One), cannot be told otherwise, even if I die, I will sacrifice myself for my lord." Gagak Rimang plunged into the water and circled. The people of Sela and Tarub had been waiting, offering their weapons in respect, but to no avail. Gagak Rimang had emerged from the water. The people of Tarub and Sela together surrounded him. Arya was not visible. The tumult of the battle arose from the earlier words; Arya Jipang likened himself to Sang Angkawijaya, surrounded by the Kauravas, yet Sang Pekik felt no sorrow. Gagak Rimang then attacked fiercely. Gagak Rimang bit, charged, and kicked. Weapons had no effect on Gagak Rimang. Its demeanor was like a giant, exceedingly terrifying. The soldiers of Sela and Tarub scattered. Only Ki Penjawi remained face-to-face; the battle was fearsome, no

one disappointed. Horse against horse, they alternately inflicted wounds, yet none struck home.

Thus, Raden Ngabehi sought permission from his father, which was granted, to mount his horse, Sengkali. Kyai Peleret was respected by Ki Juru, who had been the guarantor. Sengkali was exceedingly joyful; when seen, it appeared fitting, like Batara Wisnu descending from heaven. Ki Juru's horse was a mare, scarred and mangy. Its tail was tied to its saddle, and its steps went up and down. Gagak Rimang saw it, and a desire arose in its heart. It forgot its master and chased after the mare, wherever it went. Ki Juru followed behind. Because it had been confined for so long, Gagak Rimang was so spirited that it could not divert its attention. Raden Ngabehi then, clutching Kyai Peleret with concentration, engaged in mutual attack. Arya Jipang died. Ki Penjawi stabbed Gagak Rimang, which collapsed and died, along with its rider.

It is recounted that Ki Mentaun and Sang Retna, unaccompanied by their troops, departed swiftly and arrived at the east side of the river. They observed carefully that their lord had died, leaning against his horse, his body lifeless. Ki Tumenggung wept. Larasati shrieked, whipping her horse, plunging into the river. Ki Mentaun and Sang Retna, both desired not to live. When they emerged from the water and reached the west side of the river, the people of Tarub and Sela, whose formations had earlier been scattered, now re-formed as before. Ki Mentaun was confronted by the people of Tarub and Sela. He fought bravely but lacked strength, for Mentaun's attacks were like Jaya Brata. His horse had died, his spear was broken, but he attacked with a keris. Dyah Retna Larasati's attacks were like Wara Srikandi, using her keris. Those she attacked dispersed, for they were no longer mounted and were weeping. Thus, Raden Ngabehi, seeing that the attacking woman was dismounted, immediately intercepted her.

Ki Mentaun had already met Kyai Penjawi. His thrusts were strong, but Kyai Penjawi did not flinch. Ki Mentaun was slapped down, then died from exhaustion. His attacks had lasted a long time; his breath was now cut off, and it was his destiny. Thus, Raden Ngabehi had met Dyah Rarasati. He was startled within his heart. Dyah Rarasati thought, "This child is so good. I have never seen anyone like this in Jipang." Thus, the attacks of the beautiful one ceased, and she saw that Ki Mentaun had died. Such was her thought, "It is impossible for me to strike him; it is better to sacrifice my life." She immediately stabbed herself. Dyah Rarasati fell dead. Then, the bodies of the three individuals were collected.

Thus, the people of Jipang arrived, the regents along with their soldiers, with all their weaponry prepared at the front. They lined up by the river, a tumultuous crowd. The Jipang forces were so numerous, overflowing the riverbanks, uncountable, growing ever more terrifying. The soldiers of Sela and Tarub lined up on the west side of the river, positioned between the riverbanks. Thus, they faced each other, though the soldiers of Sela and Tarub were few, approximately three hundred in number. But the people of Jipang had lost heart, seeing their lord, along with Sang Retna and Ki Dipati, had died. Thus, they stared at each other for a long time; no one dared to cross.

Thus, Ki Ageng Sela was asked by Ki Juru about his willingness, what he desired. "Juru, should you cross? If so, I will have no end to this. We will just keep staring at each other." Ki Juru softly said, "If we cross, it seems we will not be able; there are too many people on the eastern side. Your Majesty's forces are few. If we defend, it is better. If we do not defend, it would be very shameful and cause us to lose courage. In my estimation, the people of the eastern region have already lost heart. If they should somehow prevail, it would be too much to bear." Ki Ageng asked, "What should be done?" Kyai Juru softly said, "Yes, if it is in accordance with Your Majesty's will in this conflict, only elder brother Penjawi and I, and thirdly Raden Ngabehi, shall remain. As for the forces of Tarub and Sela, they should all withdraw. Let them just present themselves before Your Majesty. If I receive God's grace and the Prophet's prayers, all I accept is Your Majesty's blessing, day and night." Ki Ageng said, "If that is the will, I also agree. Penjawi, come here, withdraw all the formations." He then received the order and prostrated himself, commanding all formations to withdraw. The people of the eastern region, knowing that all the formations were withdrawing, became fearful in their hearts. They thought it was a battle strategy; all became disheartened.

Raden Ngabehi with Ki Juru, and the third, Kyai Penjawi, had donned their attire and mounted their horses. Ki Juru's mount was Belalak Pancal, named Gunawan. Endra Yeksa was Ki Penjawi's mount. Raden Ngabehi's mount was Sengkali, all sturdy horses. The soldiers of the east were

astonished when they saw them; all gaped. They arrived at the riverbank, where all the regents of Jipang were fully assembled. The leader was named Tohbahu. But while conversing and observing, the actions of the three horse-mounted warriors on the riverbank, it was not long before the warriors arrived, leaping across the river. The three horses did not cross, thus they were equally afraid. Ki Tohbahu and all the regents wished to flee. They were immediately intercepted by Ki Juru, who said, "Hey, regents, do not flee. My coming here is to meet you so that you may be at ease, and you all shall submit and surrender, so that you may be safe." All remained silent. All the regents, the three of them, sat in a row facing him. Ki Juru softly said, "Where is the eldest, and what is his name?" Tohbahu said, prostrating himself, "Yes, it is I. My name is Tohbahu." "Hey Tohbahu, the reason for my coming here is truly to ask what your purpose is, do you intend to sacrifice yourselves? If I may advise, seek safety." Tohbahu respectfully replied, "As for me, whatever Your Majesty desires, I shall do." Ki Juru said, "If so, it is best to immediately present yourselves." Ki Ageng Sela said, "That is equally unfortunate, for I bear the responsibility for you all. Well, those who remain here, follow immediately." All the regents accepted the command. They immediately vanished, namely, the three warriors. All the soldiers of the eastern region became even more fearful. They then tied their sarongs and crossed the river, none left behind, intending to present themselves.

It is recounted that Ki Juru, Ki Penjawi, and Raden Ngabehi had arrived before him and paid their respects. Ki Ageng asked, "How did it go?" Ki Juru then prostrated himself, "Thanks to Your Majesty's blessing, I succeeded." Not long after, they arrived and immediately prostrated themselves before God. Kyai Ageng Sela was deeply grateful to God. Not long after, the soldiers from the eastern region arrived, their voices a tumultuous roar. Ki Juru was sent to meet them and accompany them. They had arrived. All the regents were present, seated in a row paying their respects. All bowed their heads, unable to look at Kyai Ageng Sela, for he was exceedingly radiant. Thus, he spoke to all the regents, "Have all of you obeyed my will?" All paid their respects, "Let alone illness, even unto death, we shall endure, Your Majesty." Ki Ageng said, "Very well, I accept. But my command for the state of Jipang at this time, I entrust to you, Tohbahu, along with all the regents. You all shall guard it, for I intend to return to my state of Pajang. Upon my arrival there, you shall all follow. Present yourselves with your company to the Sultan of Pajang. That is my command; all obey it!" All affirmed his words. "And furthermore, my message is that the body of Arya Jipang shall be honored, and these two (bodies) shall be united with it. This, too, is my command. Do not disregard it!" All the regents affirmed their compliance. "I intend to depart tomorrow. Now, you may withdraw." All the regents, one after another, paid their respects, prostrating themselves before the venerable figure. Upon Ki Ageng's departure, they all wept.

The narration of the regents is suspended.

It is recounted that Ki Ageng was discussing with Ki Juru, and also Kyai Penjawi, along with his son, Raden Ngabehi. Ki Ageng said to them both, "What is your wish regarding who receives the state reward, for I did not participate in the battle." Ki Juru and Kyai Penjawi said, "All that is in Your Majesty's hands." Ki Ageng gently said, "That is not what I mean, Juru. I am only directing. Indeed, the ones who performed the work are your son and Penjawi." Kyai Juru laughed while prostrating himself, "That is true, if we consider it together. As for those who performed the work, Raden Ngabehi and his uncle, Penjawi. Although I, too, was certainly not left out. Ki Penjawi did not make an agreement with the king beforehand. It cannot be violated easily. Likewise, my son. A servant certainly does not receive state rewards. A servant receives weapon and attire rewards. It is truly different from Your Majesty. Wherever you wish, it is certainly for the child. Likewise, with siblings, it is not different; with children, it is slightly different." Kyai Ageng had agreed to his words. Ki Juru Mertani then said, "Very well, I obey Your Majesty." Penjawi then gave the order, "I shall depart and return home today, to Pajang." Penjawi complied. Then the \*tengara\* (signal) sounded. The Tarub Sela forces were overjoyed, for their lord had succeeded in his endeavor. Along the entire journey, they all rejoiced.

The narration of their journey is suspended.

It is recounted in the state of Pajang. The Sultan of Pajang was holding audience, with his full array of richly attired troops. Among those present before the king was Raden Mancanagara. The Sultan



of Pajang spoke softly, "Oh, Mancanagara, do you know the news of elder brother Sela? It is said that in battle, he was defeated." Adipati Mancanagara prostrated himself, saying, "Yes, I know the news of elder brother Sela; he is still arranging his forces west of the river. Meanwhile, Arya Jipang's forces are positioned east of the river. The Sela forces are reportedly heavily pressed. Arya Jipang's forces are so numerous, they are deemed unmatched." During their comfortable conversation, signals were heard from outside. Everyone witnessed the arrival of Ki Ageng Sela. His steps along the road were very graceful. However, Raden Ngabehi became famous among all who saw him. The Sultan of Pajang had heard, and then sent a messenger to hasten their steps. Not long after, Ki Ageng arrived before the Sultan of Pajang, then they shook hands, and he sat down. Raden Ngabehi then paid his respects to the king. Raden Ngabehi was embraced and kissed on his forehead. "Oh, my dear, thank goodness you are safe, protected by God." Raden Ngabehi then sat with Pangeran Benawa. They embraced each other, for they had missed each other equally. After they were properly seated, the Sultan of Pajang wisely inquired of Ki Ageng Sela, "How was it, Brother, the story of when I sent you?" Ki Ageng softly replied, "My journey received Your Majesty's blessing. Now Arya Jipang is dead, along with his patih, named Mentaun, and his wife, named Dewi Larasati. Such is it, my Brother. Who was his opponent in the battle? Arya Jipang fought me, Mentaun with Penjawi, and as for Larasati, she fought Ngabehi on the battlefield." The king asked, "Where are the troops?" "The troops are east of the river; Juru confronted them, but between the rivers, the people of Tarub and Sela confronted them. When they saw that Arya Jipang had died, all the people on the eastern side surrendered. Tohbahu led all the regents, for he was the eldest." His Majesty the Sultan asked again, "Where are all of them now?" Kyai Ageng softly replied, "They are still lagging behind; it seems they will arrive soon. I have just commanded them all to tend to the body of Arya Jipang." The king softly said, "Very well, Brother, I thank you very much. But you must not go home. Only the people of Tarub and Sela should be sent home to tend to their homes. Brother, it is better for Jareb Ngabehi to stay." Not long after, the king left. All those who had been in audience dispersed.

Ki Ageng, it is recounted, proceeded to Raden Ngabehi's residence. The people of Tarub and Sela had been sent home. Ki Penjawi and Ki Juru were still waiting in Ngabean. It is recounted that His Majesty the Sultan summoned his patih, Mancanagara, who soon arrived there. His Majesty the Sultan, after the audience, did not enter the palace. For seven days, he remained in his place of meditation, not leaving at all, due to his profound sorrow. He then softly said, "Brother Mancanagara, that is why I summoned you. What is your desire regarding this capability? I have truly remembered what His Reverence Sunan Giri said: that Mataram would rule all of Java. How can I retract it, for my elder brother now causes me fear? It would be a lie if it were not true, but if it is true, how will it be in the future, Brother?" Adipati Mancanagara paid homage, "I am like that, very forgetful regarding Your Majesty's capability. Now I truly remember Sunan Giri's words. If permitted, my word is merely to be exchanged. Continue then, wherever you wish, even if it is twofold." His Majesty the Sultan softly said, "Very well, Brother, I shall simply follow, as long as this matter is accepted. Immediately inform those in Pengabean." The patih accepted and departed from the king's presence, heading to Pengabean, directly to where Ki Ageng sat in the pendapa. Seated before him were Ki Penjawi and Kyai Juru, and the third, Raden Ngabehi. They were surprised by Raden Mancanagara's arrival. They then shook hands. After they were seated properly, Adipati Manca then said, "Brother, I was sent by the king, commanded to also hand over the capability regarding the states of Pati and Mataram. However, as for Mataram, the king's wish is to exchange it, Brother, because Mataram is a small state, Brother. Besides, it is currently still a forest. Your Majesty is commanded to choose any state in Java; choose all of them, even if manifold. The king will permit it, Brother." Kyai Ageng was silent for a long time, then softly said, "Yes, younger brother, tell His Majesty the King that I cannot do that, and I do not intend to go back on my word. That is all from me, younger brother, tell it to the king." They immediately shook hands, and Adipati Manca took his leave. It was then conveyed to the king that such were Ki Ageng's words. The king remained silent, saying nothing. After a long time, he softly said, "If that is so, Manca, let everyone remain silent, but be careful. Now, go home." He accepted the words. Raden Adipati Manca had withdrawn from the king's presence.

The narration of Ki Ageng Sela is suspended. Upon the king's envoy returning, he remained silent; he was not allowed to speak. Ki Penjawi was very angry in his heart; his chest felt as if it were

spewing fire. He said, "If that is the desired will, let us confront the king who lies." Ki Juru replied, "Penjawi's attitude before Your Majesty is not good; it invites the disruption of order. After that, what is truly safe becomes the same, ultimately betraying oneself." Kyai Ageng softly said, "Do not dwell on it; this is a trial from God. I am made a part of the Almighty's narrative. Hey Juru, you and Penjawi, I entrust my son to you and also take care of Ngabehi. Truly, have no worries about me. For I wish to chant the Kumambang verse before the Almighty."

As dusk approached, the cleric entered the prayer room to perform the salat. Ki Juru accompanied him, along with Ki Penjawi. However, Raden Ngabehi, as the third to perform his devotion, prayed only after the other two had completed their Isya prayer, ensuring Raden Ngabehi's comfort. This arrangement likewise brought a sense of mutual ease to the hearts of all three figures.

At midnight, a windstorm broke. Ki Ageng said gently, "Now, sleep soundly. I, too, shall rest." Kyai Ageng then went to sleep. Raden Ngabehi, Ki Juru, and Penjawi were in their respective beds. By morning, all three were still asleep. Kyai Ageng then quietly awoke.

He continued his journey, preparing to undertake extreme asceticism, following his inner calling. The kingdom of Pajang was now behind him; he had entered the forest.

It is recounted that Raden Ngabehi was with his two uncles. Upon waking, they were all greatly astonished that the cleric was gone. Suddenly, Raden Ngabehi fell from his bed. Kyai Juru ceaselessly consoled Raden Ngabehi, cradling him.

It is recounted that Ki Penjawi found it unbearable to witness Raden Ngabehi's distress. Feeling that he had truly become a hindrance to his younger brother, Ki Juru Martani—who seemed on the verge of expressing his anger towards Ki Penjawi—he chose to engage in a brief argument before departing. Ki Penjawi's sole intention was to follow his older brother.

It is recounted that Sultan Pajang understood that his elder brother had departed with Kyai Penjawi. He was deeply worried. Yet, only Ki Juru and Raden Ngabehi remained at the residence. Raden Ngabehi merely lay supine, covered by a blanket, while Kyai Juru continuously consoled him.

It is recounted that Sultan Pajang summoned an adipati, namely Mancanegara, who presented himself before the Sultan. The king spoke softly, "Mancanegara, what is your understanding of the departure of my elder brother, Sela? Is it not a cause for concern?" Adipati Mancanegara replied respectfully, "My perception is that there is nothing untoward. Raden Ngabehi has indeed been left behind, and elder brother Juru is still here. It seems to me that elder brother Sela's departure is for ascetic practice. Therefore, outwardly I am not concerned, but inwardly, I surrender myself (to God's will)." Kangjeng Sultan then said gently, "If that is so, Manca, let us pray to God that there be no obstacles. Now, you may return. That is my only command." Adipati Manca obeyed and withdrew from his presence.

It is recounted that Kyai Ageng Sela had indeed arrived at Sekar Lampir. His sole intention was to undertake asceticism at Gerenjeng. It is recounted that Ki Penjawi, who had followed and observed, could not find him. Ki Penjawi then undertook asceticism by standing within the stone on this hot rock.

Ki Ageng, it is recounted, was back at Gerenjeng, the place of his ascetic practice. He sat beneath the water, composing himself, sitting cross-legged in the 'sila tumpang' posture, facing the Qibla. Motionless and unwavering, he was as firm as a statue. His being became truly empty, devoid of dual forms—neither the subtle breath in his inner firmament nor the primordial void (uwung-uwung). What was perceived was merely the fading of the newly comprehended. Yet, it was eternal, not yielding to that which had become rounded and unified.

This state endured for a long time, approximately a hundred days. Then, a commotion arose. It is recounted that Kangjeng Susuhunan Adi had become aware that his son, Sultan Pajang, was suspected of intending to quarrel with his other son, Sela (Ki Ageng Sela). Jeng Sunan intended to assist both his sons. The cleric descended (from his abode) to make a pilgrimage to Pajang, intending to meet Kangjeng Sultan.

It is recounted that the king was deeply troubled. The king could not be approached. In his private prayer room, he refused to meet anyone. Not long after, Sinuwun Adi arrived. The king had prepared himself for the cleric's arrival, feeling that he would face his anger. The king then emerged from the prayer room, prostrated himself at Sinuwun Adi's feet, and kissed them. The cleric said, "Come, my son. Please sit comfortably." Then they both sat down.

The cleric said gently, "The reason for my presence here is to ask you: how fares your elder brother on his journey?" Sultan Pajang bowed in prostration, replying, "I surrender myself to your will, Your Grace." The cleric smiled, "Yes, my son. I understand the cause of this dispute. Regarding your elder brother, it is my wish that you approach him. Do not prolong this discord with him, for it is not good. Yes, your intentions are correct, my son. However, if your elder brother were to act in such a manner again, how would he repeat it? It would be like a stone having already fallen; for indeed, it cannot happen again."

Sultan Pajang responded softly, "Indeed, I surrender to the cleric's will, but my only plea is for the preservation of Pajang kingdom." Kangjeng Sunan smiled and said, "My son, it is best that you reach an agreement with your elder brother, and I shall be the witness." Kangjeng Sultan replied, "As you wish." Sunan Adi then asked, "Where is your elder brother today?" Kangjeng Sultan replied, "I do not know, for he departed long ago. Only my son Ngabehi did not accompany him, along with his elder brother, Juru Martani. Elder brother Penjawi also went with him." Kangjeng Sunan smiled and said gently, "If that is truly the case, I should visit him myself." Kangjeng Sunan then departed. Kangjeng Sultan escorted the cleric to Pengabean. They arrived shortly thereafter.

It is recounted that Raden Ngabehi had merely been sleeping since his father left. At that moment, Raden Ngabehi was in his father's prayer room, in deep prayer, motionless and unwavering. His right hand rested on his chest. His left hand was on his left thigh. The sole of his right foot pressed against his left thigh. All his fingers were alternately opened and closed. Ki Juru accompanied him, eventually joining him in prayer. He did not turn his gaze. Ki Juru and Raden Ngabehi had attained proximity to Allah.

Kangjeng Sunan arrived in the courtyard of his prayer room. Sultan Pajang, who escorted him, found it deserted, with no one around. From the outside, it seemed neglected. Indeed, there was no one. Entering the inner chamber, it was truly as if no living being existed. Sunan sat for a long time on the veranda with Sultan Pajang. Jeng Sunan said softly, "My son, I cannot believe this. Try opening this door." Kangjeng Sultan Pajang then opened the door. Ki Juru was seen performing prayer. Kangjeng Sultan then informed the cleric that Ki Juru was praying. Thus, Sunan then uttered the 'takbir' and offered a greeting of peace. Kyai Juru recognized this 'takbir'; it was his spiritual master who was greeting him. Kyai Juru then returned the greeting and immediately emerged from the veranda. Then Kyai Juru paid his respects at the cleric's feet after they had all sat down. Then they all shook hands with Sultan Pajang.

Thus, Sunan said gently, "Where is your son, Ngabehi?" Ki Juru replied, "He is the one I am waiting for, Ngabehi. He has merely been sleeping, motionless until now, which is why I left him to perform my prayers." Sunan then smiled and entered the prayer room. Sunan then stood beside Raden Ngabehi. Kangjeng Sang Pandhita, Sultan Pajang, and Ki Juru Amertani also came and sat on the platform where Raden Ngabehi was. The cleric then uttered praises, using a hidden 'dhikr'. Raden Ngabehi then awakened, startled to see the cleric who had arrived. Raden Ngabehi then prostrated himself at the cleric's feet. Raden Ngabehi was embraced by the cleric. His crown was kissed. Thereafter, Raden Ngabehi looked towards his father, Sultan Pajang, and immediately paid his respects. The son was about to be embraced. The king's eyes welled up with tears. Likewise Raden Ngabehi.

Kangjeng Sunan Adi then asked Ki Juru, "Where is your elder brother? Your elder brother, Ki Jebeng from Sela (Ki Ageng Sela)?" Kyai Juru replied respectfully, "He departed long ago. I do not know what his intentions were. However, his message was for Raden Ngabehi. I was asked to care for him, along with elder brother Penjawi. But elder brother Penjawi also departed. Indeed, he followed three nights later. As for whether they met or not, I truly do not know." Kangjeng Sunan then said, "Enough, Juru, and you too, my son Ngabehi. Do not dwell on matters that are not good. Even if Jebeng (Ki Ageng Sela) were in Pajang, let us simply remain brothers once more." His

words were imbued with profound meaning. "Now, stay here. I will go and find your elder brother." The cleric then disappeared.

Kangjeng Sultan Pajang, his son Raden Ngabehi, and Ki Juru. The latter two were brought into the palace. There was truly no awkwardness; it was as if they had returned to a time past. Intentions were imperceptible.

The narrative pauses here. It is recounted that the true ascetic (Wiku Jati) sought Ki Ageng Sela. He looked up at the sky. A brilliant ray of light ascended towards the heavens. Kangjeng Sunan clearly discerned Ki Ageng's location at Gerenjeng, where he was undertaking asceticism. The cleric (Sunan) arrived and then transformed his appearance. He intended to test his son (Ki Ageng) by disguising himself as a small snake. The small snake then crawled onto (Ki Ageng's) lap, as if to bite. But Ageng, immersed in devotion, had transcended human nature. The snake then shrunk further, becoming like a centipede, and moved towards his ear. It then entered his ear, but the 'Brangta' (Ki Ageng) felt nothing. The small centipede then vanished.

Sunan then disguised himself as his son, Raden Ngabehi. He arrived, prostrating himself at (Ki Ageng's) feet, weeping loudly. His words were, "Father, please cease your ascetic practice. Uncle has died, murdered by Sultan Pajang. I am truly being persecuted. If caught, I will surely be killed by Sultan Pajang. All the people of Sela Tarub have been slain, and the women taken captive. Mother and aunt have all been taken to the palace." The heart of the Great Brangti (Ki Ageng) remained unshaken. Relying on God's will, rooted in the True Essence, his five senses had dissolved. Sunan Adi was increasingly pleased, for his son from Sela had overcome all sensory attachments. The form of Raden Ngabehi then vanished.

Sunan then sat before Ageng Brangti. His (Ageng's) sight became clear. The ultimate reality appeared as his true guru. His (Ageng's spiritual state) was truly like a snake shedding its skin. The vision of the ascetic had not yet completed all its work. Thus, Jeng Sunan recited a hidden 'dhikr' for his son, making it secret. Then, all tasks were completed. Returning to human nature, imbued with grace, directed towards the divine essence (ngaral), the mundane world was overshadowed by the divine realm. Ki Ageng had returned to his human state.

Thus, Ki Ageng then paid his respects and prostrated himself at Sunan's feet. Ki Ageng was embraced by Sunan, who said, "Enough, Jebeng. Conclude your ascetic practice. Do not prolong it excessively. You have been destined by God to be the true progenitor in Java, whose descendants will undeniably rule ceaselessly until my final era. Your lineage shall govern the land of Java without interruption. It is as it should be, my son. If a person is destined for greatness, they will be given suffering, even the prophets. Prophet Adam, in the beginning, Prophet Noah, and Prophet Abraham, Prophet Moses, Prophet Jesus—and especially our Prophet Muhammad—they all began with suffering, then achieved glory in the end. Only Prophet Solomon did not begin with suffering, for it was by God's will, which manifested his inherent nature, as if made enduring. This is because Jebeng's descendants will receive the 'Wahyu Jawa' (Divine Mandate of Java)."

"Your son, Ngabehi, is the one destined by God. For Jebeng is in this very sign, yes, your son Jebeng. Sultan Pajang loves your son dearly. Should the divine mandate for Jebeng shift, flying through the air to another place, and become reviled, then it will be bestowed upon the beloved. Enough. Let us return home together, Jebeng. Let us go to Pajang. Ask for what has been promised. I shall accompany you, and I shall certainly bear witness. Go and claim it. Where is your younger brother, Penjawi, today?"

Kyai Ageng replied respectfully, "I do not know. He left the country long ago, and I was asked to care for all. Both (Juru and Penjawi) were indeed intended for Ngabehi (to care for him)." The cleric smiled, "Alright, Jebeng, I will go (to find Penjawi), but Penjawi will then follow you. Let us go search for Jebeng Penjawi!"

Kangjeng Sunan emerged from beneath the water. Kyai Ageng followed him. Sunan saw a radiance in the sky. Truly, the aura of Ki Penjawi was distinct and unmistakable. He was located at Sela Bentar. From Gerenjeng, Sunan proceeded, with Ki Ageng following him. They arrived at Sela Bentar.

It is recounted that Ki Penjawi was performing his ascetic practice standing within a cave, facing the Qibla. He was motionless, leaning against a rock. Kangjeng Sunan and Ki Ageng arrived at the cave's entrance. They then offered greetings. The one inside the cave was startled. As such, Ki Penjawi then responded to the greetings. The voice was not unfamiliar; indeed, the ascetic's spiritual perception had opened. Ki Penjawi then emerged from the cave, kissed the cleric's feet, and wiped the dust from them. Afterward, he presented himself to his elder brother (Ki Ageng). Ki Ageng was seated behind (Sunan). Ki Penjawi then paid his respects, weeping. Ki Ageng said gently, "Enough, my younger brother. Be silent and do not weep. Come, sit here. Surrender everything to God's power; do not worry excessively."

After everyone was properly seated, Kangjeng Sunan then said, "Jebeng, let us all return home together." They departed shortly thereafter. Their journey is not recounted in detail. They arrived at Pajang and then entered the palace. Ki Ageng remained outside, with Ki Penjawi.

At that time, Sultan Pajang was seated in the pendhapa, accompanied by Adipati Mancanegara, Ki Juru, Raden Ngabehi, and fourthly, Pangeran Benawa. All were startled by the arrival of Sunan Adi. As such, they all went to greet him and then sat together. They then prostrated themselves in turn. After they were settled, Sunan said gently, "Since everyone is present for this meeting, Jebeng (Ki Ageng Sela), Ngabehi, and Benawa, go and welcome your uncles who have arrived. I shall wait outside." Thus, Raden Ngabehi and Pangeran Benawa were overjoyed. Both paid their respects, then walked out and met their father (Ki Ageng Sela). They prostrated themselves at his feet, both left and right, weeping. Both were embraced by Ki Ageng Sela. Ki Ageng Sela said softly, "Jebeng, now, calm yourselves, both of you." Thus, they quieted, then spoke gently. His Majesty then spoke.

Not long after, Kyai Penjawi also approached, becoming visible. Sultan Pajang immediately beckoned with his hand. He came, and they embraced. Ki Penjawi and Ki Juru embraced each other, as did Adipati Mancanegara. Sunan watched with joy, as if no lingering resentment remained in anyone's heart.

Thereafter, Sunan spoke softly to Sultan Pajang, "As for my wish, your elder brother has truly arrived; therefore, state your past promise, if indeed there was one. Jebeng (Ki Ageng Sela), it is best that you express what is in your heart." Sultan Pajang replied respectfully, "I shall simply surrender (to your will), for Your Grace already understands my every thought." Sunan then smiled and said gently, "Very well, Jebeng Pajang. For I also understand your concerns." Recalling Sunan Giri's words of old, "Why did you hold a contest that weighed rewards?" Sultan Pajang bowed in prostration, realizing his great forgetfulness, and said, "If it is permitted, then I shall exchange it, elder brother." The cleric said, "It is not a matter of who caused the forgetfulness. If that were the case, you would be afflicted by 'ujub' (self-conceit) and ultimately become 'kadzib' (a liar/deceiver)." Concerning the law of intellect, Jebeng, it can obscure true knowledge if pursued without yielding genuine understanding, for it risks diminishing one's surrender (to divine will).

Sultan Pajang said respectfully to the cleric, "Whatever the cleric's will, I shall simply surrender. But my plea, this inner turmoil, is truly (directed towards) elder brother Sela. May he have the willingness (to accept) what is for me, so that my heart may be at peace forever. May we remain sincerely brothers in this world until the end." The cleric smiled and said, "Now, Ki Jebeng Sela, what do you say? Your son (Sultan Pajang) has expressed his request." Ki Ageng Sela replied, "Then, indeed, I shall abide by Your Grace's witness, should my personal aspiration to ascend the throne of Java be realized. Thus, I surrender to the cleric's will."

Sunan said softly to Sultan Pajang, "What is your understanding, Jebeng? For your elder brother has already made a promise." The king replied, "That is merely a personal matter, concerning what may happen in the future." Sunan said softly, "Your elder brother is correct. Who knows what awaits a person in the future? For all of that belongs to God. If it were humanly owned, and one sought to possess it, one would be afflicted by 'syirik' (polytheism). Be wary of your own knowledge. There is nothing but the personal self that can be dedicated. Understand also the nature of divine bestowal. For one cannot know happiness, suffering, or death. All of that is already within God's will. To believe otherwise would be to commit 'syirik,' and that is the consequence."

Sultan Pajang responded softly, "If Your Grace desires it, I shall truly surrender and obey Your Lordship's will." Sunan said softly, "Enough, Jebeng. You may grant it." Sultan Pajang then said softly, "Now, elder brother Sela. I bestow Mataram and Pati upon you." Then, thunder boomed, shaking the earth, marking Ki Ageng Sela's acceptance of Mataram. This event was witnessed by the cleric. Sultan Pajang then said softly, "Now, elder brother Sela. Mataram and Pati are now yours. Receive them; I surrender them to you." Ki Ageng said, "Indeed, I am truly grateful; this agreement is now fulfilled. So it is today, elder brother. I have transferred everything. Who will reside in Mataram and Pati?" Ki Ageng said gently, "If it is permitted for younger brother Penjawi, that would be appropriate, elder brother. Elder brother Juru Martani would then not receive a kingdom." Kyai Juru Martani laughed, "It is not good for Pati to be governed by Mataram." The Cleric smiled, Sultan Pajang laughed and added, "Elder brother, Mataram truly has an owner, namely elder brother Ki Ageng Mataram." Kyai Juru laughed heartily, then said, "Indeed, elder brother, you are truly incapable of governing subjects. What more now that you possess two kingdoms, if you are able. Issuing commands to subjects, as you did in Sela, but preferring to cease prayer. Therefore, I myself shall govern Mataram." Everyone then laughed, their hearts filled with joy. Thus Sunan said, "All praise be to God, for his son is now without doubt."

Thus the cleric said, "All of you, especially Jebeng (Ki Ageng Sela), together, obey my instruction. Do not forget your knowledge. Ki Jebeng in Mataram, remember this. Do not forget your commitment to your brother, Jebeng Pajang." Kyai Ageng replied respectfully, "May I receive the cleric's blessing to be able to fulfill this trust." "Yes, Jebeng. I pray to God that it may be fulfilled. But your younger brother, Ki Jebeng in Pajang, you two must not quarrel. Enough, farewell everyone. Jebeng, I shall return." Kangjeng Sunan then disappeared.

Sultan Pajang asked his elder brother, "Elder brother, when will you return to Mataram?" Ki Ageng replied softly, "Tomorrow morning, if the king permits." The king asked, "What about Jebeng Ngabehi? Will he be left behind or taken with you?" Kyai Ageng replied gently, "I defer to the king's will." The king said, "Yes, elder brother. Leave Jebeng Ngabehi with me." Raden Ngabehi said, "Whether permitted or not, I truly wish to accompany my father to Mataram." The king smiled and said softly, "Yes, Jebeng. Do not be sad. If that is your wish, I will certainly permit it." Pangeran Benawa said, "Then, Your Majesty. I seek your leave to accompany my elder brother to Mataram, to see him off." The king laughed, pleased, "Very well, Benawa, try to go with Ngabehi. I myself shall also accompany my elder brother. Mancanegara, who will you go with? Perhaps with elder brother Penjawi? Elder brother Juru has no one to accompany him." Ki Juru laughed with delight. Everyone was pleased.

The king added, "Elder brother, I entrust to you the young girl from Kalinyamat (Dyah Rara Sengkaran). She is still a child. When the time comes tomorrow, please ensure she is delivered (back to me)." He agreed, then the king departed. Ki Mas Mancanegara returned home. Ki Ageng returned to Pengabean. Indeed, no one slept that night; all prepared themselves. The people of Tarub Sela had arrived. In the morning, they departed together. Pangeran Benawa was at the front, with his elder brother, Kangjeng Raden Ngabehi, then Ki Ageng was behind them, with his younger brother, Kyai Penjawi. It was Ki Juru who had trouble with Dyah Rara Sengkaran. Ki Juru had been given the responsibility of caring for the girl, overseeing everything on behalf of Kangjeng Sultan Pajang. All the people of Pajang gathered. They sat crowded together, spread out everywhere. Everyone watched. The procession of Ki Ageng's migration to Mataram appeared increasingly magnificent. Thus, indeed, along every path, many people watched, and some also offered tributes.

Their journey on the road is not recounted. They arrived in Mataram. They then set about organizing a place for their temporary residence. Kyai Penjawi then returned to Pati. All the people of Tarub and Sela accompanied his return. His journey concluded, and he arrived at the former city of Pati, which was then taken over by Kyai Penjawi. All the people of Pati revered him. All the people of Tarub and Sela took their leave, for they wished to return home. They were granted permission and departed.

It is recounted that Pangeran Benawa had been in Mataram for a long time. Benawa sought leave to return to Pajang. Kyai Ageng had already granted permission. Jebeng Ngabehi accompanied him. They then departed. Their journey is not recounted. Pangeran Benawa arrived in Pajang and

then presented himself before his father (Sultan Pajang). He was asked about all that had happened. He recounted all the details of his journey. Kangjeng Sultan Pajang was very grateful to God. Thus, the situation in Java became more peaceful, with no further concerns.

It is recounted concerning Mataram. Kyai Ageng built a mosque along with barracks for elite soldiers. The royal residence had indeed been planned. Once completed, Nyai Ageng occupied it with her son. Kyai Juru built a house, which was completed and named Pegambiran. Mataram became increasingly prosperous. It is recounted that Kyai Ageng built a place for meditation to the west of the mosque. Its beauty became more evident. A Penghulu (religious official) had indeed been appointed, named Kyai Khakim. Noble and exceedingly prosperous was Mataram. Chickens and fowl were not put into coops. There were no longer any thieves. Day and night were bustling, yet all were engaged in worship.

It is thus recounted that Kyai Ageng had long been accustomed, whenever he visited Pajang, to return home and then engage in asceticism. However, this was Ki Ageng's pleasure. Although the mosque and other prayer rooms were completed, Ki Ageng very rarely met his elder brother (Ki Juru), and similarly, Raden Ngabehi rarely presented himself before his father (Ki Ageng).

It is recounted that Dyah Rara Sengkaran had long since matured. Her figure seemed to float on the wind; indeed, she was a beautiful and noble woman. She appeared alluring and delightful to behold. A single glance at her could truly inspire love, and she was perfectly proportioned, her body like burnished gold. In the garden, Dyah Rara Sengkaran's desires flared passionately. Raden Ngabehi, too, found his heart increasingly drawn to Dyah Sengkaran whenever he saw her. Indeed, Raden Ngabehi was now quite mature. Truly, Dyah Sengkaran was likewise affected; whenever she saw Raden Ngabehi, she felt as if she were dying (of longing). Gradually, both of them forgot Sultan Pajang and their parents' advice. Something occurred between them, but it was kept secret. No one knew that Dyah Rara Sengkaran was involved in such a way with Raden Ngabehi.

Eventually, Dyah Retna Dumilah was clearly four months pregnant. Nyai Ageng already knew, so she summoned her to her presence. Nyai Ageng asked softly, "Who is your companion that dared to disturb you?" Rara Sengkaran bowed her head, unable to speak, weeping. Nyai Ageng grew increasingly distressed, feeling it was a misfortune. Thus, Nyai Ageng immediately ordered her son, Raden Ngabehi, to be summoned. Raden Ngabehi, however, refused to come and instead left. Nyai Ageng was deeply saddened, blaming herself, and walked towards the prayer room to speak to her husband. Nyai Ageng arrived at the prayer room, then paid her respects to her husband, prostrating herself at his feet, weeping.

Kyai Ageng said, "Tell me, Nyai, do not weep. It is futile to only weep. I do not yet understand the cause. Please speak clearly, Nyai." Nyai Ageng said, "I have suffered a great misfortune, Kyai." Wiping away her tears, she then said, "My very life or death, Kyai, I lay before Your Lordship. At this very moment, the king's secluded princess, Dyah Rara, is with child." Upon hearing this, Ki Ageng was profoundly shocked. He remained silent for a long time, then said sternly, "Who violated this prohibition?" Nyai Ageng replied respectfully, "I do not know. I have already questioned her, but she only bowed her head and wept. Because I was so impatient, Kyai, I then summoned Raden Ngabehi. He refused to come and departed. I called him because I wanted to ask who initiated this matter? If he would confess, Kyai, who stole her affections. But Ngabehi refused, leaving me distraught."

Ki Ageng immediately sent a messenger to summon Ki Juru Martani. Not long after, Ki Juru Martani arrived and was informed of the event. Ki Juru Martani was deeply disappointed, then questioned his son. Ki Juru Martani said, "It is impossible for me to suspect anyone other than Ngabehi, who would dare defile the king's secluded princess by stealing her affections. Truly, there is no one else." Ki Ageng's heart suddenly grew heavy with sadness. He immediately said, "Ki Juru Amertani, find and summon Ngabehi. I await his presence before me." Ki Juru Martani bowed, and left to find his son, Raden Ngabehi. Upon finding him, Ki Juru said, "Come, Jebeng. At this moment, your father summons you. Come with me." Raden Ngabehi obeyed. Their journey was short, and they arrived before his father. Raden Ngabehi bowed his head. His mother, upon seeing her son, embraced him and wept.

Ki Ageng said, "Calm yourself, Nyai. All of this is truly God's will. Release your son, Nyai. I wish to question him." Nyai Ageng then sat back down and wiped her tears. Kyai Ageng questioned his son, "Behi, who violated the sanctity of Taman Sari? Answer clearly." Raden Ngabehi bowed his head, unable to speak, for his father already understood that his son was indeed the one who did it. Ki Ageng immediately said, "What is your will, Juru? It is truly evident that your son has committed this defilement." Ki Juru Martani replied respectfully, "Indeed, I surrender to the cleric's will. Regarding this matter, I surely surrender to Your Lordship."

Ki Ageng said gently, "Oh God, my dear son! How could you bring about something that would ruin God's grace? Ki Juru, it is my wish that you all protect the king's secluded princess. Take good care. As for me, I shall go to Pajang to surrender my life and death. And you, Nyai (Ageng), prepare yourself with your son. Adorn yourselves, and wear all white. It is truly rightful that you all should die, especially me. I shall depart immediately." Ki Juru asked, "Will you not bring any servants?" Ki Ageng replied, "No, Juru. If I cannot understand (or deal with) my own son, it would ultimately lead to disgrace. I have truly incurred God's law. How can I evade it?" At that moment, Ki Juru Martani could not hold back his tears. "I shall prepare myself to follow Your Lordship. Indeed, it would be better if I too find salvation. Dyah Retna Dumilah also, she does not wish to be left behind." Kyai Ageng finally said, "If that is so, then all of you, adorn yourselves. Bathe and wash your hair! Dress yourselves in all white. Thus, I am merely serving His will. Sultan Pajang is truly justified in his decree. Now, all of you, return home and prepare yourselves immediately. For I shall depart." Nyai Ageng, Raden Ngabehi, Retna Dumilah, and Ki Juru all returned (to their residence), then donned their attire.

Nyai Juru Martani was deeply startled because her husband was wearing all white. Nyai Juru Martani said softly, "What is the meaning of Kyai wearing all white?" Then it was explained to her from beginning to end. Nyai Juru paid her respects at her husband's feet. Kyai Juru said softly, "Enough, calm yourself, Nyai. My purpose in leaving is that I am subject to a shameful decree." Nyai Juru stammered, "Kyai, truly, I shall not be left behind; I will accompany you in life and death." Ki Juru said softly, "If that is your will, Nyai, prepare yourself immediately. I am pressed for time, lest I fall behind (the others)." Nyai Juru immediately prepared herself. She donned her all-white attire and then left the residence. All her servants who knew wished to follow. They were threatened and then grew afraid. They had arrived at the prayer room.

Kyai Ageng immediately departed. His wife and son escorted him. Ki Juru Martani also did not stay behind. Kyai Ageng's journey took a detour, passing through dense bushes, fearing detection by others. Their journey was discreet. Nyai Ageng, Nyai Juru, and the princess (Dyah Retna Dumilah) were in a pitiable state. Their steps on the journey were truly not easy. Their journey on the road is not recounted. Their arrival was pitiful throughout the entire way.

Thus, they arrived in Pajang. It is recounted that Sultan Pajang prepared to go out to Siti Inggil (the elevated ground/audience hall), accompanied by all the adipatis. Ki Ageng had arrived and was at Pamenggahan (a waiting area in the palace). The six of them sat on the floor: three women and three men, all dressed in white. Sultan Pajang was greatly surprised. After a while, he recognized his elder brother, Ki Ageng Sela, and also Ki Juru Martani, and Raden Ngabehi among them. The king's heart was shaken, and he immediately dispatched a messenger to summon them. Not long after, they arrived before the king. The king asked softly, "What is your purpose, elder brother? What has happened? You have alarmed me. You wear the attire of the dead, and all of you are sorrowful? Come, elder brother. Enter the palace. Your family does not belong outside. Adipati Mancanegara and Pangeran Benawa, all of you, also enter the palace. Now, all you Adipatis, you may disperse." The king came out to meet his family, and had taken his seat in the pendhapa. Kyai Ageng, Nyai Ageng followed him. Ki Juru was not left behind with his wife, and Raden Ngabehi. Dyah Retna Dumilah followed behind them. Adipati Mancanegara and Pangeran Benawa had settled into their seats. The king asked gently, "What is the matter, elder brother?"

Ki Ageng said, "[...] I personally confess to negligence, for the king's possession, namely the garden, has truly been defiled. Raden Ngabehi is the one who defiled it. Today, I surrender to the king's will. Death penalty has been decreed for all that has transpired, and it is God's law." The king smiled and said softly, "Elder brother, you are thinking of unimaginable things. Indeed, your son,



Jebeng Ngabehi, has truly reached maturity. In the past, I genuinely considered Ngabehi my son, and even to this day, Ngabehi remains my son. He has now passed beyond adolescence. I have not yet granted him permission (to marry). It is already God's destiny that Retna Dumilah is Jebeng Ngabehi's soulmate. Adipati Mancanegara, please immediately summon the penghulu. I shall have them married at once."

The Penghulu was summoned and arrived with his officials. The king said softly, "Penghulu, marry my son, Jebeng Ngabehi, to Retna Dumilah." The Penghulu assented, and Raden Ngabehi was then married. The king then said softly to Adipati Mancanegara, "Adipati Mancanegara, prepare a carriage (for the bride and groom). Prepare it and escort them on their journey to Mataram, for my elder brother's return." Adipati Mancanegara paid his respects. Adipati Mancanegara then departed and prepared the carriage with its escort. It was reported to the king that everything was ready. Ki Ageng was truly presented with tributes, along with Ngabehi and his wife. Likewise, Kyai Juru Martani and his wife. The king said softly, "Now, elder brother, you may return home. I feel that in your absence, the people of Mataram are distressed. Therefore, please return immediately." Ki Ageng assented, and they shook hands. Raden Ngabehi then paid his respects to the king. Meanwhile, Retna Dumilah withdrew, then left the palace and entered the carriage. Truly, they radiated greatly. They exuded palpable affection.

The preceding events are not recounted.

Upon their journey, Ki Ageng and his son, along with Ki Juru, reached Mataram, their hearts filled with profound joy. His entire family, whom he had left ailing in Mataram, were now fully recovered. Ki Ageng's arrival was akin to a healing balm for the ailing.

The narrative then recounts that Raden Ngabei and Retna Dumilah shared a deep and abiding affection. Their devotion was ceaseless; they were inseparable, always walking hand in hand, like conjoined horseshoe crabs. Their mother, and also Ki Juru, were exceedingly happy.

The narrative shifts to Kyai Ageng Pati. He had heard news of his elder brother in Mataram having recently endured sorrow due to their long separation, and thus wished to visit Mataram. He set forth with his wife and son. Their journey is not recounted, but they soon arrived in Mataram and met his elder brother. They sat on the veranda, joined by Kyai Juru, all deeply longing for one another. Nyai Ageng Pati, for her part, entered the palace and sat with Nyai Ageng Mataram and Nyai Juru, along with her daughter-in-law, Dyah Retna Dumilah. They embraced, all filled with profound longing, especially Nyai Juru, who had not seen them in a long time.

The narrator recounts that Nyai Ageng Pati's daughter, the noble maiden Dyah Parantresna, had now come of age. Her countenance was similar to that of Dyah Retna Dumilah, though hers possessed a serene tranquility rather than a radiant glow. Her demeanor was exceptionally gentle and refined.

Raden Ngabei, observing Sang Retna, had been secretly watching her. He neither presented himself before his father nor responded to summons. Ki Ageng Pati, for his part, profoundly missed Raden Ngabei, who consistently evaded him, driven solely by his own desires. He continued to observe Sang Retna as she sat beside Sang Retna Dumilah and Dyah Retna Parantresna. As if struck by a mortal wound, though physically unharmed, Raden Ngabei became obsessed with the image of his younger cousin from Pati. He then collapsed onto his couch and refused to eat.

As the story goes, Kyai Ageng of Mataram, seated on the veranda with his two younger brothers, spoke softly: "Later, my younger brother, if it is destined, I ask for your daughter, Dyah Parantresna, to marry your son, Ngabei." Ki Ageng Pati replied, "Whatever the future may hold, for I feel myself incapable."

Shortly thereafter, Nyai Ageng Mataram arrived, joining her elder brother. She spoke with reverence: "Esteemed lord, your son Ngabei refuses to emerge or partake of food. His aunt attempted to visit him but was turned away. Even I, when I approached him, found him unresponsive, simply lying prostrate. My heart is perplexed. He will not disclose what he eats, nor does he heed the tears of your daughter-in-law." Kyai Ageng gently said, "Peace, Nyai, be silent. You cannot offer solace to his heart, save for your younger sister Juru; you must go to her. Return,

Nyai, and inform your sister that I have arranged the marriage of her child to her child, namely Dyah Rara Parantresna." Nyai Ageng's heart was relieved. She bowed and withdrew. Ki Ageng then summoned the chief religious official, who arrived with all the scribes.

Ki Juru, it is told, had returned from his outing to the garden where Dyah Retna Dumilah was weeping, waiting at the foot of the bed until her eyes were swollen. Sang Dyah was experiencing her first pregnancy cravings and was thus consumed by sorrow. Kyai Juru sat at the foot of the bed, and Sang Dyah Retna Dumilah prostrated herself before him. Ki Juru spoke softly, "Daughter, be silent now. I shall inquire into the cause." Sang Retna spoke softly, "I do not know. When Nyai Ageng from Pati came, I was asked to appear and found the Lord's son (Raden Ngabei) saying his aunt dearly missed him, but he repeatedly refused." Ki Juru smiled gently and asked, "Daughter, who was your companion sitting with you that day?" Retna Dumilah replied, "Indeed, Sang Retna Dyah Parantresna, we are inseparable even for a day." Ki Juru asked again, "Daughter, if you were to have a sister-in-law, would you consent?" Sang Dyah Retna Dumilah bowed her head and softly said, "I merely submit to your will. It is fitting for a woman to be guided by a man; I shall endeavor to care for him, should it be deemed appropriate. However, my plea is that you agree to his desire, for it would bring peace to my heart."

Thus, the one who lay sleeping (Raden Ngabei) clearly understood that his desires would not be thwarted. His wife, Retna Dumilah, had consented. Raden Ngabei feigned surprise and awoke. Ki Juru laughed with delight. Raden Ngabei then descended, glanced at Retna Dumilah, embraced her, and kissed his Jewel, saying, "Oh my cherished jewel, my adored one, though I take another wife, I shall never forget you." Ki Juru softly said, "My child, you have been informed, so prepare yourself at once, but first, cleanse yourself." Raden understood, and Raden Ngabei bathed, then dressed. Sang Dyah, as she attended him, was teary-eyed, her heart pounding. Raden then understood the heart of Sang Lir Supadma (his beloved wife). He took her onto his lap, held her close, and caressed her, speaking in poetic verses: "Oh, adored goddess, my princess, do not let your heart be sad. I shall not forget you; though I take another wife, I can never forget you." Ki Juru spoke gently, "Ngabei, my child, you have lingered too long. They are waiting. I was almost at my wit's end because of your behavior." Raden Ngabei smiled, then laid Sang Retna down, kissing and cajoling her, "Oh my jewel, stay here. Your elder brother will go to the audience and return shortly." He gently caressed his beloved. "Come, Ngabei, let us depart. What is this, child? This endless dalliance makes my patience wane." Raden smiled and walked away. Dyah Retna Dumilah then fell asleep on the couch.

Their journey is not recounted, but Ki Juru arrived at the mosque. Raden Ngabei followed behind him. He then prostrated himself and kissed the feet of his uncle Pati. Ki Ageng embraced his nephew, kissing him, "Oh, my child, I have truly missed you; it has been long since we met." After they were seated, Ki Ageng Mataram softly said, "My younger brother, let the marriage proceed. Registrar, step forward." Both parties declared their consent. Thus, Raden Ngabei was now married to Dyah Retna Parantresna. Kyai Ageng of Mataram softly said, "Ho, Juru, take Ngabei to your home now." All matters were then concluded. Kyai Ageng Pati remained at the mosque.

It is recounted that within the palace, Nyai Ageng immediately prepared. Sang Retnadi (the bride) was adorned, her beauty like a painting, beyond description, everything perfectly fitting. Ki Juru, it is recounted, adorned his son, Raden Ngabei. The sun had already set behind the mountain. Ki Juru escorted the esteemed groom into the palace, where his mother had already come to greet him. Dyah Rara then emerged; the two were brought together, simply complying. Sang Retna followed her husband's wishes, offering no resistance. As night fell, his mother and others returned to their respective quarters. Thus, the Royal Princess was constantly caressed with affection by Raden Ngabei. He held her close and kissed her; Sang Retna did not resist. Sang Dyah Ayu was taken into the private chambers. Dyah Putri and Raden Ngabei were as if they had discovered a mountain of jewels. They then consummated their union.

The next morning, the mothers arrived to bathe them both. Afterwards, they presented themselves before their father, always holding hands, accompanied by the three mothers. All attending, they arrived at the audience hall of Ki Ageng Mataram, where everyone was seated with Ki Ageng Pati and Ki Juru Martani, the three of them. The arrival of the newlyweds, accompanied by the three

mothers, was before them. Ki Ageng expressed gratitude to the Almighty, seeing his two sons. Ki Ageng Pati and Ki Juru Martani were also exceedingly pleased. After everyone bowed, the couple returned to the palace. Having arrived, they were inseparable.

As for Ki Ageng Mataram, he fell ill around that time, but it was not long before, by divine will, he returned to the Mercy of God. He was interred in his residence. The earth trembled and shook. By his own will, he had instructed his son that after seven days, Ki Ageng Pati should consult with Ki Juru regarding presenting his son, Raden Ngabei, to Pajang. Having agreed, they departed immediately from Mataram to Pajang. Their journey is recounted as having reached its destination. The King was holding court, attended by all the Adipatis. The King was startled to learn of the arrival of Ki Ageng Pati, Ki Juru Martani, and their nephew. He ordered them to be summoned, and they presented themselves before the King. Raden Ngabei then respectfully kissed the King's feet. He was embraced by the King, Ki Ageng Pati, and Ki Juru Mertani. After offering their greetings and taking their seats, Ki Ageng Pati softly said, "Your Majesty, I regret to inform you that our elder brother, the King of Mataram, has returned to the Mercy of God." The King was shocked, speechless for a long time, and tears welled in his eyes. The Adipatis from the outer regions, as well as Pangeran Benawa, all shed tears. The King spoke softly, asking, "Why, Pati, did you not inform me when your elder brother was ill? Pati's country is distant, but Pajang is closer to Mataram. Why were you already there?" Ki Ageng Pati replied, "Your servant has been here for a long time, attending Your Majesty in Mataram, and furthermore, my daughter was taken as a daughter-in-law; she was married to this Ngabei. He (Ki Ageng Mataram) was not ill at all, therefore I had no opportunity to inform you." The King spoke softly, "Mancanagara and all Adipatis, know this: I decree that the land of Mataram, that is, all of our elder brother's villages, shall all be given to Ngabei, who shall succeed him. His name I change to Senapati in Mataram. As his companion shall be our elder brother Pati, whose title shall be Adipati Bregola of Pati. And our elder brother Juru, I shall bestow upon him the title of Adipati Mandaraka, as is fitting." All expressed their gratitude, witnessed by all present. The King then reiterated, "Ho, Senapati Mataram, remember the message of your elder brother, Ki Ageng Mataram." Senapati replied, "Your humble servant is willing, requiring only Your Majesty's blessings, day and night, as our revered deity." The King then said, "Now, you may return home. I believe that if you tarry longer, you will be greatly saddened." Kanjeng Senapati Mataram assented, then bowed and kissed the King's feet. He was embraced by the King, who kissed his forehead. Then Adipati Pati bid farewell to the King, and Adipati Mandaraka; the three of them withdrew from the King's presence. The King concluded the audience and entered the princess's chambers. All who had attended then departed to their respective homes.

It is recounted that Kanjeng Senapati Mataram, accompanied by his two uncles, journeyed back. Their travels are not recounted, but they arrived in Mataram, to the great delight of the entire family. Adipati Pregola (Ki Ageng Pati) then bid farewell to his nephew, intending to return to Santenan. The nephew granted permission, and the people of Santenan departed. Their journey is not recounted, but they arrived in Pati, where he soon fell ill. By the will of the Almighty, he returned to the Mercy of God. His son, Dyah Parantresna's only younger brother, succeeded his father, named Bragola, and was greatly respected in Pati as Adipati Bragola. Peace and prosperity reigned throughout Pati, Pajang, and Mataram.

As for Kanjeng Senapati Mataram, it is recounted that by divine will, his heart was not content unless he governed the entirety of Java. He was deeply troubled by this ambition. Ki Mandaraka, having heard that Senapati's desires had diverged from the customary path, entered the palace to meet him. Ki Mandaraka gently asked, "What is your desire, my child? My heart feels uneasy, knowing your intentions. Your conduct has now changed from the usual." Senapati replied, "Uncle, what can I say? My heart's desire must be thus. If I do not succeed in conquering Java, I would rather die, Uncle. I cannot bear to be seen by others." Ki Mandaraka continued, "If such is your will, then truth lies only with the deceased. If this is your will, and you seek safety, will it be only in this world, or is it possible in the afterlife? What emboldens you to oppose your father? His disappointments are immeasurable. He is, first, your elder; second, your king; third, your teacher; fourth, your kin; fifth, he possesses numerous warriors; sixth, he is rich in possessions. As for the seventh, he endures asceticism; eighth, his devotion is truly strong; ninth, he is beloved by the Almighty; tenth, he is courageous. What courage do you rely upon?" Senapati replied, "But this one

desire of your humble servant is simply that Kanjeng Sultan Pajang is small-hearted (weak)." Ki Mandaraka countered, "Why small? In the past, there was an envoy of Arya Penangsang, named Dhandhangwiring, who rebelled but failed, like a mere fly landing. He could still sleep soundly; his robes remained undisturbed. Now, my child, what sign do you have that you say he is small?" Senapati replied, "When I was in Kalinyamat long ago, I followed him. While he paused on the road, he wished to chew betel nut. I was the one carrying the betel quid, right beside him. As he sat, a centipede appeared. He jumped, greatly startled. That is my opinion."

Ki Mandaraka again said, "My child, why be hasty? If it is truly destiny, if the Almighty desires it for you, it will surely come to pass. But proceed slowly, my child. Conceal your intentions. In Gunung Kidul, there is a meditating hermit named Ki Ageng Giring. If you bypass him, my child, it will trouble you. If done correctly, it will humble the state. As for my consideration, it is best to be patient. You cannot fail, my child, but do not act solely because of your father, Kanjeng Sultan. He has no blemish; it is better to seek wealth. Java is a heavy burden, my child; many are beloved by their Lord. It was easy in Pajang, when your late father—I tell you, my child, you were not yet born—was vigorously performing asceticism. Indeed, my child, your father had no equal among the ascetics in Java. He was beloved by the Almighty. But he who was equal to your father, Kyai Ageng Giring, received the Javanese revelation. By the will of the All-Seeing, it shifted to your father, and thus your father was asked to inherit that power, to assume governance of Java. Your father replied, 'My elder brother, I am unable to; what is the will of the All-Seeing?' Feeling he did not understand, he simply drank. He was compelled to accept the inheritance. Your father then departed. This is what causes concern. As for Pajang, it will be but a single instance; it will not be the seed of Java." Senapati replied, "I truly submit to your will; I shall merely proceed as instructed." Ki Mandaraka spoke gently, "As for my desire, fearing that Ki Ageng Giring might become a rival, he has a daughter. It is my wish that you marry her, Senapati." Senapati replied, "I do not yet know her." Ki Mandaraka softly said, "Indeed, I shall escort you. Let us depart."

They then dressed, entirely in black attire, and set forth, with Ki Mandaraka leading. Their journey is not recounted, but they arrived in Giring and proceeded directly to the hermitage. Ki Ageng Giring, it is recounted, was very old. He was seated in his hermitage. Ki Mandaraka offered greetings, and Ki Ageng Giring was startled. It had been so long since they had met that he did not recognize him for a moment, after which they shook hands. All were properly seated, and Ki Ageng Giring asked, "I truly do not know this elder brother of yours, who is so lacking in manners; from where does he come?" Ki Mandaraka replied, "Have you forgotten, Your Excellency?" Upon remembering, he embraced him, "Oh, my younger brother Juru, who is the young man seated behind you?" Ki Mandaraka said, "This is the descendant of your true younger brother, Ki Ageng Sela." Ki Ageng Giring was startled. Being informed that his younger brother had passed away, he was greatly astonished, "Why am I, who am already old, still remaining in this world? I never thought, younger brother Juru, that I would be left behind." Ki Mandaraka softly said, "Elder brother, if Your Excellency permits, I ask with sincerity: Is your daughter not yet married? If it is allowed and destined, take your daughter as your own daughter-in-law, lest she be taken by another." Ki Ageng replied, "Indeed, younger brother, if you wish. As for your child, her face is very awkward and she is unskilled in tasks. Your younger brother's son, I see, is superior to others. His face and demeanor are very different, younger brother, from your son's; I suspect he would not want her." Ki Mandaraka laughed and softly said, "It is not the face one marries, merely a man's desire." Ki Ageng Giring said, "If that is the case, then I ask truly: What is his name and dwelling, and is he not yet married?" Ki Mandaraka laughed, somewhat reluctantly, and then explained, "Elder brother, I humbly beg your greatest forgiveness. He has a realm. He who rules Mataram is named Senapati. He has two wives: one named Ratu Prawata, and the other, Ratu Pati. Ratu Giring, if she is permitted." Ki Ageng Giring was stunned, remembering the past prophecy that the one who would rule all Java would be named Senapati, in Mataram. This was truly the reality. He was silent for a long time, then softly said, "Indeed, younger brother, I surrender her to you, but I suspect Senapati Mataram may not wish it." Both the interlocutor and Senapati smiled.

It is not recounted that Senapati Mataram had already met her. They (Senapati and Dyah Retna Giring) then showed mutual affection. Sang Retna was already experiencing cravings. Sang Senapati bid farewell, returning to Mataram. His arrival there is not recounted.

It is recounted that Ratu Prawata had given birth. Her son was a boy, named Raden Rangga. His face was exceptionally handsome and appeared truly valiant; he was mighty and never fell ill. His strength was already apparent; when he jested with other children, even bigger ones, they were merely thrown about. Thus, he frequently bothered his grandfather Mandaraka. The place for ablution was often moved; he would lift it with its stand and hide it in a concealed spot. Whenever his grandfather wished to pray, he would always lose it. Ki Mandaraka gently said, "It must be Rangga, no doubt. Ho, Rangga! Where is my ablution water? I wish to pray." Raden Rangga laughed, "Grandfather, I do not know." Ki Mandaraka gently said, "Rangga, do not trifle. Time is almost up." Raden Rangga laughed, then gave it to him, carrying him like a ceremonial flower arrangement. Ki Mandaraka smiled.

The narrative pauses, shifting to Kanjeng Senapati Ngalaga. Whenever he presented himself to Pajang, accompanied by his younger brother Pati, he behaved no differently than his father. If he did not wish to appear, Ki Mandaraka was displeased, and this was always the case.

It is recounted that Kanjeng Sunan Adi had just completed a spiritual journey throughout Java and intended to visit Mataram to meet Senapati and also Ki Mandaraka. All bowed and then took their seats. Kanjeng Sunan was greatly surprised to learn that Ki Ageng Mataram had returned to the Mercy of God, and likewise Ki Ageng Pati. The ruler in Mataram was his son, Raden Ngabehi. Similarly, the son in Pati, named Raden Ngabehi Senapati, was also granted the title. Ki Juru was now Mandaraka. In Pati, his name was Adipati Bregola.

Thus, Sinuhun Adi, after his astonishment subsided, asked, "Ho, Ki Jebeng Senapati, your construction of the city is truly wrong; it is a religious transgression. Furthermore, why are the chickens and other fowl not caged? If such is your will, submitting to the Most Exalted, then your submission is flawed, indeed, it is arrogance. And as for the elder, my child Mandaraka, he shows no concern." Ki Mandaraka bowed his head, unable to speak. Kanjeng Sunan spoke softly, "Listen, Ki Senapati, the meaning of your desire embodies three elements: mountain, sun, and ocean. If likened to a mountain, it is thus: Whoever dares to oppose me and causes me great trouble, they will ultimately be brought low. Likewise the ocean, if likened, means: whoever dares to oppose me—I am vaster, I am deeper—cannot be overcome. As for the sun, if likened, it is thus: whoever is afflicted will feel the heat of my wrath, and my station is high. All three of these, my child, you are surpassed by. There is also their symbolism: the mountain provides sustenance, the ocean provides clothing, and the sun illuminates the path to your desires. You are likewise. My child Senapati, a house without a fence, chickens and ducks without cages—this means: whoever dares to oppose me, Mataram is in my grasp. And the toughness of my skin is the iron of Java, impervious to all. Also, my fine weapons are safeguarded, firm and secure. That is its meaning, my child." Senapati bowed his head. "Therefore, in my opinion, my child Senapati, all the people of Mataram should be ordered to make bricks, all of them, interspersed with stone, making becingah bricks. And the chickens and ducks should be caged, and the doors locked. At night, inspect them, my child, three times, then surrender to the Almighty. That will dispel your arrogance. A true human being is vigilant against all obstacles. As for the palace boundaries, by divine will, I shall inform you." The Wiku (Sunan Adi) held a pendulum in his left hand. "Therefore, do not change it, my child. Follow its direction, wherever the water flows." Senapati followed behind, carrying a coconut shell. Ki Mandaraka was not far behind, after which the Wiku vanished. Then Kanjeng Senapati and Kyai Mandaraka ordered the making of bricks. Some also set stones; the people of Mataram were mobilized.

It is recounted that Raden Rangga had just arrived and was asked by Senapati, "My child, where have you been? You have not been seen for a long time." Raden Rangga replied, "Your servant was in Pati, seeking a teacher." Kanjeng Senapati smiled, "What is lacking in your grandfather, your uncle Mandaraka? What do you desire, my child? Your grandfather is steadfast, skilled in knowledge and abilities, and obedient to the Almighty." Raden Rangga bowed his head.

The narrative halts in Mataram, which was just beginning to be built, with daily mobilizations, ceaselessly. It is recounted that in Pajang, Kanjeng Sultan had heard the news and then appeared in the audience chamber. All the Adipatis were present before the King, including his son, Pangeran Benawa, and Adipati Mancanegara, his son-in-law Adipati Demak, and Adipati Tuban—all his

sons-in-law. Kanjeng Sultan spoke softly, asking Adipati Mancanegara, "Have you heard the news that Ki Senapati Mataram is building a palace?" Adipati Mancanegara replied, "Indeed, Your Majesty, I have heard." Kanjeng Sultan then said, "My will, Mancanegara, is whether Ki Senapati should be summoned later?" Adipati Mancanegara said, "If Your Majesty permits, it would be best to observe whether the reports are true and if they cause concern. However, my suspicion is that the young man is too audacious, lacking in manners; it will surely invite misfortune if he continues thus. Dewaji Senapati, my estimation is that this is not permissible. Elder brother Mandaraka, as it is said. If both of them desire it, why would they forget the former king? Should it be left unchecked? Who would provoke war? Surely the people of Mataram, however many their numbers, and also hundreds of villagers." The King said, "Yes, my elder brother. Your words are true, but who is the most suitable?" Mancanegara softly said, "If Your Majesty were to send a high-ranking official (Bupati Ageng), his heart would be filled with pride. It would be better to send mere couriers, namely Pulangjiwa and Jiwara." The King said, "Very well, elder brother. That is appropriate. Command them to depart at once today, elder brother." The one commanded agreed. The King then closed the session; the audience was concluded.

It is recounted that Ki Pulangjiwa and Jiwara departed, walking briskly. Their journey's duration is not recounted, but they arrived in Mataram. Senapati, it is recounted, was riding a horse, inspecting the brick makers. Pulangjiwa and Jiwara felt somewhat hesitant, thinking, "Is this what Sang Senapati desires, riding around among the brick makers, and what are his intentions? Indeed, younger brother Jiwara, what did the King command? This Sang Senapati is riding his horse; should we also ride our horses? How would that be best? Or should we proceed on foot?" Ki Jiwara replied, "Indeed, elder brother Pulangjiwa, in my opinion, it would be best to proceed on foot, so that we may observe his demeanor. This Sang Senapati, his good and ill nature. If his heart is still good, he will surely dismount. If he truly deviates, he will surely not dismount; that can be a sign." Raden Pulangjiwa replied, "If that is your intention, it becomes unclear and cannot be used as a sign. Younger brother, you and I are merely commoners; he will surely not dismount." Jiwara replied, "True, my brother. If I am indeed a mere commoner, yet I, elder brother, bear the King's mandate." Thus, they debated for a long time.

Meanwhile, Sang Senapati arrived at the location of Pulangjiwa and Jiwara, causing the two envoys to dismount from their horses out of fear. Sang Senapati had arrived, still mounted on his horse. The two envoys were confused. Their reasoning thus concluded, they conveyed the message: "Your servant, Senapati, was sent by your father, His Majesty, to confirm the news, if Your Excellency is indeed making bricks, why did you not inform him?" Sang Senapati replied, "Ho, envoys! Just state this: it is true I am making bricks, for I wish to repair my house and its fence. There is no custom that one must inform others when building one's own house. Say that." Then Sang Senapati returned to the palace. The two envoys were astonished, "It is clear. Sang Senapati disregards the King's envoys." The envoys then hastened to report. They traveled swiftly and arrived in Pajang. Kanjeng Sultan, it is not recounted, was in audience. "I sent them to Mataram to observe Senapati. Did you meet Senapati personally?" Raden Pulangjiwa and Jiwara said, "Your Majesty, your servants were sent and arrived in Mataram. It is true that in Mataram, the people are now mobilized; no one is idle. All are making bricks, some are arranging stones, using white stone, and also making becingah bricks. And your servants, Your Majesty, met Sang Senapati in person, concerning his brick-making, and asked why he did not inform Your Majesty. Your servants even questioned him. Sang Senapati replied, 'Indeed, envoys, tell the King: there is no custom that one must inform others when building a house and a fence. Just say that.'" The King asked, "Why did his demeanor towards you not change?" The two envoys gave differing answers. Pulangjiwa said, "It did not change; he was as before." Ki Jiwara said, "Indeed, it has changed greatly." The King was agitated, then softly said, "What do you say, Adipati Manca? What is your opinion?" Adipati Manca bowed, "Your Majesty, if it pleases Your Majesty, I myself shall go to Mataram. There will be no resolution; it will only lead to trouble. But in my estimation, Dewaji Senapati should not be allowed. Elder brother Mandaraka, as it is said. If both of them intend it, why would they forget the former king? Should it be allowed? Who would initiate war? Surely the people of Mataram, however many their numbers, and also hundreds of villagers." The King said, "Yes, elder brother. Your words are true, but who is the most suitable?" Mancanegara softly said, "If Your Majesty were to send a high-ranking official (Bupati Ageng), his heart would be filled with pride. It would be better to

send mere couriers, namely Pulangjiwa and Jiwara." The King said, "Very well, elder brother. That is appropriate. Command them to depart at once today, elder brother." The one commanded agreed. The King then closed the session; the audience was concluded.

The King said, "Very well, Manca. It is as you wish. Only, you should take Benawa with you. If you should be negligent, one of you can remind the other." The decision was made. The King concluded the audience. Now, Adipati Manca prepared himself, along with Pangeran Benawa. They set forth for Mataram. Their journey is not recounted.

In Mataram, Senapati ing Ngalaga and Ki Mandaraka had heard news of Adipati Mancanegara being sent by the King, accompanied by Pangeran Benawa. Ki Mandaraka wisely asked, "What is your opinion, my child?" Senapati replied, "I defer to you, Uncle." Ki Mandaraka said, "Indeed, my child, my opinion is that it would be best to meet them at Gredegan. But my instruction, my child, is not to make your intentions obvious. Come, let us depart at once; if they arrive before us, it will be less favorable." Senapati prepared his attire. Then Senapati departed with Kyai Mandaraka, accompanied only by a few retainers and horse tenders, perhaps forty in total, and Raden Rangga also insisted on coming and could not be dissuaded. Upon reaching Gredegan, they met Adipati Mancanegara and Pangeran Benawa. All dismounted from their horses and embraced, for they had missed each other. Adipati Mancanegara observed the small boy, still on his horse, when everyone else had dismounted, a remarkably handsome child, still mounted. Adipati Mancanegara asked Ki Mandaraka, "Whose son is this, whose face surpasses all others, handsome with a valiant countenance?" Ki Mandaraka laughed, "That is your grandson, Senapati's son, born of Ratu Prawata. He is stubborn; when I perform my prayers, he always bothers me and cannot be reprimanded." Adipati Manca smiled and then softly said, "Child, dismount. I am your own grandfather." Raden Rangga refused. Ki Mandaraka said, "Mari melanjutkan langkah, anak tak bisa dipaksa, pada kakeknya tidak takut." So they proceeded with their journey. Their journey is not recounted. They arrived in Mataram and entered the city. They took their seats.

Raden Rangga then bowed to his grandfather, Adipati Manca. He was embraced and kissed, then turned to his uncle. Pangeran Benawa lifted him onto his lap. Having no children of his own, he greatly desired one. Pangeran Adipati Benawa, perhaps foreseeing a future son, then softly said, "Child, come with me." Raden Rangga did not reply to his uncle; he remained silent. Kanjeng Pangeran gently spoke to his elder brother Senapati, "Elder brother, if permitted, I would like to take your child with me later." Sang Senapati smiled, "How could that be, my younger brother? That child of yours is extremely stubborn, and besides, he would not want to. Try asking him yourself." He was offered, but merely glared. Pangeran Benawa was pleased, laughed, and kissed his crown, "Oh my dear child, how magnificent he will be when he grows up." Ki Mandaraka interjected, "If permitted, that is merely unsettling. But he has just arrived from Pati, thus he did not witness the arrival of Kanjeng Sunan Adi." Adipati Manca softly said to his elder brother Mandaraka, "My arrival here is by order of His Majesty the King, commanded to inquire about the widespread news that Senapati Mataram is now building a palace. Therefore, elder brother, I was asked to depart. Now I know the news is indeed true. What is to be done? Have you forgotten?" Ki Mandaraka replied with hearty laughter, "Younger brother Adipati Manca, calm yourself first, younger brother; I will explain later. Your actual nephew, Senapati Mataram, has his own initiative. In fact, he was just reprimanded by Kanjeng Sunan, who designed and set all the boundaries—Kanjeng Sunan Adi himself. I merely followed along, younger brother; I too was reprimanded. Furthermore, what is wrong with someone building a house with a fence, if it is in accordance with knowledge, for self-protection? So that your heart may be at peace, younger brother, people in this world are always blessed. If one is strong in devotion, then the heart is tranquil. If not tranquil, then the heart becomes restless. Younger brother, can you guard me from death, day and night?" Adipati Manca laughed. "Well, it can be said, one is sent with anger, why provoke a quarrel? The concern is whether my elder brother will take responsibility for Senapati later?" Ki Mandaraka replied, "Yes, younger brother, in all ways, how could I deny sickness and death? I can never forget, and furthermore, your arrival here is by order of the King. If I cannot take responsibility for both of you, it would truly be useless if I cannot be beneficial to both, fitting for religion and righteous in path. The disappearance of that feeling is surrendering to the power of the Divine. If not so, younger brother, without doubt, one will suffer tribulation, one way or another, in this world and the hereafter." Adipati Manca smiled, softly saying, "It can be said, elder brother Mandaraka, my arrival in Mataram, elder

brother, is because I bear the mandate of my elder brother, Kanjeng Sultan Pajang, to convey His Majesty's anger, truly to you and Senapati Ngalaga. Then my elder brother reprimanded me; indeed, let us reconcile." Laughing contentedly, for there was no longer any suspicion, Ki Mandaraka sweetly said, "Elder brother, all is due to Allah." Adipati Mancanegara then wisely said, "My child Senapati, remember my advice: if it is truly meant for you, my child, if you are beloved by the Divine, still, do not dare to defy your father. And I entrust to you, my child, your younger brother, Pangeran Benawa, concerning his future enthronement in Pajang; I place my trust in you." Senapati bowed his head, saying, "Insha'Allah (God willing), if it is indeed the destiny of my younger brother Benawa, I can never forget him, in this world or the hereafter. Especially Kanjeng Sultan, my own father, truly my elder, who raised me; indeed, Kanjeng Sultan Pajang is why I am capable." Adipati Manca laughed, "Ah, my child, my lord, be vigilant. I walk alone, my child; surely Mataram will be ruined, my child. Well, my child, if that is your will. Your audience with your father, Senapati, if I am asked, my child." Sang Senapati said to Sang Adipati, "After this, Uncle, I will present myself." Sang Adipati softly said, "That is not good, Senapati. It means one acts on a whim, without limits. If you are to present yourself, then come with me later, my child, you can. If you have a desire, my child, even forever, that desire will never be exhausted." Senapati bowed his head. Ki Mandaraka said, "If permissible, younger brother, it would be best to set a limit on Senapati's audience." Sang Adipati softly said, "How long, elder brother, should the work be completed, its form apparent?" Ki Mandaraka replied, "About three years." Sang Adipati replied, "That is a very long time, elder brother." Ki Mandaraka said, "Younger brother, though it is long, if it can be waited for. Even if it were quick, what would happen if there was restlessness?" Adipati Mancanegara spoke wisely, "If we have agreed, elder brother Mandaraka, I will comply. But my child Senapati, do not forget." Sang Senapati softly said, "Indeed, I seek Your Excellency's blessings."

Thus, it is recounted, Adipati Mancanegara and Pangeran Benawa had been in Mataram for a long time, ceaselessly entertained and comforted. After approximately seven days, Adipati Manca and Pangeran Benawa bid farewell, returning to Pajang. Senapati escorted them, with Ki Mandaraka and also Raden Rangga accompanying them. They then stopped in Prambanan, where Senapati, Kyai Mandaraka, and Raden Rangga exchanged farewells and returned to Mataram. Sang Adipati was then with Pangeran Benawa. Upon reaching Pajang, they met the King. Everything was reported. Kanjeng Sultan was greatly astonished in his heart upon hearing it. The narrative pauses here.

It is recounted that in Mataram, there was great rejoicing. All the tax officials from Bagelen to the west submitted to Mataram, no longer paying homage to Pajang. Ki Mandaraka, it is recounted, was greatly worried. He then entered the palace. Ki Mandaraka met Senapati. Ki Mandaraka said, "Ho, my child Senapati, why do you act so excessively? Is this truly your intention, my child? You involve these tax officials in such a way? If the King finds out, it will become an unending dispute. If that is your will, it would be better to present yourself to him. All these taxes, it would be better to request them; you become their leader. I too am capable if I were to ask." Senapati bowed his head, unable to reply. Ki Mandaraka continued, "What then, my child Senapati? If that happens, you will eventually be at odds with your father, Kanjeng Sultan of Pajang. A single warrior against a thousand is like the sky falling. Although Senapati's warriors are powerful, their skill in weaponry formidable, and they are strong and mighty, what will you do if that is your intention? Come, it is better to present yourself. Eventually, all the people of Mataram will become corpses because of your actions, my child. So come, present yourself." Senapati bowed his head, his eyes welling with tears. Ki Mandaraka continued, "What do you rely upon? Will your actions become your wealth?" Senapati said, "Uncle, I would rather die than not rule Java."

When Ki Mandaraka realized that his nephew's heart was set, he spoke gently, "Indeed, my child Senapati, it is fitting for a man to be surrounded in battle, to face combat. Shoulder against kris, there is but one flaw: if one antagonizes others, I would be very pleased, but this is antagonizing your own father. If we meet later, I and your younger brother Manca, how ashamed I would be. I would then be pointed at, with merely a left hand, let alone by the King. I feel that I have been given authority." Sang Senapati bowed his head. Ki Mandaraka continued, "If you antagonize Pajang, ten times its size, even if all are mobilized—women and children—I would indeed be bold, for we are all but servants. However, Senapati, it would be best to employ spiritual means. Plead with the Creator, ask for clear guidance, not obscure, that your desires may be eased, but only within three



years; do not overstep. Seek divine assistance in battle, for Allah is most generous. If it is permitted, my child, you will surely be blessed. Your father Kanjeng Sultan's path is easy if it is already the will of the Divine."

Thus, Kanjeng Senapati, upon his uncle's return, departed into the forest. It is said that in the middle of the forest, in a place called Nglipura, there was a gilang stone. Kanjeng Senapati then sat on the gilang stone, concentrating his five senses. He closed the nine openings (of the body) and sat in a meditative posture. He entered a state of singular consciousness, losing all other perceptions. Sang Senapati became empty, united with his Lord (divine essence), then let himself fall, sleeping on the stone. It is recounted that two stars approached, one on each side of Senapati's sleeping form.

The narrative halts, and now recounts that Kyai Mandaraka, feeling uneasy, entered the palace and asked the guards, "Is Senapati here?" The guards replied, "Your servant does not know where he has gone." Ki Mandaraka said, "Very well, remain here." All assented. "I will follow Senapati." Ki Mandaraka set forth, seeking his nephew, certain of his destination in the Lipura Forest. Ki Mandaraka arrived shortly. The two stars vanished simultaneously. Standing beside his sleeping form, Ki Mandaraka then woke the sleeper, "Senapati, your sleep is too pleasant, it does not match your aspirations." Kanjeng Senapati was startled, realizing his uncle's presence, then adjusted his sitting posture. Ki Mandaraka softly asked, "How are you, Senapati? Have you achieved anything?" Senapati replied, "Indeed, I have achieved something." Ki Mandaraka gently inquired, "What, my child, is the sign of this gift from the All-Seeing?" Kanjeng Senapati said, "Uncle, there were two stars; both came and said they would help your servant later in battle." Ki Mandaraka laughed, "Oh, my child! You trust stars, my child? They are far away and very high; their nature cannot be ascertained. How will you demand their help? And it is not a human trait; how will you verify them, my child?" Senapati bowed his head. Ki Mandaraka said, "If that is the case, my child, let us divide our tasks. You shall enter the ocean, and I shall ascend the mountain." Senapati replied, "Uncle, whatever you desire, I will not refuse." They then departed together. They arrived in Prambanan. Ki Mandaraka softly said, "Enough, my child. You stay here. I will go to Mount Merapi." He departed shortly after.

It is recounted that Senapati plunged into the Opak river during a great flood, letting himself be carried by the current. He drifted like a corpse, getting caught along the way, simply seeking divine providence. He thus halted and performed asceticism in Rawa Aji. It is recounted that the ocean's waters were as hot as fire, and the entire landscape became blurred. It is recounted that the ruler of the ocean could not bear this great turmoil. Kanjeng Ratu understood that Senapati Mataram was the cause of the ocean's disturbance and everything else. She then summoned Tunggul Wulung, saying, "Tunggul, I send you to Rawa Aji; summon Senapati." Sang Tunggul Wulung immediately departed, but by divine will, he could not emerge from the water. Tunggul Wulung then returned and reported back. Kanjeng Ratu smiled inwardly. Such was her thought: it was impossible, it must be destiny, that he who would rule Java could not be underestimated, which was why Tunggul Wulung had returned. She then dressed.

It is recounted that Kanjeng Ratu transformed three times a day. In the morning, her form was like Dewi Ratih from heaven; at noon, she appeared as Dresanala descended; in the evening, like Dewi Supraba. She then walked alone, without any warriors, only Tunggul Wulung accompanying her. She arrived shortly at Rawa Aji. Tunggul Wulung remained behind, leaving only Kanjeng Ratu. Kanjeng Senapati, meanwhile, was supplicating the Divine, unaware of Kanjeng Ratu's presence before him. She softly said, "I seek assistance in restoring the ocean." Sang Senapati saw a woman unparalleled in the world, and his vision blurred. He then softly said, "Your Majesty seeks assistance in restoring the ocean; I, too, seek your kind assistance in restoring Mataram." Kanjeng Ratu smiled and said, "This is called exchange: someone asks for help, but is repaid by retreat." Sang Senapati softly said, "It is customary for merchants to sell their wares and for them to be bought." Sang Retna smiled, "Your humble servant will support all your wishes, provided the ocean returns to its former state." Sang Senapati softly said, "As for the ocean, it returns to its state by the will of the All-Seeing. I am powerless; may Allah bless it." Soon after, it returned to normal. Kanjeng Ratu smiled and said, "If Your Excellency pleases, stay awhile in the ocean; it seems unpleasant here." Senapati replied, "I merely submit, only I do not know the way." Kanjeng Ratu smiled and

said, "I shall guide you." Tunggul Wulung was then summoned. He arrived shortly. Kanjeng Ratu softly said, "My Lord, ride upon this one." Senapati complied and mounted his back. Kanjeng Ratu vanished from sight. Tunggul Wulung walked and then dived into the sea, reaching the middle of the ocean.

It is recounted that there was Kedhaton Kidul, like heaven itself. The palace walls were made of bricks, all white. The gates were covered with gold and precious stones. As for its plants, they appeared in various colors, crafted from silver. The buildings were beautifully arranged, and the trees likewise, exceedingly beautiful to behold. The courtyard was strewn with diamonds, emeralds, nine rubies, and purple gems. Vases were neatly arranged, all colorful, adorned with emeralds and rubies. Chairs were made of gold, some of *suasa* (a gold alloy), interspersed with silver. There was no distinction between day and night. The flowers were exceedingly beautiful, the plants in the vases appeared in various colors. Kedhaton Kidul, in this universe, was the most beautiful, like heaven. It is recounted that the Prabayeksa hall, a golden hall with eight hundred pillars, adorned with rubies and diamonds, was beyond description. The private chambers were decorated with golden dragons with gem eyes. Upon reaching the middle of the ocean, Tunggul Wulung had transformed into an invisible sea creature. Yet, a vast and beautiful kingdom, with many creatures, was visible.

Thus, Sang Senapati arrived at the main gate. It is recounted that Kanjeng Ratu was already at the gate, accompanied by jinns. She met Senapati and then took his hand. He was invited into the palace and then seated. Kanjeng Ratu thought, "Let me tempt this prospective king, so he forgets his kingdom." Kanjeng Ratu spoke with a smile, her teeth gleaming like flashes of lightning, shimmering with amorous allure. Her sweet words and fragrant glances invited affection: "Your Majesty Senapati, if Your Majesty pleases, do not return to Mataram. Reign here; bountiful blessings shall be yours." Sang Senapati softly replied, "What kind of blessings are those? Explain them to me." Kanjeng Ratu smiled and said, "There will be no death nor old age, nor will there be suffering; you will not be afflicted." Kanjeng Senapati smiled softly and said, "Oh my soul's jewel, My Lady, do not be angry. I have heard the news, it has been declared in faith, that a creature truly should not lie. Death, and also sorrow, are only the essence of the Almighty; these are immutable truths. The most important thing is that human beings are inherently flawed, yet through constant remembrance [of God], that becomes a reward if surrendered."

When Kanjeng Ratu understood the truth of his words, her intention to tempt him failed, and she herself became tempted. She then bowed at Kanjeng Senapati's feet, weeping softly and saying, "Formerly, I was human. Please intercede with God on my behalf, so that I may become human again." Kanjeng Ratu pleaded earnestly. Senapati embraced Kanjeng Ratu, holding her as he explained, "Oh my jewel, my Lord, jewel of the ocean, cease, oh princess, that cannot be. It is already the immutable divine decree; it is definitely the Preserved Tablet. It is better to accept it." Thus, her heart was eased. Kanjeng Ratu heard Sang Senapati's words, but still in his embrace, she gazed at him. When Kanjeng Ratu understood, she then showered him with endearments. "I truly declare, when I gaze upon Your Majesty, it is as if I have discovered the very essence of the cosmos. In my heart, I wonder, how wonderful it would be if I were truly married, I would feel as if I were serving you. Oh, my lord, my cherished flower, precious jewel of nobility. Oh, your humble servant's love, this Lord Senapati, please grant that we may truly share intimacy." Kanjeng Ratu smiled upon hearing him.

Thus, Sang Senapati took Kanjeng Ratu and entered the private chambers. The Princess offered no resistance. She was laid down and embraced around the neck, his endearments ceaseless. Her body became weak and languid, as if soulless, due to the intensity of his entreaties. Thus, Sang Senapati shot the arrows of love. The Princess, though resisting, was subdued, and they consummated their union. No sooner had they consummated their union than Kanjeng Ratu fainted. Immediately, Sang Senapati carried Kanjeng Ratu to the bathing chamber. Both purified themselves, and then she kissed his hand. Afterwards, they sat on the golden throne, the Princess on his lap. Senapati Mataram ceaselessly kissed her, rendering Kanjeng Ratu's body utterly languid, so she fell asleep in his embrace.

Senapati Mataram softly said, "My jewel, stay here. Your elder brother will return to Mataram." Kanjeng Ratu was silent, pouting, glancing up from his lap. Senapati spoke, caressing the Queen and offering words of comfort, "Oh, goddess, jewel of adornment, adoration from heaven, truly your servant cannot be separated from you. But what of my jewel, who is like a lotus flower, if I leave you? If I remain here, what will become of all the people of Mataram? Oh, my lord, your servant begs, have pity on me. Although your servant, Senapati Ngalaga, serves your every wish. Oh, jewel, my lady princess, how far is it from here to Mataram?" Kanjeng Ratu smiled and said, "You can indeed steal the hearts of the queens of Java, and how can one be firm? Your deceit is already evident; how could you change women, or more than that?" She glanced at Sang Retna (herself). Kanjeng Senapati smiled, kissed the Princess, and advised her, "Oh, supreme jewel, able to tempt, Senapati truly is willing to worship your feet." Kanjeng Ratu smiled upon hearing him.

The narrative now shifts from Mataram. The scene shifts to Pajang, where His Majesty the Sultan was holding court, attended by all his high officials. Adipati Mancanegara was invariably positioned at the forefront. Prince Adipati Benawa, Adipati Tuban, and Adipati Demak sat side-by-side, all being sons-in-law of the King. His Majesty the Sultan spoke gently, asking, "Adipati Mancanegara, what is your opinion? Why has my son Senapati not presented himself for so long?" Adipati Mancanegara replied, "I previously stated his commitment to fulfill his duty within three years. By my reckoning, the time has not yet come." The King responded, "My longing is profound; I merely wish to meet him briefly. Can he not be summoned?" The Adipati courteously stated, "I merely await Your Majesty's command. The decision rests entirely with the King." "Who would be the most fitting to summon my son, the ruler of Mataram?" Adipati Mancanegara replied, "I defer to Your Majesty's wishes." The King responded gently, "Then, Adipati Tuban and Adipati Demak." Prince Benawa interjected softly, "If I may speak, this decision appears rather surprising. In my humble opinion, it would not be appropriate for Adipati Demak and Adipati Tuban. If His Majesty deems it appropriate to dispatch only one of these younger brothers, I myself would be pleased to undertake the journey." The King smiled sweetly, remarking, "It appears Benawa is concerned for his brothers." "Very well, my son. I agree. I shall dispatch Adipati Tuban with you." Both affirmed their readiness. Thereupon, the King retired into the palace. All those who had been in audience thereupon departed.

The narrative recounts that Prince Benawa and Adipati Tuban then set forth for Mataram, their soldiers marching in orderly formation. We now pause the account of their journey.

In Mataram, Senapati and Kyai Mandaraka had already received word that Prince Adipati [Benawa] had been dispatched, accompanied by Adipati Tuban. Kyai Mandaraka inquired, "My son, what is your intention? Your younger brother Prince Benawa has been dispatched with Adipati Tuban. Will you not go forth to greet them? I shall simply defer to your judgment." Senapati Ngalaga gently replied, "Uncle, I shall not go forth to greet them. I shall simply await them here in the town square." Kyai Mandaraka slowly stated, "Very well, my son. As you wish. That arrangement is satisfactory."

The narrative then follows those on their journey: Prince Benawa, his troops, and Adipati Tuban had by now reached the town square. They had met Senapati of Mataram and Kyai Mandaraka. All had taken their respective seats and exchanged greetings. Adipati Tuban, for his part, sensed that Senapati's demeanor had changed. Prince Benawa, however, remained resolute in his purpose. They sat on chairs within the \*tratag rambat\* pavilion, while soldiers filled the space below. The troops from Tuban, upon observation, appeared intimidating, their youthful visages displaying a fierce intensity. Raden Rangga, for his part, was seated on the ground, below the chairs. Senapati then hosted his guests for a meal, ensuring that ample provisions were distributed equitably among all present.

Prince Benawa spoke, "Elder brother Senapati, I have been dispatched by His Majesty the Sultan of Pajang. You are summoned; our father expresses profound longing to see you." Senapati affirmed his readiness. "However, younger brother, you must convey that I require a short delay, perhaps until tomorrow, to finalize some matters." Adipati Tuban, though inwardly suspecting Senapati's intentions, concealed his thoughts behind a laugh, remarking, "Elder brother Senapati, do not trouble yourself with such matters. I wish to ask you something truly. In Mataram, is there any individual who surpasses his fellow men in unwavering valor and strength?" Senapati smiled and replied, "Younger brother, you greatly exaggerate. Here in Mataram, the native people are

merely villagers; they only till the soil and herd cattle." Adipati Tuban laughed heartily, saying, "Elder brother, in Tuban, we have many brave warriors, but only eight truly stand out. I have brought them with me now, perhaps you would care to see them? It would also provide entertainment for this gathering, so it does not become dull." Senapati smiled and replied, "Splendid, younger brother. Please, I would very much like to witness their skill."

Thereupon, Adipati Tuban summoned his soldiers. There were eight of them: four armed with swords and \*tamsir\* (bucklers), and four with spears. Adipati Tuban then ordered the performance of the \*gending\* Kalaganjur. Shortly thereafter, the music began, attracting a large number of spectators. The Adipati then declared, "Now, all of you, you may step forward!" The soldiers advanced. The Adipati instructed, "Very well, the eight of you, perform your display as is customary, and do not neglect proper decorum. In Mataram, there is none who can perform a display such as yours." They then bowed respectfully before retrieving their spears, while others took up their swords. The Kalaganjur was played with a thunderous clamor, and the eight soldiers were all greatly elated. The eight soldiers then divided into groups. Four performed with spears, while the other four demonstrated their skill with shields. Spears were hurled high into the air, and likewise the shields, only to be caught deftly on their chests. Thereafter, they proceeded to demonstrate alternating spear thrusts, none of which failed to impress. Similarly, those with shields cast aside their four shields and began to parry and thrust with their swords, again without disappointing.

Throughout this display, Raden Rangga watched with growing impatience, frequently nudging his father Senapati's foot. Each time, he was met with a stern gaze, causing him to momentarily cease, only to resume shortly thereafter. Adipati Tuban observed the repeated nudging by Senapati's son, then sweetly inquired of his elder brother, "Elder brother, what does your son wish for?" Senapati replied, "He is merely a mischievous child, whose antics are unbecoming." Adipati Tuban laughed, "Let it be, elder brother Senapati. Let your son join in and learn, so that his heart may be pleased, especially while there are those who can teach him properly." "Very well, my boy. Come, join them." Raden Rangga, however, paid no heed. The Adipati reiterated to his elder brother, "Elder brother, please permit him. He desires to learn what is being taught, so let him be instructed." Senapati gently replied, "Very well, my son. Go and join them. My child requests to be instructed." Adipati Tuban said gleefully, laughing as he addressed his soldiers, "Listen, men of Tuban! My \*son\* here wishes to join the display. Now, teach him!" All affirmed their willingness.

Thereupon, Raden Rangga selected a spear. His shield was brought to him, and for his display, eight spears and four steel shields were made available, the spears crafted from \*nagasari\* wood. All the soldiers from Pajang and Tuban were utterly stunned by this sight. Upon witnessing this, the Adipati's heart burned with shame, regretting his earlier boasts and excessive words. Prince Benawa merely smiled.

It is narrated that Raden Rangga requested the \*gending\* Ketawang. He then performed with the spear, accompanied by his shield. The Mataram soldiers erupted in cheers. The spear was thrown aloft, and as it descended to the height of a rice stalk, he caught it with his calf. His shield was then flung upwards, appearing no larger than a butterfly in the sky, only to be caught upon Raden Rangga's chest, the steel shield glinting as it bounced off. The eight soldiers were utterly astonished, completely dumbfounded.

Enraged, Adipati Tuban subtly signaled his soldiers. All eight then simultaneously attacked, thrusting spears and drawing swords. Yet, Raden Rangga calmly continued his spear display, completely unperturbed by their assault. The cheers of the Mataram people resounded, while the Tuban contingent grew disheartened. The Adipati gently provoked, "Come, my son. Retaliate! It will certainly enliven the spectators!" Raden Rangga continued his display, without even glancing at them. Adipati Tuban then slowly and gently addressed Senapati, "Your son, Sire, command him to retaliate against those men from Tuban." "Very well, my son. Go, retaliate!" Raden Rangga, now enraged, seized two soldiers and bashed their heads together, causing their skulls to burst open. Two others he flung, crushing their heads, while the remaining four died from powerful elbow strikes that shattered their breastbones.

Deeply humiliated, the Adipati immediately mounted his horse without a word of farewell to Senapati. He spurred his horse into a furious gallop, not once looking back at his soldiers, who

were left stranded and struggling along the entire journey back to Pajang. Prince Benawa, for his part, descended from his seat, embraced and kissed Raden Rangga, marveling at what the boy would become in adulthood. Raden was then brought to sit on a chair and was held in Prince Benawa's lap. Thereafter, he dismounted from his lap. With Raden Rangga now on the ground, Prince Benawa addressed Senapati, "Very well, elder brother. I shall return home now, but after I depart, if His Majesty the Sultan is inclined to heed my words concerning Adipati Tuban, then be cautious." They exchanged farewells, as did Kyai Mandaraka. Prince Benawa then withdrew from Senapati's presence, swiftly setting forth with his soldiers to overtake Adipati Tuban. Their journey is not detailed; suffice it to say, they arrived in Pajang almost concurrently with Adipati Tuban.

It is recounted that His Majesty the Sultan of Pajang was holding an audience, with all his courtiers fully assembled. Thereupon, Prince Benawa, accompanied by Adipati Tuban, presented himself before the King. His Majesty gently inquired, "What news do you bring, Benawa, of the mission I entrusted to you?" Prince Benawa reported, "Your Majesty, I was dispatched to Mataram, and I met with Senapati. My elder brother stated his willingness to be summoned, but he requested a postponement, as he has a small matter yet to be concluded." The King pressed further, "Has his demeanor not changed?" Prince Benawa replied, "No." The King then exclaimed, "Ah, I suspect he has indeed changed, and Adipati Tuban's actions serve as proof!" "What say you, Adipati Tuban?" The Adipati, bowing respectfully, affirmed, "Your Majesty is indeed correct. Senapati has changed. All that your son, Prince Benawa, has stated is false; he seeks to conceal the truth." Prince Benawa retorted, "He who begins a matter, must also see it to its conclusion." The King grew somewhat displeased with Adipati Tuban, as his accusations had created a mortifying scene. Thereupon, His Majesty the King concluded the audience, and all those present dispersed.

In Mataram, it is told of Raden Rangga's playful strength: the ablution stone, typically used by his grandfather Mandaraka, was poked with his index finger, leaving it holed and shattered. It is recounted that when Kyai Mandaraka was about to perform the Dhuhr prayer, he found the ablution stone shattered and pierced by an index finger. Raden Rangga had done this, merely sitting as he did so. Kyai Mandaraka gently admonished him, "This is not good, Rangga. Your mischievousness knows no bounds. You have pierced this hard stone with your finger, which will make it troublesome for prayers. Indeed, your finger is soft, but the stone is surely hard!" Immediately, the stone became whole and hard once more, proving impervious to his finger. Raden Rangga, feeling pain from the attempt, then frowned sullenly at his grandfather Mandaraka. Kyai Mandaraka laughed gently, saying, "Come, continue if you wish." Raden Rangga then departed, returning to the palace. He amused himself beneath a banyan tree, sitting cross-legged in the *\*tumpang\** posture, playing with *\*cantheng\** stones, each as large as a storage jar.

His father, Senapati, arrived and approached his son, seating himself on a *\*batu gilang\** stone. He then called his son. Upon Raden Rangga's arrival, Senapati gently said, "You are truly very strong, my son. If you are indeed that strong, try to break my finger." Raden Rangga then grasped Senapati's hand. Immediately, Senapati's index finger began to ache. The son was then flung, landing outside the wall. Raden Rangga then fled, intending to undertake ascetic practices. He was accompanied by a guardian. They headed towards the *\*pancingan\**. Kyai Emban felt a sense of unease as they reached Talsewu. It is said that a very large and fierce dragon-serpent resided there. Kyai Emban sternly warned him, clinging to him and weeping, imploring Raden to return home. Yet, Raden insisted on confronting the serpent. Kyai Emban was cast aside, landing a considerable distance away. Raden Rangga then charged. The serpent, sensing his intent, reared up, its scales bristling. Both equally eager for combat, they engaged in a fierce struggle, neither gaining the upper hand. Raden Rangga was thus completely enveloped by its coils, disappearing from view. Kyai Emban wept aloud, shouting from afar, "Oh, my Lord! Retaliate!" Shortly thereafter, Raden Rangga acted swiftly; the serpent was attacked, its head twisted backward. The serpent's head burst open, and it died. Kyai Emban immediately rushed forward, prostrated himself before his young master, and implored him to return home. Kyai Emban, weeping profusely, continued to urge him. Raden Rangga finally acquiesced to return to Mataram. Raden Rangga was reunited with his mother. Her Majesty the Queen embraced him, showering her son with kisses. Weeping, she pleaded, "Oh, my dearest! Do not venture forth again." Raden Rangga smiled sweetly, replying, "Very well, Mother. I shall not."

Some time later, it is recounted, Raden Rangga fell gravely ill. It was the will of the Divine; his illness proved exceptionally severe. His father and mother watched over him. Despite all remedies, his condition could not be cured. Both his mothers wept incessantly. Likewise, Senapati and Kyai Mandaraka were profoundly saddened. Not long thereafter, an event transpired. Her Majesty the Queen of the South Sea, learning of elder brother Senapati's profound sorrow, decided to appear. Her Majesty the Queen appeared, smiling gently. She spoke softly and courteously, "Your Majesty, do not grieve. Indeed, your son's life was ordained by the Great Divine to be of precisely that duration. Had his life been prolonged, it would indeed have been fitting. However, given his exceptional Javanese lineage, his continuation would not have been permissible, for his descendants would subsequently cause much discord." Senapati comprehended the Queen of the South Sea's counsel regarding Raden Rangga's illness, for Raden Rangga had indeed passed away. All the people of Mataram mourned.

We now pause our narrative of Mataram's sorrowful populace and shift our narrative. The account now shifts to the fleeing Pajang soldiers, who had by then regrouped. They consulted among themselves, resolved to report their failed mission to Pajang. Having reached an agreement, they set forth. Their journey is not recounted. Upon reaching Pajang, they reported to Raden Mancanegara. The full account was presented. Raden Mancanegara was greatly astonished, and thereupon sought an audience with the King. Before the King, he reported that His Majesty's servants had failed to banish Tumenggung Mayang, as he had been forcefully reclaimed in Bayalali. The King was profoundly shocked. He exclaimed, "Tell me, Mancanegara! How many men were involved in this seizure?" Mancanegara replied, "It is reported that there were only forty men. Their leader was Senapati's son, Raden Rangga. Though still young, he possesses extraordinary mystical power. Your Majesty's soldiers were thrown into utter disarray, and many perished." Upon hearing this, the King became intensely enraged. He then declared sternly, "Ah, Mancanegara! It is now abundantly clear that Senapati of Mataram cannot be treated with affection or trust. Who among you is worthy of leading an assault on Mataram?" Adipati Mancanegara replied, "All Your Majesty's servants, indeed all the \*adipati\*, seem to harbor no doubt [about Senapati's strength]. If pitted against Senapati, even with his most formidable champions, my assessment is that they would be like winged ants plunging into ashes—utterly futile." The King then asked, "What is your counsel?" The Adipati replied, "I have no words of counsel to offer; all rests upon Your Majesty's will. I shall simply obey. Our lives and deaths are dedicated to fulfilling the King's command." The King stated, "Yes, yes, Mancanegara. In my judgment, I myself shall lead the assault. Mobilize all the people of Pajang; let no one remain behind." Adipati Mancanegara affirmed his readiness. He then withdrew from the royal audience and issued a summons to the soldiers. Drums, gongs, and gamelan instruments were played with a deafening clamor. Cannons roared in reverberating succession. All the \*adipati\* were ready.

It is recounted that Senapati, whose forces were arrayed at Randugunting, along with all the Mataram soldiers, were startled but immediately took up positions upon hearing that the Sultan had commenced hostilities. Senapati addressed all the Mataram soldiers, saying, "My brothers, you are not to move. And you, younger brother Tumenggung Mayang, take command. Ensure that no one stirs, as I shall briefly go to observe the situation with my uncle Mandaraka." All affirmed their unanimous agreement. Senapati, accompanied by Kyai Mandaraka, mounted their horses and spurred them into a gallop. They quickly reached the Cagur forest, where Senapati offered a prayer to the Divine Spirit. Shortly thereafter, the sky thundered, mountains roared, and the earth quaked. Sunan Lawu immediately gave the signal. All the jinn kings and queens transformed their forms, making themselves visible. Sunan Lawu himself transformed into a stone the size of a mountain, others became as large as granaries, and the average size was that of a water buffalo. The jinn \*tumenggung\* were the size of large earthen jars. In a short time, they completely filled the Opak River.

It is recounted that Her Majesty the Queen [of the South Sea] appeared in the sky, riding a golden \*dampar\* (throne), descending like the sun itself, accompanied by Queen Nawangretna and all the female jinn queens. From the \*dampar\*, all the lesser jinn were commanded to cheer, and their combined shouts thundered, causing the earth to tremble. Sunan Lawu had already arrayed all his forces. Her Majesty the Sultan of Pajang, now prepared for battle, was recounted to have mounted his elephant. All the Pajang forces were thrown into confusion. Thus, the jinn, now manifest as

stones, were commanded to act, and they joyfully complied, surging ashore and launching their assault. The \*adipati\* were assailed by stones the size of granaries, the \*tumenggung\* by buffalo-sized stones, and the \*mantri\* by jar-sized stones. His Majesty the Sultan of Pajang was then assailed by a mountain-sized stone, creating immense pandemonium. All the Pajang soldiers were thrown into utter chaos, unable to distinguish friend from foe. Such was the state of affairs that all believed they would not survive. Many human efforts were made, all desperately striving for survival. Some climbed trees, while others sought refuge in the mountains, thinking, "The very stones pursue us, even up the mountain!" Still others threw themselves to the ground, feigning death, purely out of exhaustion and sheer desperation. Many sought refuge behind Senapati of Mataram. It is recounted that those who climbed encountered mischievous spirits who approached and tickled them, causing them all to fall. Many suffered injuries and dislocated bones. Those who ascended the mountain were all intercepted by \*gendruwo\*, \*thethekan\*, \*iliu-ilu\*, \*keblak\*, \*banaspati\*, \*wewe\*, \*wedhon\*, \*bugang bau\*, and \*jrangkong\* with their various heads, all arrayed on the mountaintop, assembled in great numbers, filling the entire area. Many of the fleeing humans who ascended the mountain fainted upon reaching its summit. All shook with trembling, witnessing formless, terrifying visages. They were exhausted, feeling as though their breath would fail them. Then, all were jeered at and tickled by the spirits.

It is recounted that Adipati Tuban was thrown from his horse, falling in convulsions, his leg twisted beneath him. He then leaned against an earthen dike, arms crossed, having surrendered himself to the Divine Will. The spectral stones merely hovered before him, not attacking. It is recounted that His Majesty the Sultan was pursued by Sunan Lawu. The elephant, seized by immense fear, caused the King to be violently thrown, rendering him unable to walk. He then leaned against a banyan tree. The elephant had fled, and Sunan Lawu ceased his pursuit. Adipati Mancanegara and Prince Benawa witnessed His Majesty the Sultan falling from his elephant, and both immediately dismounted their horses to come to his aid. They prostrated themselves before His Majesty the Sultan; the Adipati and Prince Benawa wept bitterly. "Earlier, I had stated [my warning], and this, my Lord, is the outcome. Relying solely on our numerous soldiers, our fate is \*Megatruh\*—utter annihilation, with nothing remaining."

The narrative recounts the distress of His Highness, the Sultan of Pajang. Beneath a banyan tree, utterly alone, with not a single soldier remaining before him as all had dispersed, he was attended only by Adipati Manca, while Prince Adipati Benawa prostrated himself at his feet, weeping bitterly. The King spoke softly, "Cease your weeping, my son. This is the will of the Divine. But I truly yearn to meet your elder brother once more." Thus far the account of his anguish.

Meanwhile, from a distance, His Highness Senapati no longer doubted that his father had indeed fallen into distress beneath the banyan tree. He dismounted his horse, and with Ki Mandaraka, led his steed back to Prambanan, resting awhile at Candi Sewu. Senapati then gently instructed, "Uncle, summon all the soldiers stationed at Randugunting." Ki Mandaraka mounted his horse and rode swiftly, arriving at Randugunting shortly thereafter. Ki Tumenggung was dispatched with the command, "You, make haste, along with all your soldiers!" They prepared and set off, with Ki Mandaraka leading the way. Not long after, they arrived before His Highness Senapati, forming ranks. Senapati addressed Kyai Mandaraka softly, "Uncle, take all these soldiers to His Highness the King, and present him with these three horses, for His Majesty's disposal. If he inquires about me, tell him I am still afraid to appear before him. Uncle, please be the one to escort him back. However, Uncle, leave Tumenggung Mayang here; he will follow behind me. If the King asks, tell him I have returned to Mataram. And also, take anyone who is left behind and cannot walk. That is all, Uncle." They then saluted each other, their paths diverging. Only Adipati Mayang followed Senapati as he returned to Mataram.

Kyai Mandaraka departed with a thousand men, fully provisioned. They proceeded on foot, leading all their horses. Their journey led them to Waringin Rubuh. His Highness the Sultan was surprised to see Mandaraka arrive. He immediately summoned him, and upon meeting the King, Mandaraka was embraced, and the King's eyes welled up with tears. For a long time, the King remained silent, as did Ki Mandaraka. They wept bitterly, sobbing uncontrollably. Adipati Manca and Prince Benawa likewise shed tears, all of them crying, as if in a dream, they mused inwardly. Thereafter, the King spoke gently to Ki Mandaraka, "Where is my son, Ki Senapati of Mataram?" Ki Mandaraka replied

softly, "He has returned to Mataram; he wished to appear before you but was overcome by fear." The King spoke with tenderness, "I deeply yearn for my son." Kyai Mandaraka then humbly stated, "Your humble servant was dispatched by Senapati of Mataram to present three horses to Your Majesty. These people from Mataram are all accompanying your servant as his escort." The King gently said, "Indeed, my elder brother, I thank you. However, I shall first make a pilgrimage stop at Tembayat. Come, let us depart; do not stray far from me. Let Manca and Benawa serve as our vanguard." They then set off for Tembayat and soon arrived. The King ascended to the burial grounds, but by divine will, the gate could not be opened. The King then descended and returned. Upon their arrival in Pajang, the populace was in an uproar, thinking that Senapati intended to seize the palace. The King then entered the palace, accompanied by Ki Mandaraka, Adipati Manca, and Prince Benawa, the three of them.

Ki Mandaraka then softly requested, "I beg leave to return to Mataram." The King granted permission, saying, "But, my elder brother, this is my plea: tell my son, Senapati, to come soon, for my longing for him is immense." Mandaraka then bade farewell to Adipati Manca and Prince Benawa, embracing them. Thereafter, Ki Mandaraka promptly withdrew from the King's presence. Once outside, he departed, accompanied by a thousand men from Mataram. Their journey was uneventful. Upon reaching Mataram, Ki Mandaraka met with Senapati and conveyed the King's entire message, including the instruction to accommodate all those who were infirm. Senapati spoke gently, "Yes, Uncle, please rest first. Come, Uncle, tomorrow we shall appear before the King." The hearts of the Mataram people swelled with pride. Here the Mataram account pauses.

The narrative returns to Pajang, where the populace was now tranquil. Not long thereafter, it is recounted that the King fell ill, and Adipati Manca also succumbed to illness. Such was the will of Hyang Manon. The King's condition worsened; he refused food and sleep, constantly inquiring only about his son from Mataram. Thus, he dispatched the Queen with a letter. She hastened on her journey and soon arrived in Mataram, delivering the message to Senapati, who was deeply saddened. His uncle was summoned and, upon arriving, was informed. Ki Mandaraka's heart was filled with worry; he advised his nephew, Senapati, to proceed to Pajang, and immediately prepared his attire. Senapati mounted his horse, with Ki Mandaraka close behind, and they rode with great speed. The people of Mataram, hearing the news, were greatly agitated and rushed to follow their lord, though many fell behind. Their journey was uneventful. Upon their arrival in Pajang, the Adipatis and dignitaries were fully assembled, all standing vigil in the main square. Sunan Kudus had also arrived, along with all the military officers. As Senapati of Mataram entered, Prince Benawa immediately invited his elder brother directly into the palace, where he met the King. Sri Baginda was informed, "Your son, Senapati of Mataram, has arrived." Sri Baginda then roused himself, embraced his son, and both the King and Senapati, supporting each other, wept. All within the palace likewise shed tears. Thereafter, the King spoke softly, "Hearken, my son, Senapati, heed my dying wish. When my destiny (death) comes, take my body to Mataram. Let me be united with my elder brother, and I entrust my younger brother, Benawa, to your care, for he is a most foolish child." Senapati could not reply, for his heart felt as if it were being squeezed. Thus, Senapati was deeply moved. After delivering his final message, the King passed away. Not long after, Adipati Manca also died on the same day. The people of Pajang were overcome with sorrow, their cries echoing loudly. It was then the wish of His Highness Sunan Kudus that Adipati Demak should ascend the throne of Pajang; this decision was agreed upon by the other adipatis. Senapati of Mataram, however, was not consulted, and his heart was filled with anger. Ki Mandaraka advised, "My son, do not be mistaken; that is not your task, and your younger brother has not yet asked for help. It is better that we return home, escorting the bodies of the King and your younger brother." Senapati assented. Thereupon, Senapati of Mataram departed, escorting the bodies of the King and Adipati Manca, all to Mataram.

Here the narrative pauses regarding Pajang, turning to Prince Benawa. By the will of His Highness Sunan Kudus, Prince Benawa was given Jipang. Though he wished to object, he feared doing so, and was thus commanded to depart immediately. All the adipatis were instructed to escort the prince on his journey to Jipang. Their journey was uneventful. Upon arrival in Jipang, all the escorts bade farewell and returned home, with Prince Benawa's permission.



In Pajang, Adipati Demak had by then been installed as king, bearing the title of Sultan Pajang. Sunan Kudus then returned to his abode. The narrative turns now to Prince Benawa, who harbored deep shame in his heart. He neglected sleep and food, consumed by this profound humiliation, and pleaded fervently with Hyang Widi. His sorrow was so great that he refused to eat unless \*kleyang\* (a type of traditional Javanese food) fell from the sky, a sign of extreme desperation. His body wasted away, and the light in his face dimmed. After a long period of this suffering, a divine revelation from Hyang Agung came: "Hearken, Benawa, if you desire to become king, seek aid from Mataram. There is no better instrument than Senapati himself; this is the sole will of Hyang Manon." Prince Benawa was startled by this divine message and immediately drafted a letter, dispatching a messenger to Mataram with great haste. The letter was delivered and read, its contents conveying the humble plea of your servant for assistance from his elder brother, Senapati, all matters being thoroughly disclosed. His Highness Senapati shed tears, remembering the dying wish of the deceased King. The letter was then handed to Kyai Mandaraka. Senapati spoke softly, "What counsel do you offer, Uncle, as the best course of action?" Ki Mandaraka sagely replied, "My son, in my opinion, it would be best if your younger brother were to come to Mataram first. Tell him, my son, that you will not fetch him, for I suspect he would be greatly worried." Senapati then composed a reply and sent the envoy back. The messenger withdrew from Senapati's presence and departed with haste. His journey was uneventful. Upon reaching Jipang, the letter was delivered. Upon receiving the letter from his elder brother, Senapati, Prince Benawa's heart was greatly relieved. He read and absorbed its contents, and the young lord's spirit was lightened. He then drafted another letter, requesting a meeting in the village of Weru and setting a date. The envoy departed with haste. The letter arrived in Mataram and was delivered to His Highness Senapati. It was read and understood, whereupon a reply was drafted and the envoy was sent back. Their journey was uneventful. Upon arrival in Jipang, the letter was delivered. Prince Benawa immediately commanded the people of Jipang to prepare; they made ready as best they could. All the men and women of Jipang who truly loved and were devoted to Prince Benawa set forth for Mataram. Their journey was exceptionally slow and proceeded with unceasing caution.

It is told that His Highness Senapati, at the appointed time, departed from Mataram, accompanied by Kyai Mandaraka and forty \*mantri\*. Their journey was uneventful. Senapati arrived at the village of Weru, where they stayed for two nights, as his younger brother had not yet arrived due to the slow pace of the journey, attributed to the many women from Jipang who had joined the exodus. Prince Benawa was resolute, come what may, never to return to Jipang; he was determined to relocate to Mataram. Thus, his journey brought him to the village of Weru, where Prince of Jipang met with His Highness Senapati. He embraced him and prostrated himself at his feet, weeping profusely. Upon seeing his younger brother's severely emaciated body, Senapati's eyes welled up with tears. Senapati of Mataram, along with Mandaraka, both remembered the late King. Once their hearts were eased, the three of them departed for Mataram. Their journey was uneventful. Upon arriving in Mataram, the younger brother and all the people of Jipang were provided with comfortable lodgings, generously accommodated as if in their own homes, thus alleviating their sorrow. The younger brother was then asked to rest, and a grand feast was laid out for everyone; none of the Jipang people lacked anything. After resting for some time, Senapati resolved to speak with his younger brother later. He, along with his uncle Mandaraka, then entered the palace to meet with Senapati. Senapati spoke softly to the Prince of Jipang, "My younger brother, what is your will regarding the matter of Pajang? Shall it be seized by battle, or by diplomatic means, my brother?" Prince of Jipang replied gently, "I truly leave it entirely to you, whether by force or by gentle means, I shall utterly obey." Ki Mandaraka softly interjected, "My son, in my opinion, it would be best for you to send that letter first. If it is granted, then it presents no problem for Senapati. If it is not granted later, then it is up to you, my son; I fully support your decision." Thus, Senapati then composed a letter and dispatched a messenger to Pajang. The messenger departed and their journey was uneventful. Upon arrival in Pajang, the Sultan of Pajang (Adipati Demak) was in his audience chamber when the letter from Senapati arrived. It was delivered, received, and its contents carefully pondered. The letter stated, "My younger brother in Pajang, it would be best for you to return home, back to Demak. For Pajang, my brother, still rightfully belongs to your true younger sibling." After reading the letter, His Highness the Sultan laughed, "Indeed, Senapati, why is this like chasing away a dog?" He then composed a reply. Their journey was uneventful. The letter arrived before Senapati, who read and understood its contents. The letter read: "My elder brother Senapati, your

letter has arrived. But, my elder brother, I did not make myself king; Sunan Kudus appointed me to this task. Furthermore, my elder brother, Senapati of Mataram, Your Highness has for so long not appeared in Pajang. Do you not know that the heart of Java's realm is Pajang? Why then does Your Highness declare a claim to the land of Pajang? Do you truly wish to become ruler, to divide the inheritance of Java? I have never known such a thing. As Your Highness wishes, I am ready, whether I come to you or you come to me, when, or where we meet, let us simply agree upon the day. Is it because when the former Sultan was overthrown, he was defeated because you waged war against him, causing even stones to rise and pursue men, a blinding spectacle? Yet, I am not afraid."

Upon perceiving the letter's contents, the Senapati's wrath was kindled; yet, he then smiled as he addressed his uncle, Mandaraka, and his younger brother, Prince Jipang. "Uncle Mandaraka, and you too, my brother," he began, "let us all be cautious and vigilant against impending peril, for Pajang seeks to display its might and challenges us to a duel. What is your counsel, my brother?"

Ki Mandaraka replied, "Indeed, my son, if the Mataram forces, together with those of Jipang, are truly courageous, then let us depart at once, while Pajang remains unsuspecting."

The Senapati smiled, and calmly stated, "Those are contemptible soldiers. Uncle, in my estimation, it would be best to await the full assembly of all Pajang's forces."

Ki Mandaraka affirmed, "My son, that would be more prudent. I shall defer to your wishes."

Thereupon, the Senapati composed a letter and entrusted it to an envoy. The journey not recounted, the envoy soon reached Pajang. The letter was delivered, its contents read and pondered by the Sultan of Pajang, who recognized the words of his elder brother. The letter read: "O, brother Sultan of Pajang, if such is your desire, then assemble all your subordinates; let none be left behind. I shall await you; prepare yourselves. Once all have gathered, you are to notify me, and I shall assuredly come. Let us engage in single combat; let none evade the fray, for our strengths are evenly matched."

The Sultan of Pajang was greatly pleased upon reading the message from Senapati Ngalaga, and calmly stated, "Envoy, you may now return. Deliver this letter to Senapati Ngalaga."

The envoy withdrew from his presence; the journey not detailed, he swiftly delivered the letter, which was then read and absorbed by the Senapati. Upon reading it, the Senapati smiled, then calmly addressed his uncle Mandaraka and his brother Jipang, "Now, prepare yourselves; when the appointed time, as indicated by the letter, arrives, I shall proceed to single combat."

Both his brother and Ki Mandaraka declared their readiness. Here the narrative pauses at Mataram.

Meanwhile, in Pajang, it is recounted that all the regional regents under Pajang's suzerainty had arrived, fully equipped with their armaments. The King of Pajang then had a viewing platform constructed, positioned within the palace, to observe the Senapati's impending combat on the morrow, which would be clearly visible from afar. It is narrated that all the regents, accompanied by their troops, had indeed arrived in Pajang; their ranks filled the public square, an innumerable multitude of people spilling onto all the roads.

The King of Pajang then dispatched a letter, issuing a formal challenge of war to the Senapati.

Upon reading it, the Senapati smiled, then calmly addressed his uncle Mandaraka and his brother Prince Jipang, "Are you, my brother, and all the soldiers, now prepared?"

The Prince replied, "Indeed, we are as ready as can be."

Thereupon, the Senapati ordered a signal to be given. The entire host of soldiers stood ready, appearing as if they had descended from the mountains. Their attire was variegated. Approximately two thousand Jipang soldiers, combined with one thousand from Mataram, formed a total force of three thousand. Thereupon, the Senapati commenced the march. All battle strategies were elaborated. The forces of Jipang and Mataram, as well as those of Pati, being already apprised, remained silent.

Consequently, Kanjeng Sang Pragola Pati forthwith took action, seeking out Adipati Mayang and bringing his own contingent. Upon meeting the Senapati, he prostrated himself at his feet, whereupon Sang Pragola was embraced by the Senapati. "My brother," the Senapati remarked, "you were nearly left behind on the journey." Once all had arrived, they shared a joyful laugh.

The Senapati inquired, "How many soldiers have you brought?" Adipati Pragola replied, "Slightly over a thousand."

"Proceed ahead, then." The Pati forces, serving as the vanguard, thus marked their departure. The journey unchronicled, they soon arrived beyond the kingdom's borders. The Senapati then prepared to establish a temporary encampment and arrange his troops. A vast protective canopy was erected, whereupon the Senapati spent his days in merriment with his entire host.

Meanwhile, in Pajang, it is recounted that the Sultan became aware of the Senapati's arrival with his forces, establishing an encampment outside the city. The Sultan then presented himself in the audience hall, surrounded by all his regents. The Sultan calmly inquired, "O, my assembled brethren, what is your counsel now? Your enemy has now arrived outside the city; should they not be engaged?"

The regents replied, "If it pleases Your Majesty, it would be prudent to await. The true prowess of Mataram's soldiers can then be fully tested in combat."

The King then stated, "If such be our common resolve, let all of you proceed with utmost caution." All declared their readiness, and the King concluded the audience.

It is narrated that the Senapati, day by day, engaged in joyful camaraderie with his three younger brothers and other kinsmen. His uncle, Ki Mandaraka, was summoned and presented himself. The Senapati said, "Uncle, what is your counsel on this? There will be no resolution if we remain in stillness."

Kyai Mandaraka replied, "Very well, my son, I defer to your judgment." Adipati Mayang, too, expressed his deference.

However, Sang Pati Pragola addressed the King, saying, "If I may offer a proposition, let all advance simultaneously, so that we may engage the enemy in a concerted assault. I shall serve as the coordinator. Let Prince Jipang command the right flank, while my elder brother Mayang takes the left, guarding the Mataram troops. Your Majesty, you may remain in position with Uncle Mandaraka."

The Senapati smiled, "Indeed, my brother, I am in agreement. However, my prince, whether victory or defeat awaits, it appears your soldiers would be utterly decimated, for you are vastly outnumbered, not even a tenth of their strength."

Thus, the brother deferred to the Senapati's will. The elder brother then said, "Very well, my brother, remain here with Uncle Mandaraka, and enjoy yourselves with your troops. I shall absent myself for a short while." All expressed their compliance. Thereupon, the Senapati mounted Puspa Kencana, which, spurred on, galloped away. He rode alone, without escorting troops.

Having reached his destination, the Senapati beheld the countless Pajang soldiers arrayed in formation across the public square. Thus, the Senapati prostrated himself beneath a kepuh tree, entreating Hyang Sukma. His supplication was thus: "O, Glorious God, may You deign to assist this humble and wretched servant, poor and without recourse; for You alone possess true might." So profound was his devotion that the Senapati fell into a deep slumber beneath the kepuh tree, his spirit embarking on an astral journey (\*ngraga sukma\*).

It is recounted that Ki Mandaraka, remaining at the encampment, leading the princes and partaking in revelry with the troops. However, a feeling of unease settled upon his heart, and he sagely declared, "My children, remain here, all of you. I shall go after your elder brother. Though you enjoy your leisure, your elder brother, the Senapati, is capable of advancing into battle; why then has there been no sound of arms for so long?"

Thereupon, Ki Mandaraka mounted his steed and rode with great haste. Upon reaching the Senapati's vicinity, Ki Mandaraka chuckled, for it was then evident that Pajang's ranks were in utter chaos, their tumultuous cries resounding as they were beset by the Senapati's furious assault. All were colliding with one another, for it was the universal perception that the Senapati, astride his horse, was wreaking havoc.

Kyai Mandaraka then observed people fleeing in disarray, prompting him to ponder, "What is amiss here? Let me inquire." Ki Mandaraka then quickened his pace, and before long encountered one of the fleeing individuals. He intercepted the man, and calmly inquired, "My son, pause for a moment. I seek to know what is transpiring. Why do people flee thus?"

The one questioned replied, "Indeed, venerable sir. The Senapati is on a furious rampage upon his horse. His steed tramples and crushes, proving impervious to weaponry, its demeanor akin to a giant. As for the Senapati, his \*lawung\* (spear) is his weapon, slaying men as if they were mere geckos."

Ki Mandaraka replied, "My son, let me inform you, this Ki Senapati is presently asleep."

The fleeing man then brushed past Ki Mandaraka, exclaiming as he did so, "Is this man mad? Senapati Ngalaga is wreaking havoc among men; why is he said to be asleep? Is this one seeking trouble?" Thus mused Ki Mandaraka, "Is this person deranged? I merely informed him that the Senapati is truly asleep, yet he lunged away so violently? I was nearly thrown off balance!"

Approaching his protégé, he roused the Senapati, "My son, awaken! Your steed has perished." The Senapati awoke with a start, and Puspa Kencana collapsed. The Senapati then spoke, "Uncle, you erred in your choice. And let none of my descendants ever employ a horse like Puspa Kencana; its breath is like honey, its coat like down."

Ki Mandaraka calmly inquired, "What is your desire, my son? Your foes are now in utter disarray."

The Senapati replied, "Uncle, take the horse Sengkali, along with your three sons and all their cavalymen. Uncle, make haste to the front; those on foot shall follow behind."

Thereupon, Ki Mandaraka swiftly proceeded. Not long after, he arrived, accompanied by all the mounted soldiers, approximately five hundred in number. Then the Senapati mounted Kyai Singa. As if spurred, it darted forth, carrying him, his three younger brothers, and Ki Mandaraka. The five hundred soldiers accompanying them also moved with dispatch. Not long after, they reached Pajang's public square, finding it completely deserted.

It is recounted that the Sultan of Pajang, observing from the viewing platform, saw his forces utterly vanquished and dispersed. The Senapati had arrived with his entire army. The King then descended from the platform. He then sought out his wife, exclaiming, "Do the gods not favour my demise? Your elder brother has arrived, Senapati Ngalaga, with his entire host, filling the public square!"

The Princess smiled and retorted, "You claimed great strength, did you not, in facing Senapati Ngalaga? Now, proceed and continue, for Kanjeng Rama's might remains superior."

The Adipati pleaded for mercy. The Princess, with a look of pity, asked, "Have you now repented?" Her husband declared, "My very life and death I surrender to your elder brother, Your Grace."

The Princess softly spoke, "If that is your resolve, then remain here. I shall appeal to the Senapati; perhaps he will take pity upon me." Thereupon, the Princess departed.

It is narrated that the Senapati's infantry had all arrived. Senapati Ngalaga was seated in the \*witana\* pavilion. Ki Mandaraka was positioned at the front, alongside Prince Jipang, Sang Pati Pragola, and Tumenggung Mayang. The Princess then approached, prostrating herself at his feet and weeping. The Senapati was startled to see his sister weeping, then he gently said, "Peace, Ni Mas, calm yourself. Where is your husband?"

The Princess softly replied, "Indeed, I am here, dispatched by your humble servant, to plead for his pardon, for his life and death are now at your sovereign will."

The Senapati smiled, "Very well, go and summon him." The Princess withdrew from his presence, returned to the palace, and encountered her husband, and gently told him, "Come now, I shall bind you, for the Senapati has summoned you." The Adipati offered no protest, complying entirely. Not long after, he was bound with patterned \*cindai\* cloth, and then led forth. He arrived before the Senapati.

The Senapati was astonished to see his brother-in-law thus bound in a state of torment, and gently inquired, "Why is my brother thus afflicted?"

The Princess calmly replied, "It is a token of his utter and complete surrender."

The Senapati smiled, "Indeed, my brother, I accept your surrender. Release him." Thereupon, the Adipati prostrated himself at the Senapati's feet, weeping loudly. After composing himself, he then spoke, "My brother, what is your desire? Why do you state that all is left to my will?"

The Senapati replied, "Indeed, my brother, my wish is for you to return to Demak and reside there. And I ask you, my brother, to restore things as they were before."

He replied, "Indeed, I am willing."

"Very well, my brother, return to Demak forthwith. Take your possessions with you. Should you lack carriers, Mataram's men will escort them."

He again replied, "Indeed, I am willing," and thereupon withdrew from the presence, departing directly for Demak. All the Mataram men escorted and conveyed the wealth, all of which was transported to Demak. Not long after, they arrived. Here the narrative shifts.

It is narrated that in Pajang, Senapati Ngalaga then appointed his younger brother, Prince Benawa, to ascend the throne of Pajang. He assumed the title Sultan of Pajang, with the blessings of Ki Mandaraka and Sang Pragola Pati. The new King politely inquired, "Elder brother, what do you desire? Would you claim all the heirlooms of Pajang? I shall comply."

The Senapati replied, "No, my brother, you shall retain permanent possession of them. However, if it pleases you, I would ask only for the \*kendhali\* and the \*kapa\*." The Sultan forthwith presented them.

Thus, the Senapati sojourned in Pajang for a considerable period, approximately seven days, before bidding farewell and returning homeward. The Sultan intended to escort him, and they departed. The journey unchronicled, they soon arrived in Mataram. The Sultan then returned, accompanied by Adipati Pragola.

It is recounted that, some time later, the Senapati had three sons, all of whom had long been named: Prince Juminah, the eldest; his younger brother, Raden Ranga, born of a mother from Prawata lineage; and then Prince Purbaya, whose mother hailed from Giring. The youngest was Prince Adipati, whose mother was from Pati.

Thus, for a long period, it is narrated that the land of Pajang remained exceptionally tranquil. It is recounted that the Sultan fell ill and passed away. It was the divine will of Hyang Sukma that he had no male issue. News of this reached the Senapati, who was greatly astonished; consequently, in Pajang, none remained to ascend the throne, and thus the entire realm was unified with Mataram.

It is recounted that Madiun sought to assert its power, led by one Panembahan by name, who had subjugated all territories in the eastern parts. Upon hearing this news, the Senapati, along with his brother Sang Pragola, then launched an assault. They were met with battle, and Madiun was defeated. The Senapati, delighted by the exceeding beauty of Panembahan's daughter, brought her back and took her as his wife. Not long after, she bore a son, handsome of countenance, who was named Prince Pringgalaya. Thus, Panembahan Senapati had four sons; only the male offspring are recounted here, the daughters are not mentioned.

At that period, the land of Java enjoyed profound tranquility, devoid of crime.

Thus, in the fullness of time, Kanjeng Sang Senapati Ngalaga, by the will of Hyang Sukma, fell ill and departed to the realm of perfection. The earth convulsed with an earthquake across the entire land of Java, its light seemingly dimmed. It is recounted that in Mataram, by the will of Ki Mandaraka and Sang Adipati Pragola, their grandson, Prince Adipati, was elevated to the throne. Thus, the land of Java recovered its former state, akin to the period of Senapati Ngalaga's reign.

It is narrated that Ki Mandaraka, too, returned to the realm of glory. His son, Ki Juru Kithing by name, succeeded him, proving not unlike his esteemed father.

Thus, as time elapsed, it is recounted that Juru Taman, subsequent to the Senapati's demise, found himself unable to continue serving the Senapati's lineage. He harbored a desire to return to his homeland, for his mind was no longer clouded by uncertainty. Kebo Kemili and Larmonga, when invited, refused. Both desired to complete their faithful service to the King of Java. Only Juru Taman, personally, found it in himself to then become a thief. He infiltrated the palace, intent on seizing an heirloom belonging to the Senapati, namely the oil named Jayeng Katon. Having thus obtained it, Juru Taman was greatly pleased.

The Sultan was startled upon learning that a thief had entered and ascertained that the oil had been stolen. The Sultan, having suffered this theft, summoned his elder brother. Kanjeng Prince Purbaya duly arrived. The Sultan lamented, "Elder brother, I am undone! The Jayeng Katon oil is gone, stolen by a thief and carried away. My suspicion falls upon Juru Taman." Prince Purbaya, angered, then sought leave from the King to pursue the thief.

Granted permission, Kanjeng Prince Purbaya set forth. He soon encountered Juru Taman and loudly bade him halt. Having halted, he was questioned, "Hark, Juru Taman, are you indeed carrying the sacred oil?"

Juru Taman replied, "I know nothing of it." With a sneer upon his face, he inwardly mused, "Though I could contend with Prince Purbaya in single combat, feeling no fear, yet I desire to be gone." Eventually, the oil became discernible within his fangs. Prince Purbaya's wrath was kindled, and Juru Taman perceived it. Thus, both engaged in aerial combat, yet neither gained the upper hand, nor did any weapon find its mark. Nonetheless, Prince Purbaya's heart grew increasingly resolute. As for Juru Taman's conduct, it was the will of Hyang Sukma that misfortune befell him.

Thus he was bound, yet the oil remained elusive. When questioned, he merely showed cheerfulness. The Prince, greatly angered, then subjected Juru Taman to ill-treatment. Juru Taman, unable to resist, had his hair-knot undone, yet the oil still remained unfound. As he remained obstinate in his denials, his mouth was forcibly opened, and the oil was discovered lodged within his fangs. The Prince's fury intensified upon seeing his treachery; he then had Juru Taman's fangs gouged out. Both his eyes were then pierced with scissors. Had he been capable of dying, he would surely have perished at that instant.

Yet Juru Taman's courage remained undiminished; he then declared, "O Prince Purbaya, at this moment I am powerless to retaliate. Yet in time to come, when a fair-skinned man with crossed eyes appears, beware of him, for through him shall your actions surely be repaid."

Prince Purbaya retorted, "Indeed, in times to come, I shall know no fear!"

Thus did Prince Purbaya return, bearing the oil, albeit its container was damaged. He met his younger brother; they clasped hands, and all that had transpired was recounted. The Sultan was greatly astonished, and calmly spoke to his elder brother, Prince Purbaya. "Elder brother, that oil, do you keep it for your own use. My spirit is already cast low by this incident." Thus, that oil became a sacred legacy for Purbaya.

Thus, it is recounted, the land of Java enjoyed great prosperity. As for matters of state, responsibilities were duly apportioned. The conduct of war fell to Prince Purbaya, while lesser affairs were overseen by Prince Juminah; and thus the land of Java remained in tranquility.

It is further recounted that the Sultan was blessed with offspring: his eldest son was named Prince Natapura; his younger brother, Prince Rangsang; and then a younger sister, named Queen Wandan. After some time, all three reached adulthood; however, the subject of this narrative is Kanjeng Prince Rangsang. He held a profound devotion for Hyang Sukma, disregarding worldly riches and even neglecting his own being, to the extent of merely yielding to his inner inclination. Such was the unquestionable will of Hyang Sukma; thus, it had to be. Kanjeng Prince Rangsang, ceaselessly, for those living in this world who solely prioritize spiritual discipline, may find themselves akin to a \*pocung\* (shrouded corpse).

Such was the very nature of the Prince's heart: it did not account for worldly grandeur; what truly mattered was solely the essence of virtue. For one living in this world, the paramount endeavor was the mortification of the body, lest one inadvertently cause harm to fellow beings, for all were created by the Divine Spirit. Thus, the Prince's journeys varied ceaselessly, at times traversing the coast, at other times ascending mountains and entering caves. Even when floods came, the Prince would allow himself to be carried along by the currents. When he performed ascetic practices deep within the earth, reaching the very brink of death, his spiritual light would flicker visibly. It became apparent that he was indeed destined by the revered ancestors of Java.

Kanjeng Pangeran Rangsang was young, handsome, and fearless of pain and death. He excelled in warfare, and the steadfastness of his heart was remarkably prominent. Truly, he was like a scion of deities, completely surrendered to worldly matters. He was, in essence, destined to become a preeminent figure of Java.

It is recounted that Kanjeng Sultan in Mataram, already cognizant of his son's aspiration, thus accepted the matter with profound understanding and resignation. One day, with unwavering determination, Kanjeng Pangeran sought leave to embark upon the Hajj pilgrimage. The permission was withheld, yet Kanjeng Pangeran persisted in his resolve. Kanjeng Sultan, in turn, surrendered himself completely to the divine decree of the Almighty. Once permission was finally granted, Kanjeng Pangeran immediately departed, accompanied by merely three attendants.

As if willed by the Almighty, it was not long before the Prince arrived in Mecca, where he deepened his ascetic practices even further. The Prince's heart was no longer assailed by doubt regarding any creature. Divine inspiration had been bestowed upon him, enabling him to comprehend all goodness within his innermost being. His heart found great contentment in Mecca, diligently performing profound asceticism. He did not present himself as a prince, but rather disguised himself as a humble commoner, serving the four schools of thought.

Kanjeng had been in Mecca for a considerable time, intensely dedicated to spiritual self-mortification, harboring no desire to return home. He traversed Egypt, Syria, and Baitul Mukaddas (Jerusalem). Yet, he undertook these journeys disguised as a destitute pauper, following his inner spiritual guidance, never appearing as a prince. Istanbul and the entirety of Turkey were also explored by him. Thus, Kanjeng Pangeran accumulated vast spiritual experience; with each visit, he encountered sacred historical sites, places of ascetic discipline, driven by his profound love for the Divine Essence. Every Sheikh who imparted knowledge was regarded by him as a guru, rendering his heart increasingly contemplative. His understanding of the noble divine decree expanded immensely. Kanjeng Pangeran found such solace in staying in Mecca that he seemed to forget Mataram. The four imams and schools of thought held him in great affection, and all his studies were completed.

Let us now shift our narrative from Mecca. What is to be told is that in Mataram, the King harbored a desire to develop his country. The forest area known as \*Madeganda\* had been cleared and was in the process of being fenced when, suddenly, the King fell gravely ill—a grave illness, clearly an embodiment of the Divine Will. He then returned to the mercy of Allah, and thus came to be known as Sinuwun Seda Krapyak (The King Who Died at Krapyak).

Subsequently, Kanjeng Pangeran Juminah, his younger brother Kanjeng Pangeran Purbaya, and Ki Juru conferred and agreed upon the enthronement of a new king, the one chosen being Pangeran Natapura. Not long thereafter, by the will of the Almighty, Pangeran Natapura subsequently suffered from a severe affliction, causing profound sorrow to all the people of Mataram. The three

then deliberated, deciding to dispatch an envoy to Mecca to summon the prince, Pangeran Rangsang, who had indeed been residing in Mecca for an extended period. Furthermore, they sent offerings to Turkey and distributed alms to the imams there, simultaneously seeking their blessings for his enthronement.

Tumenggung Singaranu was appointed as the envoy, bearing an official letter, and commanding three ships laden with a vast array of precious goods. Tumenggung Singaranu then embarked upon his journey by ship. Fortuitously, they encountered favorable winds, enabling them to reach Mecca without undue delay. All the people of Mecca were astonished to witness the arrival of an envoy from Java carrying such generous offerings.

The letter was duly presented to the Sharif of Mecca and subsequently read aloud: "This conveys the respectful greetings of Kanjeng Pangeran Juminah and Pangeran Purbaya to the Sharif and the esteemed imams. Furthermore, my purpose is to present these alms, and I earnestly request the return of my son, Pangeran Rangsang. May Your Excellencies graciously permit this, so that he may hereafter ascend the throne in the land of Java."

The Sharif of Mecca and the four imams were all taken aback. They responded, "There is no Javanese person here bearing such a name. There was indeed a handsome young man, usually accompanied by three individuals, but he is currently not to be seen, coincidentally with the arrival of the Javanese envoy." Ki Tumenggung Singaranu gently clarified, "That is likely my lord. I humbly request Your Excellencies to summon him."

The Sharif of Mecca dispatched men to search for him, but he was not immediately found, for he seldom remained amidst crowds; such was his custom during his stay in Mecca. His interactions with large congregations were solely during communal prayers. Once prayers concluded, he would retreat anywhere, for such was indeed his perpetual state of *\*uzlah\** or spiritual seclusion. In the mountains, he would sit leaning against rocks, so much so that the rocks themselves became hollowed out. All his attendants came to him: Ki Katigan, Kyai Serang, and Kyai Pamijahan, the third. All four of them, including the Prince, had transcended thoughts of their individual selves. Only the power of Allah was ever perceived, perpetually manifesting within their contemplative vision.

It is recounted that the envoy finally arrived and greetings were exchanged. Kanjeng Pangeran was informed that he had been summoned and that the envoy had arrived. In the presence of the Sharif of Mecca and the imams, formal salutations were exchanged. Ki Tumenggung Singaranu observed his Lord, whose physical form appeared profoundly emaciated. Ki Tumenggung immediately prostrated himself at the Prince's feet, weeping. Kanjeng Pangeran, however, calmly stated, "Enough, be silent." The Sharif of Mecca and all the imams were profoundly impressed by the manner in which the Javanese people prostrated themselves before their sovereign.

Thereafter, Kyai Singaranu conveyed the news that the King, his father, had passed away. Kanjeng Pangeran's eyes welled up. He immediately grasped that every life ultimately culminates in death, and then inquired, "For what purpose have you come?" Singaranu, prostrating, replied, "My Lord, I have been dispatched by all your uncles and your revered Mother, to summon Your Excellency home. The land of Java currently lacks a king." Kanjeng Pangeran then gently asked, "And my elder brother Natapura?" Ki Singaranu responded, "Your elder brother suffers from a very severe illness." The two uncles also conveyed, "Should Your Excellency decline to return, they intend to follow you here, all of them. It is as if all your loyal servants are exhausted, and your Mother, Sang Dewi Ratu Pandan, weeps incessantly day and night. The light of Java has dimmed profoundly."

Despite these pleas, Kanjeng Pangeran's will remained unshaken due to the profound resolve within his heart. When the Sharif of Mecca understood the news brought by Singaranu, he and the imams felt immense compassion, comprehending the distress that had befallen the land of Java. Then, the Sharif and the imams gently addressed him, "Return home, our grandson. Your desire to pursue virtue, if what has been conveyed is true, then all your endeavors, our grandson, will ultimately render you disobedient should you not return."

Kanjeng Pangeran's heart was troubled upon hearing these words. He then surrendered himself to the Almighty. Subsequently, Kanjeng Pangeran softly spoke to the Sharif of Mecca and all the



imams, "Very well, I shall obey."

The Sharif of Mecca and all the imams were exceedingly joyful when Kanjeng Pangeran agreed to their request. They promptly dispatched an envoy to inform Turkey and to seek permission to present the offerings from the Javanese dignitaries. The journey itself is not narrated here, but the envoy ultimately reached Turkey. The letter from the Sharif and all the imams was delivered to the Sultan in Turkey, who expressed profound gratitude to God Almighty. Permission was granted, and the Sultan requested that a title be bestowed, in accordance with the prevailing religious tenets. The Sultan decreed, "I have placed my trust, and I have granted my permission. Envoy, return now to Mecca." The envoy promptly withdrew and departed swiftly.

The journey is not recounted here, but the envoy arrived in Mecca precisely on a Friday. The letter from the Sultan in Turkey was delivered to the Sharif and the imams and subsequently read. The Sharif and the imams were immensely grateful. Thereupon, Kanjeng Pangeran was formally enthroned. Imam Syafii delivered the sermon, the core of which was the discourse on eternity. Kanjeng Pangeran was also bestowed the title Sultan Abdulrachman Sayidin Panatagama, signifying his role as a learned, just, virtuous, compassionate, and diligent ruler in Mataram. This was sanctioned by numerous religious scholars, including the *\*sayyids\**, *\*maulanas\**, *\*hukama\**, *\*ulamas\**, and *\*syuhadas\**. Subsequently, wealth equivalent to two boatloads was distributed as alms to all present, and the congregation dispersed.

Kanjeng Sultan resided at the abode of Imam Syafii. All the imams held Kanjeng Sultan in great affection, for he was capable, youthful, possessed the courage to face martyrdom and death, and his profound knowledge was widely acknowledged. Kanjeng Imam Syafii gently advised him, "My grandson, it is time for you to return to the land of Java. Indeed, there exists no fundamental difference between this place and that. Here, nothing but the self serves as a veil; yet, for you, this veil has dissipated, precisely because you have eschewed idolatry. In Java, however, there are numerous grand idols. Although, my child, here too, the reality is no different. Verily, the true idol resides within the heart. The four (schools of thought/imams) merely serve as pathways. If your heart attains inner stillness, then all external clamor shall likewise cease to perturb you. Conversely, if one's inner being is turbulent, all external activities remain merely superficial. This inner state is the sole means to grasp the love of the Almighty. Furthermore, there is another prerequisite: when constructing a tomb, my grandson, choose a plot of land whose initial character in the Javanese script is 'Ha'. This counsel holds significance akin to the third sacred naming, for there, divine grace may truly manifest."

Kanjeng Sultan, in turn, softly addressed Imam Syafii, "May I, your humble servant, be ever strengthened and endowed with the grace of the Divine Spirit." Kanjeng Imam Syafii gently replied, "God willing, all the prayers here shall ever support you, my son. Now, my grandson, make haste and return. Cherish the land of Java." Kanjeng Sultan then bid farewell to the Sharif and the imams. All their prayers accompanied him.

Subsequently, Kanjeng Sultan departed with his retinue. The journey by boat is not recounted here, but they encountered favorable winds that expedited their passage. The journey itself is not narrated here, but they ultimately arrived in the land of Java.

Kanjeng Pangeran Purbaya had already received news of the Prince's arrival and enthronement. He was immensely pleased and immediately proceeded to welcome him, accompanied by all his sons and relatives. After their reunion, they promptly departed. The journey is not recounted here, but they eventually arrived in Mataram and returned to the palace. Everything in the palace was now complete, as if a dream had been realized. Every heart harbored immeasurable gratitude towards the Prince. After all matters were settled, they dispersed to their respective residences.

Thus it is told, Kanjeng Sultan reigned for a considerable period, and the land of Java flourished in great prosperity and profound tranquility. In Mataram, religious devotion became fervent, and all forms of wickedness vanished. For a long time thereafter, Kanjeng Sultan continued his reign from his palace. He then embarked upon the establishment of a new settlement in a forest area flanked by two rivers, which he named Karta. Initially, this area was not enclosed by permanent fences but merely divided into functional sections. The King's foremost concern was the construction of the

royal tomb, in accordance with Imam Syafii's instruction. At that time, Mount Merak had already been cleared.

All the kings and prominent \*adipatis\* participated actively in the construction, dedicating themselves at Imogiri. The Sultans of Cirebon and Banten served as the leaders of this undertaking. The Sultan of Palembang was tasked with providing the timber for the tomb. The chosen timber was \*wungli\* wood, procured specifically from the land of Palembang. The foundational structures and the fence were erected, incorporating the \*supit urang\* architectural design. The gates comprised three layers, and the bricks utilized were \*rawi\*, sourced from Bekung, renowned for its excellent water quality. The base layer of the foundation was laid with \*cendhani\* stone from Madura. The burial chamber was completed, also serving as the site for Kanjeng Sultan's practice of \*ngluwat\*, a form of deep spiritual meditation.

Once completed, the tomb complex appeared remarkably serene, adorned with various plants such as Javanese cloves, \*nagasari\*, and cloves originally from Ambon. Kanjeng Sultan immediately summoned Kyai Manglarmanga, who was assigned to guard the site, and Kyai Kebo Kemili, who was designated to remain behind to oversee the tomb in Mataram. It is recounted that Kanjeng Sultan rarely returned to the palace; his spiritual retreat was primarily in Bengkung. The palace itself was overseen solely by the \*penghulu\* along with two attendants, one of whom was Serang Pamijahan, who greatly enjoyed residing in the mountains, was granted a thousand \*potong\* of land (a traditional unit of measure) in Cirebon, which was named Karang. It is said that the land of Java flourished in great prosperity during this period.

Kanjeng Pangeran Juminah was responsible for establishing the burial ground named Girilaya. Likewise, Kanjeng Pangeran Purbaya constructed his own tomb at Wotgalih. It is further recounted that Kanjeng Sultan had married a very beautiful princess from Batang, and they had long been blessed with two sons. Both were male; the eldest was named Kanjeng Pangeran Adipati, while the younger was named Pangeran Alit. Queen Pandan (the Sultan's mother) was married to Pangeran Pekik from Surabaya, and their matrimonial life was remarkably harmonious.

Let us now conclude the narrative of Mataram and turn our attention to Betawi (Batavia). It is told that the ruler there was named Pangeran Jakarta. Betawi was a formidable trading port. Then, a captain from the Netherlands arrived, a man of immense wealth named Captain Temas. He soon became acquainted with Pangeran Jakarta. Captain Temas proved exceptionally skilled at winning hearts, openly displaying all his riches. Whatever was desired was readily provided, and Captain Temas would deliberately refrain from setting a price, feigning trust and affection towards Pangeran Jakarta.

Subsequently, he requested to purchase a parcel of land, under the pretense that it would merely serve as a trading post. That was all he declared. Its size was stipulated to be merely the expanse of a buffalo hide. This binding agreement was formalized through a sworn pledge, with Captain Temas providing a payment of fifty thousand. Unbeknownst to Pangeran Jakarta, a hidden agenda lay behind Captain Temas's acquisition. Pangeran Jakarta proceeded with the transaction without informing Mataram, presuming no adverse consequences.

Following the handover, the buffalo hide was cut into extremely thin strips, which were then stretched to encompass an unexpectedly vast area, approximately forty \*cengkal\* in extent. Pangeran Jakarta was filled with profound regret; he demanded the land back from the Captain, but his request was flatly refused. Over time, a wall was erected on that land, with all the people of Betawi serving as laborers. When Pangeran Jakarta warned them, they did not heed his commands. Captain Temas was exceedingly generous with his wealth, causing all the people of Betawi to develop affection for him and to submit to his authority. Pangeran Jakarta felt deeply disappointed.

Subsequently, they constructed a formidable fort and prepared cannons. Once these preparations were complete, their governor arrived. Pangeran Jakarta was filled with great apprehension. The fort was named Kota Intan (Diamond City). The number of foreign individuals continued to proliferate, comprising people of diverse origins, and consequently, there was no longer any inclination or capacity for retreat.

Pangeran Jakarta then assembled his forces, comprising approximately one thousand Betawi soldiers. Upon learning of this, the Governor mustered the Company's troops, numbering five hundred men in total. Various foreign contingents had prepared for battle. The soldiers then engaged in combat. Many Betawi troops perished, unflinchingly facing a hail of rifle fire. The Betawi forces retreated, continuously pressed back by the enemy. Pangeran Jakarta's city fell into enemy hands. Consequently, Pangeran Jakarta departed with his wife and children. All his possessions were abandoned; only his wife and children accompanied him.

All Betawi inhabitants had returned. The Prince's intention was to report the events to Mataram. Their journey was not recounted. Upon his arrival in Mataram, he met with Ki Adipati Singaranu and the Patih. Pangeran Jakarta recounted all that had transpired. Ki Singaranu was greatly astonished upon hearing this, and promptly relayed the information to the king. The King immediately designated someone to be dispatched for war. Ki Mandureja, along with his retinue of village officials, was ordered to mobilize. All regents from the western border of Semarang were instructed to comply. The signal was promptly sounded, and the entire army set forth. Amidst the roar of human voices, the entire Mataram army marched forth. Ki Mandureja led the expedition. All forces proceeded by land. Such was the immense size of the contingent that forests and ravines alike were traversed, as all terrain became their path. Their journey was not detailed. They arrived in Betawi.

All villagers in Betawi were greatly agitated. They promptly evacuated. Upon realizing this, the Governor immediately sounded the alarm. The Company's forces were fully assembled, augmented by numerous auxiliaries, totaling approximately two thousand men. All stood ready for battle, prepared to confront the approaching foe. Shortly thereafter, they departed.

It is recounted that when the Mataram soldiers learned of the impending confrontation with the enemy, Ki Mandureja then arrayed his forces. The commander of all Pasisir troops, Pangeran Sumedhang, along with Adipati Tegal, had prepared themselves. The war signal immediately blared. The opposing commanders stood face to face. All soldiers received their orders and then engaged in combat. They were now confronting each other. The Company's rifle fire roared like a collapsing mountain. The Pasisir army scattered, unable to withstand the incessant hail of bullets. The Adipatis then led the Mataram forces in battle. Pangeran Sumedhang commanded the left flank, while Adipati Tegal led the right. Ki Mandureja was positioned in the center. His fury unleashed devastation. The Company's soldiers met him with a relentless barrage of rifle fire. However, the Adipatis and Mataram soldiers pressed on undeterred, plunging through the gunsmoke. The combat devolved into a hand-to-hand struggle. With their firearms depleted, they resorted to furious swordplay. Yet, this proved unsustainable. The Company's forces were decimated. The survivors fled, seeking refuge within the city walls. The Mataram forces, too, advanced and arrived. From atop the fortress, cannons roared to life, their sound like thunder. The Mataram soldiers took up firm positions. Ki Mandureja and the Adipatis deliberated. They decided to simply besiege Kota Intan to vex the Company. Kota Intan was thus besieged, with the Company's troops firing from the ramparts. However, they remained trapped within. The Company's men were inwardly furious, even firing at the clouds, having heard rumors that Pangeran Purbaya possessed the ability to fly through the heavens. Day and night, the roar of rifle fire resonated. Meanwhile, the Mataram forces reveled in their leisure. Such was the atmosphere during the deliberations.

Pangeran Sumedhang addressed Ki Mandureja, saying, "Ki Lurah, if permissible, let us relocate the populace of Kota Intan. All Adipatis should oversee the relocation of their entire populace. Let no one participate in the battle. My estimation is that we should not be disheartened, for I suspect their medical supplies are dwindling." The Adipatis conferred, then departed together. They arrived sooner than expected. Shortly thereafter, they were promptly attacked. The Governor then became extremely agitated. Cannons roared like thunder. The barrage was directed towards the Adipatis' formation. The battle raged fiercely; they showed no fear of the bullet's roar. All troops within the fortress were in a state of extreme trepidation. Their ammunition exhausted, they resorted to using excrement as projectiles. All donned hats to shield themselves from the feces. Thus, Ki Mandura was struck by a projectile of excrement, his body becoming soiled. Similarly, all the Adipatis were enraged. Yet, they were ultimately forced to retreat, overwhelmed by the hail of excrement. They all

returned to the camp to cleanse themselves.

The narrative pauses here.

The Sultan summoned his uncle. Upon Pangeran Purbaya's arrival, Kangjeng Sultan spoke, "Uncle, you are aware that the Mataram campaign has lingered for some time, yet there is no news of its progress." Pangeran Purbaya affirmed this, then promptly paid his respects. He then withdrew from the Sultan's presence. He departed without companions, accompanied only by two retainers, one carrying betel quids and the other a tobacco pouch.

Upon arrival, the Prince boarded a large vessel. His scout, named Ki Kaladuta, took a smaller boat. They anchored in the open ocean. Shortly thereafter, they encountered a Dutch vessel. The Mataram vessel then fired its cannons. Yet, Ki Kaladuta continued his advance, nearing the Company's ship without hesitation. All Company soldiers became aware. "It appears this is the Javanese man of whom tales are told in my homeland," one remarked. "I suspect he is the one named Pangeran Purbaya." A small boat, skillfully navigated, reached them in the open ocean. "He carries no reinforcements, only two young boys!" another exclaimed. "Woe to us, what a stroke of misfortune!" The Dutch soldiers then opened fire with their cannons. Ki Kaladuta, however, charged forward with the speed of wind. Bullets whizzed past, clashing against one another. The din was like thunder. The boats collided violently. The Company's vessel was shattered and sank. Four individuals managed to board a \*Penjawat\* boat. As they proceeded, Ki Kaladuta pursued them. He apprehended them by ramming their vessel. All vessels were destroyed, sank, and not a soul survived. Approximately seven hundred lives were lost without a trace. Soon thereafter, Kaladuta arrived in Betawi.

The Adipatis were greatly disconcerted upon seeing Pangeran Purbaya arrive in Betawi. All Adipatis felt they were about to face wrath. Ki Mandureja promptly sounded the alarm, and the stronghold was once again besieged. "Come, I shall show you. Let no one lead men towards the place known as Kota Intan." The Adipatis complied. All mounted their horses; approximately eighty men accompanied them. Upon reaching the perimeter of the fortress, commotion ensued. Cannons roared, and firearms were discharged. Pangeran Purbaya smiled and calmly declared, "Hark, you Dutchmen! Do you never cease to rely solely on your rifles and defensive strongholds?" He then ordered them to charge, ultimately breaching the fortress walls. Those within the fortress grew increasingly agitated, and the Company was thrown into disarray.

Pangeran Purbaya then returned to the encampment. The Adipatis presented themselves before him, whereupon he calmly stated, "Mandureja, and all Adipatis, farewell. Cease all hostilities. I intend to return to Mataram. All of you, maintain your positions, but engage in no further combat unless an envoy arrives from Mataram." The Adipatis obeyed his command. Pangeran Purbaya then departed, boarding Ki Kaladuta's swift vessel. Their journey was not detailed. Pangeran Purbaya arrived, returning to Mataram. Upon his arrival, he presented himself before his son, Kangjeng Sultan, who greeted him with respectful salutations. The King spoke, calmly inquiring of his uncle, "What tidings do you bring from Betawi?" Pangeran Purbaya replied gently, "Indeed, Betawi has been damaged, yet the \*loji\* (trading post) was not fully subdued during my assistance. One more assault, and it appears the edifice can be entirely secured."

Kangjeng Sultan replied softly, "It is the will of God, Uncle. In time, after my passing, a companion to my descendants shall arise. He shall bear the responsibility, as it has been destined by God. The Infidels will be formidable in warfare after my time. Uncle, these Infidels shall prevail in battles across Java for three hundred years. Once three centuries have passed, Uncle, these Infidels in Java shall dominate and acknowledge a king of Java. At a later time, Uncle, it shall also be God's will that one who aids the Infidels in their war shall ultimately become their undoing. Yet, \*wallahu a'lam\* (God knows best), Uncle, regarding their eventual fate. Therefore, Uncle, it is my will that the campaign in Betawi be ceased. As for the Infidels, they shall simply be presented with terms: whether they choose submission or not." Pangeran Purbaya affirmed Kangjeng Sultan's words.

Kangjeng Sultan summoned Ki Wiraguna. He arrived promptly before the King. The Sultan commanded, "Wiraguna, at this moment, I dispatch you with your companions to Betawi. Overtake Mandureja's expedition, and instruct all of them to return home. Furthermore, you shall offer terms

to the Dutch. Bid them present offerings to Mataram. Now, depart without delay!" Ki Tumenggung Wiraguna bowed in obeisance and withdrew from the King's presence. Wiraguna immediately sounded the signal, then departed with his companions. Their journey was not depicted. Upon reaching Betawi, Ki Mandura met with Pangeran Sumedhang and his retinue. All the Adipatis exchanged salutations with Kyai Wiraguna, a gesture uniformly reciprocated. Ki Wiraguna then relayed the King's commands from their audience to Ki Mandura and all the Adipatis. They bowed their heads, none able to respond, feeling culpable.

The narrative pauses here.

The scene shifts to Kota Intan. The Governor-General had received intelligence that substantial reinforcements had arrived, with Pangeran Purbaya at their head. The Governor also learned that his naval reinforcements had been annihilated at sea. He had personally met Pangeran Purbaya previously. He considered that if Kota Intan were to be ordered captured at this juncture, it would be difficult, as their gunpowder supplies were also exhausted. The Governor-General's heart sank, for he felt utterly vanquished. Facing imminent defeat, he could discern no viable solution. His heart was heavy with sorrow. The narrative pauses here, shifting its focus.

Ki Tumenggung Wiraguna deliberated with all the Adipatis. He resolved to dispatch an envoy to the Governor, bearing a letter. Ki Jiwara was selected as the envoy. He assented and withdrew from the King's presence. Upon Ki Jiwara's arrival in Kota Intan, the Governor soon learned of an envoy from Ki Wiraguna, bearing a letter. The Governor was overjoyed, and welcomed him at the outer gate. He then met with Kyai Jiwara and ushered him into his *\*loji\** (trading post). The reception was exceedingly cordial. The letter was then presented and promptly read. The Governor's heart was greatly relieved. He felt as though his life had been spared. The Governor was then escorted, not by Company troops, but by a captain and an interpreter. The Governor met with Ki Wiraguna and all the Adipatis, exchanging salutations. The Governor's heart was filled with great joy. He was informed that he had received the King's pardon, on the condition that he appear annually to offer tribute to Mataram. However, it was stipulated that a representative would suffice, as the Governor was not permitted to travel to Mataram himself. The Governor readily agreed to these terms. All purposes of the embassy were concluded.

Ki Wiraguna, along with all the Adipatis, was then invited to inspect Kota Intan. The Governor immediately dispatched his interpreter to precede them and prepare the city. Ki Wiraguna proceeded with all the Adipatis, with the Governor following closely behind. They arrived in Kota Intan. The Governor accorded the Adipatis a most cordial reception, offering various gifts to those preparing to return to Mataram. These included various items not available in Mataram, alongside his tributes to all the Adipatis. The Governor's gifts were equitably distributed. After all had bid their farewells, they departed for Mataram. Their journey was not recounted. Upon reaching Mataram, they presented themselves before the King. They recounted all the tasks accomplished during their mission, and presented all the Governor-General's tributes. The numerous and varied tributes were then distributed among all court officials and uniformly among their retainers. Thus, for a considerable period, the Governor continued to present annual tributes from Betawi to Mataram. The Governor and his representative, Captain Temas, continued to appear before the King annually, bringing their tributes. However, their journey halted at the region's gate, where soldiers would then inform Kyai Adipati. Singaranu dispatched an envoy, Ki Jiwara, to welcome the Governor-General. They were permitted to reside for seven nights.

Thus, a considerable period elapsed. Pangeran Juminah passed away. His son, Pangeran Riyamenggala, succeeded him and became Mataram's *\*senapati\** (commander-in-chief). Pangeran Purbaya also passed away. His son succeeded him, retaining the name Pangeran Purbaya.

Of Kangjeng Sultan, it is recounted that his heart was deeply saddened by the loss of both his uncles. He grew increasingly devout towards God. He felt friendless, his inner spirit seeming to depart. He retreated into solitude, receiving divine guidance that his demise was approaching, destined for the spiritual realm. The King emerged and summoned his son, Pangeran Adipati. The Prince arrived and presented himself before his father. The King stated, "My son, there is a reason I have summoned you. Prepare yourself, for my time is nearing." Kangjeng Sultan's son was then imparted with the wisdom of *\*Ilmu Laduni\** (divinely inspired knowledge). By divine will, his son

readily comprehended his father's teachings. The King then ordered the Patih and two chief religious officials (\*penghulu\*) to be summoned. Upon their arrival, Kangjeng Sultan declared to the Patih and the two \*penghulu\*, "Proclaim that my son, Ki Adipati, shall succeed me. He has been crowned to rule over the land of Java, succeeding me." All assented, prostrating themselves with tearful eyes. They hesitated to voice their grief at the prospect of losing their king. Kangjeng Sultan, discerning the demeanor of his three officials, then said, "You, my successor, embrace all that constitutes my life's message." The King then surrendered all his earthly authority, reflecting upon the might of God. All had been entrusted. Kangjeng Sultan then stated, "Now, you may return with Ki Adipati. Proceed immediately to enthrone him." The four paid their respects. They then withdrew from the King's presence, descended the mountain, and arrived safely.

Ki Singaranu promptly assembled the \*narpati\* (local rulers) and \*sentana\* (royal relatives), along with all the major and minor regents. Kangjeng Pangeran Adipati was then crowned Kangjeng Sunan Mataram. All throughout the land of Java pledged their obedience. Of Kangjeng Sultan, it is told that he summoned Kangjeng Ratu. Upon her arrival, she was requested to assist him in bathing. However, with only one gatekeeper present, the gate was locked. He was also attended by a female servant, Ni Repep. Thus, Kangjeng Sultan then bathed. Upon completion, he attired himself in pure, clean garments. Kangjeng Sultan then lay down beside his place of seclusion and passed away, subsequently being interred. The land of Java was consumed by widespread turmoil and chaos. The sun and moon converged into an eclipse. None had anticipated that Kangjeng Sultan would return to \*rahmatullah\* (God's mercy). Kangjeng Ratu followed three days later, accompanied by Nyai Repep.

The noble narrative pauses here.

It is recounted that Kangjeng Sunan had no desire to enter the palace. He remained in Kerta, where a monument of his own design was erected, which later served as a weapon. This monument was named Palered, of immense size, and he established a new state there. It was the will of God that Kangjeng Sunan, since his father's demise, chose to abandon all desires for earthly attachments. His two wives included the eldest, from Surabaya, while the younger was the daughter of Pangeran Arya Menggala. The wife from Surabaya had long borne a son, who had already ascended to the throne as Pangeran Adipati of Jeminahan, named Pangeran Punrepa. Kangjeng Sunan was noted for his "generosity," having many children, both male and female, yet he also had a distinct will. Thus, Kangjeng Sunan possessed many aspirations and always delighted in expounding upon the divine mysteries of God. All court officials became fearful. Conversely, Pangeran Pekik, who had been appointed Pangeran Adipati, observed deep spiritual asceticism following the demise of the late Pangeran Pekik (his predecessor).

Kangjeng Pangeran summoned his grandfather. Upon Pangeran Kajoran's arrival, he was immediately charged with a task. Pangeran Kajoran assented, and was appointed as his \*senapati\*. The Adipati in Kediri was named Raden Trunajaya. Thus, it came to pass, and an agreement was promptly forged. The details of the agreement were not depicted. Trunajaya had marshaled his forces in the realm of Kediri. A thousand soldiers from Sampang, Madura, and approximately three hundred Makassar warriors joined him. Their leader was named Raja Glengsong. Thus, all regions in East Java had submitted. All Adipatis aligned with Trunajaya; this intelligence reached Mataram. Kangjeng Sunan then appointed his uncle, Pangeran Purbaya, along with all the \*panengen\* (right-flank) Adipatis. The signal was sounded, and the troops departed from Mataram. Trunajaya learned of the Mataram forces' advance. Trunajaya then ordered Raja Glengsong, the son from Makassar, and all the Adipatis in East Java to resist the enemy. They then sounded the signal, and Raja Glengsong set forth with his entire army.

Their journey was not described. They arrived in Demung, where the Mataram soldiers had already arrayed their ranks. Shortly thereafter, the enemy arrived, and battle ensued. The fighting was fierce and tumultuous. None among the combatants faltered. By divine will, Kangjeng Pangeran Purbaya was struck by a cannonball in his left thigh. Despite no visible wound, he succumbed. Pangeran Purbaya's body was recovered by the \*sentana\* (royal relatives), whereupon all forces retreated. The Mataram soldiers were utterly routed, pursued by the East Javanese forces until nightfall. The East Javanese soldiers all encamped, filled with great rejoicing. The sorrowful retreat

of the Mataram forces was not recounted. They all wept, having lost their \*senapati\*. Under the cover of night, they all continued their march. All departed with hearts filled with apprehension. Raja Glengsong then announced that an officer had captured the \*senapati\*, Pangeran Purbaya. The Mataram soldiers had been dispersed and were in retreat.

King Trunajaya was overjoyed. He then summoned Pangeran Kajoran for an audience, informing him of Pangeran Purbaya's demise. Pangeran Kajoran was pleased, and calmly stated, "If that is the case, then let us launch an assault, my son. Let us attack the Mataram kingdom. Their formidable bull, Pangeran Purbaya, is no more. Their strength is broken. Though their numbers be great, they are now inconsequential." Prabu Trunajaya sounded the signal. All soldiers departed from Kediri, marching with Pangeran Kajoran to launch an assault on Mataram. Upon reaching Demung, they rendezvoused with his son, Raja Glengsong. All of them immediately set forth towards Mataram.

The narrative pauses here.

The scattered Mataram forces who had fled in disarray reported to the King that his uncle had been vanquished in battle. Moreover, the entire East Javanese army was now targeting them. Consequently, the King was greatly distraught, for his uncle had been annihilated. By divine will, the King then fell ill. The King's son, Kangjeng Pangeran Adipati, was then mandated to lead all Mataram forces into battle. All were called to arms. Pangeran Adipati sounded the signal, and the innumerable Mataram forces set forth. Their journey was not detailed. They soon encountered the East Javanese army on the road. A brief skirmish ensued. Yet, by divine will, the Mataram army, being faint-hearted and undisciplined, simply retreated. By divine will, the East Javanese, having just gained renewed courage, proved formidable. The Mataram forces were relentlessly pursued until they reached Prambanan, finding themselves amidst the temple ruins (\*ompak\*). Despite being carried forward by Kangjeng Pangeran Adipati, their efforts proved futile as more enemy troops arrived. It is recounted that in Palered, his intention was to reclaim his wife and children.

Kangjeng Pangeran Puger was greatly alarmed and entered the palace to implore his father and apprise him of the unfolding events. The King was powerless, for Kangjeng Sunan was gravely ill. The Sunan, acknowledging the will of God, then submitted to it. The King passed away while being borne on a palanquin. Pangeran Puger accompanied his father. The scene remained enduring.

Kangjeng Pangeran Adipati confronted the King of Kediri, with only the \*ompak\* (temple foundations) separating them. The King of Kediri then announced that the King had departed the state and that Palered was now deserted. Pangeran Adipati's heart was distraught, and he became oblivious to his own realm. However, his filial devotion to his parents spurred him to whip his horse into a swift gallop. His sole aim was to pursue his father, disregarding his troops entirely. The Mataram army advanced, intending to reclaim their wives and children. However, they abandoned all semblance of order and scattered in disarray. The Makassar forces pursued them relentlessly, and the Mataram army dispersed completely. The chaos was indescribable. Trunajaya had entered the palace. All the East Javanese plundered the city. Palered had been conquered by the East Javanese forces.

The narrative pauses, shifting its focus.

The King's procession advanced slowly, hindered by the multitude of women and children. Their passage was arduous; the King traveled along a narrow footpath. Their journey was not detailed. They arrived in Banyumas and rested there, with the King establishing camp in Banyumas. The King rested, his body greatly afflicted by illness. The scene defies description. Pangeran Adipati arrived and prostrated himself at his father's feet, weeping. The Sunan spoke gently, "Enough, my son, compose yourself. What news do you bring today?" His son was unable to speak. The King, sensing his thoughts, then spoke again, "What if you were to reclaim your realm now, my son? If left unchecked, it will fall under the dominion of others." Pangeran Adipati, bowing in reverence, replied, "My heart lacks the resolve to act. Whether in life or death, I shall simply submit to fate." Kangjeng Sunan spoke gently, "My son, have you indeed relinquished your claim to your realm?" Kangjeng Pangeran softly responded, "At this juncture, I submit to the King's will." The King then sought his son Pangeran Puger's counsel, asking, "Such is my will, but do you believe you can reclaim your

realm?" Pangeran Puger softly replied, bowing reverently, "I shall follow the King's will, and with the permission of your esteemed son, my elder brother, I shall diligently undertake this task." Pangeran Puger did not address Pangeran Adipati directly. "What say you, my son, Adipati? Do you agree with your younger brother's words?" Pangeran Adipati replied, "I submit." Pangeran Adipati then spoke gently to his younger brother, "Fear not, younger brother, I support you. There is no distinction now between us, my sibling; claim Palered as your own." The King smiled, and then spoke gently to his son, Kangjeng Pangeran Puger, "Indeed, my son, I approve. Take this sacred heirloom, \*Tarub\*, and employ it to reclaim the realm. Mandhalika and Gajah Mada, all of you, accompany my son and exercise utmost caution." Both agreed. The King added, "And in Bagelen, rally the people, my son. Let them be your allies. Enough, my son. Return here to Bagelen. Prepare yourself; do not fret over the grandfather (Pangeran Kajoran). It was the will of God that he suffered this misfortune. My son, I shall then proceed to Tegal. Do not worry; reclaim the kingdom!" Pangeran Adipati then prostrated himself at the King's feet, and before his elder brother. Afterward, he bid farewell and withdrew from the King's presence. Two officials, Arya Mandhalika and Gajah Premada, accompanied him.

They arrived in Bagelen. At Purwaganda, Kangjeng Pangeran arrayed his forces. All the people of Bagelen had arrived: Kalapaking from Panjer, Wirakerti from Kaleng, Tambakbaya from Krendhetan, and Surajaya from Wingka. All were prepared with their instruments of war. The Bagelen forces possessed an immense array of weaponry. Having prepared, they immediately set forth. As they sounded the signal, their spirits soared. The commanders of the troops were Ki Tambakbaya and Ki Surajaya. Wirakerti, Kalapaking, and Jayawirya departed promptly. Kangjeng Pangeran Adipati joined the Bagelen contingent. Arya Mandhalika and Gajah Premada accompanied him closely.

The narrative of Kangjeng Pangeran Adipati's journey pauses here.

Meanwhile, in Palered, King Trunajaya learned that Pangeran Puger intended to make another attempt at seizing the city. The King of Kediri smiled, then ordered all the Adipatis in East Java to prepare for battle. They then sounded the signal. Fully prepared, the Adipatis and their forces immediately set forth. Their march was not detailed. They encountered each other on the road, and the Bagelen forces engaged in combat. The East Javanese were defeated. The Bagelen forces fought like giants. The East Javanese soldiers could no longer prevail; they fled in disarray. Numerous Mataram forces had arrived, swelling the ranks of the army. Arya Mandhalika and Gajah Premada commanded fully equipped contingents.

The narrative pauses.

King Trunajaya was informed that his soldiers had fled the battle, and that the East Javanese forces were completely dispersed and could not be rallied. Pangeran Kajoran then gently advised, "If Ananda Prabu Trunajaya agrees, it would be prudent to withdraw to Kediri for now. Although we shall fight again tomorrow, ensure all East Javanese forces are adequately replenished. If the Bagelen people dare to align with Mataram, then the risks of this war will be formidable." Prabu Trunajaya merely complied. They immediately departed with his troops. All forces departed, leaving Palered deserted. Kangjeng Pangeran and his entire army arrived, only to find the city desolate. They then entered the palace. Pangeran Adipati ascended the throne, with all court officials and religious scholars proclaiming his ascension. The King's title was Kangjeng Sinuhun Sunan Prabu ing Ngalaga. All the people of Mataram and Bagelen were in agreement. Arya Mandhalika was appointed \*patih\* (prime minister), with Gajah Premada as his deputy. No further account is given of the newly enthroned monarch, who remained in Mataram.

It is recounted that Kangjeng Sunan, who was in Tegal, suffered from a worsening illness. He ordered that fragrant earth be sought. It was presented. Kangjeng Sunan then addressed Pangeran Adipati, saying, "My will, my son, is that when my appointed time arrives, you inter me in earth fragrant with aroma. I name this land Tegal Arum." All, including all court officials and Kangjeng Pangeran Adipati, complied. Thus, after the King's passing, he was immediately interred according to his final wishes. The location, Tegal Wangi, remained unchanged. No further account is given of the noble one.



It is recounted that the King's son, Kangjeng Pangeran Adipati, was deeply troubled after the demise of his father, the King. Pangeran Adipati then resolved to undertake the Hajj pilgrimage. Kangjeng Pangeran Adipati summoned Mertalaya, the Adipati of Tegal, who arrived before him. Pangeran Adipati spoke gently, "Mertalaya, prepare a vessel!" Mertalaya inquired, "For what purpose, My Lord, do you require a vessel?" Pangeran Adipati replied softly, "I intend to use it as transport for the Hajj pilgrimage. I shall embark on the Hajj to Mecca." Mertalaya implored, "It would be more fitting for Your Highness to ascend the throne. As for your adversaries from East Java, I shall bear the burden, even if circumstances change, My Lord. Furthermore, I remain uncertain." Kangjeng Pangeran responded, "I heed your words, yet my heart dictates that I must undertake the Hajj. Indeed, the land of Java still has those who bear its burdens, specifically my younger brother who remains here." Mertalaya then withdrew from the Adipati's presence and proceeded to prepare the vessel.

It is depicted that Kangjeng Pangeran Adipati, while resting in the mosque, was disturbed by two retainers fanning each other. He was disturbed by the sound of the mosque's drum, whose resonance pierced the heavens, and at the edge of the seventh sky, two drowsy attendants were seen. He was then startled to see an attendant descend swiftly from the heavens, landing upon his chest. Kangjeng Pangeran immediately rose from his resting place. Kangjeng Pangeran now harbored a changed desire. Kangjeng Pangeran Suraningnala stood and softly instructed the attendant, "Go, summon Mertalaya hither, at once!" Ki Mertalaya arrived shortly thereafter. Before him, Kangjeng Pangeran declared, "I have not yet departed for Mecca. Mertalaya, gather all the Adipatis, for I intend to ascend the throne as king." Mertalaya's heart was filled with great joy; he immediately withdrew from the presence. He then met Mandaraka and imparted the command that all Adipatis be prepared and presented together for an audience.

Upon their presentation, Kangjeng Pangeran declared, "All my forces, you shall heed my command, for I shall be king. My title shall be Sunan Amangkurat throughout the Land of Java. Mandaraka shall be the protector of Nrangkusuma, serving as his subordinate alongside Arya Sindurja. Mangun Oneng shall be his companion, with Mertalaya at his side. Mertapura Suranata, also known as Urawan, shall be beside them." All assented. All the Adipatis then rendered their homage by kissing his feet. The King was greatly pleased once all were properly seated. Kangjeng Sunan then gently instructed, "Mandaraka, I dispatch you to Batavia, to seek assistance from the Dutch forces, from their Governor-General." Mertalaya then interjected, "If it pleases Your Majesty, I humbly suggest not engaging the Dutch; these infidels often lack sincerity. As for the matter of our adversaries, Your servant, Mertalaya, is capable of handling them." The King smiled and replied, "Mertalaya, I accept your sworn loyalty to me. But what if it is the will of God that my path should involve soldiers of diverse origins?" The Adipati bowed his head. Ki Adipati Mandaraka immediately departed, withdrawing from the King's presence, then embarked upon a boat. His journey was not recounted. He arrived in Betawi.

Upon meeting, he was greatly pleased. To the Governor-General of Betawi, he conveyed Kangjeng Sunan's request for Dutch assistance. Consequently, an ample number of high-ranking officers were provided. Their junior officers numbered twenty, and their total troops amounted to five hundred, accompanied by diverse offerings. The Governor then addressed Ki Mandaraka, saying, "Brother, as for any deficiency of Company forces in Betawi, I shall dispatch those stationed in Jepara. All shall be mobilized; consider it done." Having thus spoken, he departed by boat. His journey was not recounted. He arrived in Tegal. He met with Kangjeng Sunan, and the Dutch admirals and officers paid their respects. The generous and varied gifts from the Governor-General of Betawi had been delivered. The admirals and their entire contingent were instructed to rest. Mandaraka, who had escorted them, was also provided with lodging. After some time had passed, Kangjeng Sunan proceeded to Tegal, accompanied by his entire army. The admirals were instructed to remain close. Their journey took them along the coast, until they arrived in Surakarta.

It is recounted that the soldiers in Surabaya, led by Raja Glengsong and the Adipatis, then engaged in battle. The fighting was fierce, with combatants exchanging blows in a deadly melee. The Dutch commanders promptly intervened with their officers. The troops were arrayed and then pressed forward, discharging their firearms along with their cannons. The East Javanese soldiers could not withstand the Company's devastating firepower. Their lines shattered, and many perished. The

Adipatis immediately withdrew, intending to inform the King of Kediri, Trunajaya. Upon receiving word of his troops' defeat on the battlefield, Trunajaya immediately gave the signal to press his soldiers forward. The people of the Eastern regions were mustered, those who constituted Trunajaya's primary fighting force: the Madurese, specifically from Sampang, and the Makassar warriors. Trunajaya departed from Kediri and arrived east of the river, where his forces then rested.

The narrative pauses here.

Kangjeng Sunan Amangkurat had arrived west of the river, positioning his forces opposite the enemy. The Admiral suggested to the King, "If it is agreeable, let us construct a temporary bamboo bridge across the river." The King immediately ordered the construction of the bamboo bridge. The narrative pauses here. Trunajaya received intelligence that all the Mataram forces were constructing a bamboo bridge, which had caused them to cease fighting. Prabu Trunajaya then ventured out to inspect, seating himself east of the river, where his entire army was arrayed along the riverbank. Trunajaya stood erect under a parasol and proclaimed loudly, "Are the Mataram people truly expending all their might? A king descended from peasants had better busy himself with hoeing and raising cattle. How does he compare in strength to Trunajaya, a descendant of Jaran Panolih, a truly formidable king? Now, Mataram men, if you are indeed men, cross over!" The King was informed that Trunajaya was shouting vociferously from the east bank of the river, filled with rage. He then mounted his horse, spurred it on, and plunged into the water. At that moment, the river was in flood. The water at the ford reached waist-deep. By the power of \*Sukma\* (divine essence), the water instantly receded, making the river fordable. The Adipatis and the Dutch commanders then crossed together. The officers, with their entire forces, arrived on the east bank of the river and then united on the battlefield. All the officers, exhibiting fearless valor, engaged in a furious, simultaneous barrage of fire. The din was immense, and the air grew dark with gunpowder smoke. Indeed, it was the will of God that this war, a clash of equals in might, unfolded thus. The lesser ranks met the lesser ranks; court attendants faced off against subordinates. Raja Glengsong then confronted the Dutch Admiral. The Makassar warriors intensified their assault. The Company's men met them, grappling on the battlefield, with none faltering. Trunajaya, it is recounted, met with Raden Nrangkusuma. Trunajaya confronted his challenger, meeting Sindurja. Mangkuyuda of Madura encountered Kangjeng Raden, while Ki Mertayuda met the other Mangkuyuda; all perished together in Kedhu. Thus, others were scattered, each fighting individually, none yielding, all struggling in the fray. By divine will, misfortune befell Trunajaya: his forces were utterly decimated, none returned, the few survivors fled, and the fallen lay heaped upon the field. The Mataram forces attacked ferociously. The King then entered the city of Kediri. The battered Makassar soldiers still marched, seeking refuge in the mountains, specifically Mount Sampora. However, Glengsong had perished; only Busung Manur remained as a commander, alongside Dhaeng Makincing.

The narrative now pauses concerning those who sought refuge in the mountains.

It is recounted that Kangjeng Sunan emerged, receiving an audience from the Dutch Admirals positioned at the forefront, accompanied by their officers. His court officials positioned themselves to the fore. Nrangkusuma was designated as his protector. Ki Mandaraka, however, succumbed to illness during the journey. Sri Nalendra stated, "Nrangkusuma, it is my intention that upon Mangkuyuda's passing, his two sons shall succeed him. Kedhu shall be divided into two: the one named Lembu shall be Tumenggung Mangkuyuda, and the one named Buwang shall be Natayuda. All have assented." Sri Nalendra spoke softly again, "Sindurja, proceed first. I dispatch you to observe Mataram. Ascertain whether my younger brother has indeed ascended the throne." Sindurja bowed in deference. "Your Majesty's younger brother has indeed become king, Lord Pangeran Puger. He now reigns in Mataram with the royal title Sinuhun Nata Ngalaga Mataram." The King spoke gently, "What if I propose terms regarding the Mataram kingdom, which is currently occupied by my younger brother of Kediri, who is not the rightful heir to the realm?" Nrangkusuma responded to the King, "Except for Surabaya, the ancient realm, and indeed, what remains, your revered grandfather's dominion was vast and stable." The King, however, declined to consider Surabaya. Ki Urawan then recounted, "I once heard a chronicle stating that Kangjeng Dalem Pangeran Pekik was commanded by Sinuhun Giri that this forest, Wanakarta, would one day become a state. Furthermore, his grandson would reign there, accompanied in the future by diverse armies." The King's heart was enlightened. He thus commanded, "Nrangkusuma, clear Wanakarta

at once, and establish a kingdom there!" Raden Patih assented. The King, having concluded his pronouncements, then retired to the palace. Raden Nrangkusuma, accompanied by all the Adipatis, then proceeded to clear Wanakarta, completing the task swiftly. A state named Purbayeksa was established. While the area was being fenced off, Raden Nrangkusuma informed the King that the state was complete. The King then immediately departed from Kediri. Upon arrival in Wanakarta, he established his new capital. The following morning, he appeared on his throne. All court officials and dignitaries were prepared for audience. The Dutch Admiral was positioned at the forefront, with his officers at the ready. The King declared, "Nrangkusuma, this realm shall be known as Kartasura. Proclaim this name throughout the land of Java!" The Patih assented. The Admiral offered his support. The King continued, "Mangunjaya, I dispatch you to Mataram. Inform my younger brother that Trunajaya has perished, and that I have now ascended the throne. Also, convey that I have established a new capital in Kartasura, and that I greatly miss my younger brother, as it has been a long time since we last met." Mangunjaya bowed respectfully and departed from the King's presence. The King's audience concluded. Raden Mangunjaya's journey to Mataram was recounted as being undertaken with haste.

It is recounted that Kangjeng Sinuhun Ngalaga held an audience in the morning, attended by Mandhalika, Gajah Premada, Pangeran Natakusuma, Pangeran Pamenang, Pangeran Suryamataram, Pangeran Aryapanular, and all his younger siblings. His court officials were all prepared. The King inquired of his two uncles, "Uncle Natakusuma, are you aware of the rumors that Wanakarta has supposedly become a state, and who has ascended its throne?" Pangeran Natakusuma softly replied, "The rumor states that the King's elder brother, Pangeran Adipati, is the one." Pangeran Pamenang countered, "I have heard that it is not your esteemed elder brother, but rather the son of a Dutch Admiral, hence the conflicting reports." As they spoke, their discussion was abruptly interrupted by the arrival of Raden Mangunjaya, bearing a letter. King Ngalaga was greatly astonished to see Mangunjaya arrive bearing a letter. Mangunjaya then paid his respects by kissing the King's feet. He then promptly presented the letter, which the King accepted. The letter was carefully opened and read. For a long moment, the King remained silent. The King's heart was filled with deep unease. Thereafter, he spoke softly, "Mangunjaya, speak the truth. I hear news concerning my elder brother Adipati, who, I am told, had departed for the Hajj pilgrimage. Yet, Mangunjaya, who am I not to be angered, being told here that it is the son of a Dutch Admiral who now reigns in Kartasura?" Raden Mangunjaya softly replied, "I did not anticipate this. I humbly request Your Majesty to consider the matter." The King remained uneasy. Pangeran Natakusuma then softly stated, "If permitted, I shall undertake to ascertain the truth regarding Your Majesty's elder brother, Kangjeng Raka, and whether he truly fell ill and passed away. I shall execute this task myself, with Your Majesty's permission, so that my heart may find peace." The King softly replied, "Yes, Uncle, very well, but proceed with utmost caution. I shall send Puspakusuma to accompany you; he shall go with you." He assented to the command. Pangeran Natakusuma then departed with Puspakusuma and Mangunjaya, making a party of three. Their journey was not recounted. They arrived in Kartasura.

The King, seated on his throne, was startled to witness the arrival of Raden Mangunjaya, accompanied by Pangeran Natakusuma and Puspakusuma. Summoned, they arrived before the King and paid their respects. The Prince wept aloud. The King spoke gently, "Enough, Uncle, be seated. What tidings do you bring, my younger brother? I have longed greatly for your arrival." The Prince softly replied, "I was instructed to proceed ahead, as your younger brother is cautious, and anxious regarding the news, fearing it to be false rumor." The King smiled and softly remarked, "A thousand thanks that my younger brother possesses such a cautious heart in these matters. Now, Uncle, you may return home." The Prince replied, "I am reluctant to depart. My heart's resolve compels me to remain in Your Majesty's presence. Puspakusuma, my younger brother, you shall return. Convey truthfully that your elder brother's presence is indeed affirmed. Should my younger brother question me, let it be a sign of true conviction in my heart." Raden Natakusuma then departed from the King's presence. His journey was not recounted. He arrived in Mataram and presented himself before the King. He proceeded to the assembly hall, where the Adipatis were already prepared. The King was surprised to see Puspakusuma's arrival without his uncle. The King then inquired, "You have come alone. Where is Uncle Natakusuma at present?" Raden Puspakusuma then replied, "Your Majesty's uncle is currently engaged in scriptural study." Then he

answered, "I was instructed to return." The King further inquired, "What is the news of the one who has ascended the throne? Is it truly my elder brother Adipati? If not, it is inconceivable. Why would Uncle Natakusuma choose to remain there?" Puspakusuma replied, "Forgive me, Your Majesty, the situation is truly perplexing. What is recounted and what is asserted seems only natural, My Lord. The people of Kartasura universally claim he is the son of a Company man." The King was inwardly astounded. He then addressed Arya Mandhalika and Gajah Premada, saying, "What is your counsel? I seek your opinions, both of you, concerning this unfolding matter." Both replied, "My Lord, if we may speak, even if it is indeed Your Majesty's elder brother, his association with infidels bodes ill. We fear it will surely bring ruin upon Your Majesty throughout the land of Java. This must not come to pass."

Upon hearing Arya Mandhalika and Gajah Premada's words, Kangjeng Sinuhun Ngalaga's wrath was ignited. He then declared, "If this is the case, then you, Mandhalika and Gajah Premada, along with all my forces, prepare yourselves! It is better to preemptively seek out the battlefield, for a war against these inf

The King retreated to Bagelen, his journey fraught with hesitation. What weighed heavily on his mind was his elder brother, the Prabu, towards whom the King felt a profound sense of reluctance and shame. This was his inner struggle: "How should I act, even if I were to face my elder brother? I am utterly consumed by shame. What will become of me?" He further thought, "If I persist in this enmity, I am certain that when I stand before my brother, who commands a vast following, I will be overcome with embarrassment. How then shall I conduct myself?"

Thus, the King arrived in Bagelen and settled in Purwaganda. His accompanying troops had arrived and were fully assembled before him. He then appointed Ki Cakrajaya as the Royal Patih, who also served as the King's personal guard. All agreed to this arrangement. After the King concluded his affairs, the soldiers dispersed to construct their respective barracks. In Bagelen, the King was deeply troubled, his mind solely preoccupied with his elder brother. The narrative does not elaborate on his distress.

Meanwhile, it is recounted that Kanjeng Sunan Amangkurat had returned with his troops to Kartasura, whereupon the King summoned Kyai Urawan. The King spoke gently, "Urawan, go to Bagelen and meet with my younger brother. My message is this: if he insists on being my adversary and continues to bring ruin upon the land of Java, who will ultimately suffer the loss? If my younger brother wishes to become king of Java, I shall support him fully, but he must submit to my authority. Only he and I stand to lose Java. Now, go."

Agreeing, Ki Adipati withdrew from the King's presence and returned home. He then changed his attire, donning oversized clothes, and disguised himself as a \*pekathik\* (stable hand). He departed that night, carrying two baskets on a shoulder pole; he journeyed far.

His journey went unrecorded. Upon reaching Bagelen, he joined a group of \*pekathik\* in a garden, where the King's grooms were cutting grass. Urawan inquired of one of the grooms, "Whose groom are you?" The groom replied gently, "I am Cakrajaya's groom." Ki Urawan then gently returned the question, "And whose groom are you?" The King's groom softly replied, "I am the King's groom." Ki Urawan pressed on, "If that is the case, and if you would allow, I wish to follow you, for my heart is heavy here in Cakrajaya's service. My foreman is exceedingly harsh; I am constantly beaten, and he is very stingy with food, so I intend to run away." The King's groom laughed and said, "That explains why you are so thin. My foreman is generous with provisions; even if I cut too little grass, he does not scold me, nor does my grandchild. Furthermore, we are short of companions, so this is quite fortuitous. Come, join me, but can you guarantee you won't steal?" Ki Urawan replied, "If I steal, then kill me." The King's groom said, "In that case, let us go home. Is your grass basket full?" Ki Urawan softly replied, "Yes, it is full." He then tied it up, and upon reaching the stables, presented it to his foreman. Ki Urawan was accepted as a subordinate.

It is narrated that the King came to the stables to inspect his mounts. Ki Urawan's heart pounded upon seeing the King; he immediately ran and prostrated himself at the King's feet, weeping loudly. The King was startled to see Ki Urawan and softly said, "Be still, Sendhi. What brings you here?" "Speak again, Sendhi," (the King reiterated). Ki Urawan wept, his heart deeply moved, as if a dream

had come true. Upon meeting the King, his heart felt at peace. After a long pause, Ki Urawan ceased his weeping and spoke haltingly to the King, "Oh, my Lord, I am ready to die. If Your Majesty does not believe my words, what will become of Java, Your Majesty? My Lord, who will suffer loss from this destruction? None other than Your Majesty and your elder brother. If Your Majesty continues this enmity with Kanjeng Your Elder Brother, even if the king changes, should he eventually meet Kanjeng Your Elder Brother, he will surely feel uneasy. I am prepared to die. Kanjeng Your Elder Brother, if he does not agree to your wishes, Kanjeng Sinuwun, it would be best for you to speak directly with Kanjeng Your Elder Brother. Moreover, Your Elder Brother deeply misses Your Majesty and has long awaited your return. Alas, my Lord King, may my words be given due consideration. Regarding the ruin of Java, have mercy, Your Majesty Sinuhun Ngalaga."

Upon hearing Urawan's words, the King's heart was deeply touched. His eyes welled up, remembering his late father and that his elder brother was his rightful successor. Finally, he said softly, "Very well, Sendhi, I shall heed your words." The Prabu then summoned his courtiers, and Urawan was given proper attire. The King then returned. Ki Urawan was not permitted to stray far from him. Soon after, the courtiers arrived and lined up. The Prabu then ordered Cakrajaya to draft a letter addressed to the Prabu in Kartasura. Shortly thereafter, it was promptly given to Ki Urawan. Ki Urawan declared, "My Lord, I vow not to return home unless I am by Your Majesty's side, dedicating my life and death to your service."

The Prabu then appointed Tambakbaya and Ki Jaya Wiryana to go to Kartasura. They departed swiftly from the King's presence. Their journey passed unmentioned. They arrived in Kartasura. It is narrated that Kanjeng Sunan was seated on his throne. All his courtiers were arrayed before him, with Amral and Raden Anrangkusuma at the forefront. Suddenly, Tambakbaya arrived as an envoy, accompanied by Ki Jaya Wiryana. The letter was presented to the King, who read it silently. When the King finished reading the letter, his heart was filled with great joy. He immediately penned a reply, saying gently, "You, the envoy, convey to my younger brother that tomorrow, when the time is right, I shall personally come to fetch him. It is imperative that you explicitly convey my command: I myself will come to bring him back. You, envoys, now return. Deliver this message to my younger brother without delay."

Tambakbaya then took leave of the King. He departed swiftly. His journey was not recounted. Tambakbaya reached Pagelen and met with the King. The letter was delivered, promptly received, and read with a sense of relief. The King addressed Cakrajaya, "Cakrajaya, I have summoned you because I shall depart for Kartasura immediately." Cakrajaya assented and then sounded the alarm. All the troops of Pagelen-Mataram were fully assembled. The King then departed from Pagelen, with Ki Urawan not far behind him. Their departure went unrecorded.

It is recounted that Kanjeng Sunan Mangkurat had received news that his younger brother had departed from Pagelen. Raden Anrangkusuma was dispatched by Kanjeng Sri Nalendra to welcome his younger brother, and Amral was also sent. Then Raden Patih struck the \*bendhe\* (gong). The Kartasura troops were fully arrayed on the town square, and then the King emerged. The people of Kartasura had already set off, all the soldiers departing. Not long after, they encountered each other on the road. Kanjeng Sunan and his younger brother had finally met. Kanjeng Sinuhun Ngalaga immediately kissed his elder brother's feet, whereupon he was embraced around the neck and had his crown kissed. Both were overcome with longing. After that, they proceeded. Thus, the King's younger brother remained constantly by his side. Their journey was not recounted. They arrived in Kartasura. The King entered the palace with his younger brother, Prabu Ngalaga. All the troops dispersed. Thus, Kanjeng the King and his younger brother remained inseparable, day and night, together within the palace.

It is recounted that after some time, the younger brother, who had been given a new name by his elder brother, requested the reinstatement of his former name, Pangeran Puger. Kanjeng Sinuwun, his elder brother, having no further desires regarding this matter, readily agreed. All obstacles to his heart's content had been overcome. At that time, Java was exceedingly prosperous, and Kartasura had truly become a flourishing kingdom. Kanjeng Sunan had a handsome son named Kanjeng Pangeran Dipatya. Kanjeng Pangeran Puger now had many children, both sons and daughters; the second of whom was Raden Ayu Lembah. The youngest child was named Raden Ayu Impun.

Now, let us turn to the kingdom, which was suffering from severe food scarcity. Kanjeng Sunan was deeply troubled. His younger brother, Kanjeng Pangeran Puger, then came into the King's presence. Kanjeng Sunan spoke softly, "What is your wish, my younger brother? I offer you this: if the state of the kingdom remains dire, then my reign over Java will undoubtedly be seen as flawed. If rice and paddy shortages persist in Java for too long, though you and I, my younger brother, may live comfortably, it will reflect poorly on the King. If the kingdom suffers from food scarcity and many common folk endure hardship, subsisting on wild yams," Kanjeng Pangeran Puger said, "If Your Majesty permits, I request your blessing to depart and seek divine intervention from Hyang Widi, if Your Majesty allows." The King said, "My younger brother, I support your endeavor. May you achieve success." Pangeran Puger then bowed at the King's feet. The King embraced his younger brother. Pangeran Puger then withdrew from the King's presence.

Kanjeng Pangeran then arrived at his residence and changed his attire. His clothes were like those of a *\*santri\** (religious student), entirely white and very crumpled. He carried his prayer beads, clutched his *\*beruk\** (small, possibly gourd-like container), and took with him a machete and a *\*cis\** (ritual staff). Kanjeng Pangeran set off on foot that night from Kartasura. No one knew of his departure; he journeyed far. In the morning, the Prince walked from Madeganda towards Kota Gede to pray, worship, and meditate in silence, seeking God's grace, commencing with deep contemplation. Thus, he arrived in Kota Gede as Maghrib prayer time commenced, and Kanjeng Pangeran joined the congregational prayer as a follower. Then, at Isya prayer time, Kanjeng Pangeran again joined as a follower, positioning himself at the rear, in the southern corner, east of Predah. All who prayed were unaware that their lord, Kanjeng Pangeran Puger—the true ruler of Java—was also performing his prayers within the mosque.

Upon completing the prayers, everyone dispersed, returning to their respective homes. Only Kanjeng Pangeran remained. In the early hours of dawn, Kanjeng Pangeran emerged to perform the *\*salat hajat\** (prayer of need). He performed ablutions, then returned to the mosque. Kanjeng Pangeran recited the prayer intention, performed two *\*raka'at\**, and concluded with the salutation. Thereafter, he observed a deep, devout ascetic practice. Kanjeng Pangeran sat in a crossed-leg meditative posture. He had stilled his five senses. All worldly beauty had faded from his perception. What remained visible coalesced into a single form, and all other beings vanished. Kanjeng Pangeran paused at the *\*johar jisim\** (primordial essence of the body), realizing all power belongs to the eternal Ruler of the world. He had attained *\*ma'rifat\** (divine gnosis), mastering the four attributes: *\*jalal\** (majesty) and *\*jamal\** (beauty) were integrated, and *\*qahar\** (divine wrath/compulsion) and *\*kamal\** (divine perfection) were perfected. Thus, the grace of the Almighty had descended in the form of a basket of *\*fitrah\** (divine bounty). Kanjeng Pangeran's spiritual vision detached, returning to the realm of *\*sharia\** (mundane reality). The basket was already before him; he promptly took it at dawn. Everyone had arrived and was about to perform the Fajr prayer. Kanjeng Pangeran joined as a follower.

After finishing, everyone went home. Kanjeng Pangeran then exited, preparing to return. He carried the *\*tenggok\** (basket) under his arm and the *\*beruk\** in his hand. He walked along the road and then stopped at a market. He intended to buy rice but was unusually shouted at in front of many people regarding his bargaining. Kanjeng Pangeran smiled and said softly, "Yes, Nyai, if I may." He moved from one vendor to another, then encountered another market and visited it, heading directly to a rice seller. Kanjeng Pangeran quietly asked, "How much is this rice, Auntie?" The seller replied, "One measure of *\*pithi\** costs two *\*wang\**." "That is very expensive, Auntie. Will anyone be able to buy it? The price is exorbitant." The seller replied, "It's normal for people to sell at high prices; it usually costs three *\*suwang\**." The seller snapped, glaring, "Explain yourself, Ki Santri! Your bargaining is unusual. How can you expect to grow stout, Ki Santri? Your belly is as meager as the rice you seek. One *\*pithi\** for two *\*wang\** is already cheap enough; you should be getting three times the value for this! Where is your home, Ki Santri?"

Kanjeng Pangeran softly replied, "I am from Kedunggudel. An elder relative sent me to seek out cheap paddy. That is why I have wandered aimlessly, Auntie. For there is nothing cheap; rice and paddy remain expensive even now." Ni Cumbri gently replied, "Because villagers rarely go to their rice fields. Haven't you heard the news? Java is in prolonged turmoil. When Mataram collapsed, it was formerly called Pesampang. The villagers are perpetually unsettled, not tending to their fields,

and criticizing every arriving ruler. Moreover, prosperity has not returned because the ruler is still vying for power with his younger brother, Sunan Ngalaga, who is in Mataram. The villagers are restless, unsure whether to side with the south or the north; the south has a king, and the north also has a king. Consequently, many villagers are constantly moving back and forth, their hearts filled with uncertainty. Now, Ki Santri, you are not among the displaced. As long as there are rulers, the elder brother follows the younger."

Kanjeng Pangeran felt in his heart a smile, a desire to laugh. The rice seller noticed, feeling ridiculed. Feeling something amiss in her heart, she spoke softly. "What is wrong with you? I tell you a story, and you laugh instead. Are you an official? Your face is handsome, but you have no manners, laughing with someone who is not your \*muhrim\*. Indeed, it is common for a \*santri\* to lack etiquette. If you were carrying a keris, you would surely face misfortune. If you weren't a \*santri\*, I would tear you to pieces! That's why, while you are still young, you should learn to serve. Then you will know manners, and respect your handsome face. Even when you are old, become a \*santri\* again, so you may learn proper manners and become a good \*santri\*. Such a one can truly embody goodness. If a mere \*santri\* is shameless, yet his good deeds increase... A \*santri\* with the character of a noble: that is the pinnacle of humanity; it is as if his urine were fit to drink! You are handsome, yet why is it your flaw to be a \*santri\*? If you would agree, come, handsome man, come to my house. Handsome \*santri\*, I will take care of you and teach you manners."

Kanjeng Pangeran smiled and softly asked, "Where is your house, Auntie? And what is your name?" The seller replied, "My house is in Padas village, and I am usually called Biyung Cumbring—that is my name. Your uncle went to Kudus seven months ago. I think he is dead. Your uncle was a traveler; he didn't stay long and then died. My child, Cumbring, has made me thin. Many people say they don't recognize me because I look so much older. Actually, I am still young, I only have one child. I have much paddy and rice stored away. I have no one to share my meals with. Your uncle used to live in the prayer house. If the pond and water jar for ablutions are suitable, you may use them. Only pray and study. I will be your follower (in prayer). Don't worry about clothes and food; I will provide them. But you must pray. And according to the prophecy for me, spoken by my late mother, regarding my daughter's future husband: 'His flesh will be exceedingly tender, and his back strong.'" The old woman (Biyung) said, "Before, your late uncle married me five times (i.e., had five co-wives), and I always prevailed. My husband's other wives all left."

Kanjeng Pangeran then walked, and Ni Cumbring quickly took him along, observed by many people. Ni Cumbring shouted loudly, "Hey, what are you all staring at? You're stopping my own husband! He's just taken leave to go on pilgrimage. I am very sad and will not permit it!" All the onlookers dispersed. Kanjeng Pangeran felt very awkward, then softly said, "Come, Auntie, let us go home. Which way is it?" Ni Cumbring was overjoyed and then bought meat with spices, body scrubs, and other food items. Ni Cumbring then set off, walking ahead. Her steps were quick, without looking back. Upon reaching home, she immediately put down her carrying cloth, then spread out a mat and three pillows. In the prayer house, she placed \*kuweni\* mangoes, jackfruit, and a knife. Kanjeng Pangeran tried to appease Ni Cumbring; after that, he changed his clothes and immediately placed them down. Ni Cumbring felt at peace. Ni Cumbring was surprised as she watched him, observing his handsome face, then softly said, "Sit comfortably, handsome one. I will go wash the rice at the river and bring back \*empon-empon\* (spices and herbs) to make body scrub."

It is recounted that after Ni Cumbring's departure, Kanjeng Pangeran immediately left, returning to Kartasura. His journey went unrecorded. He arrived in Kartasura and then presented himself before his elder brother. Kanjeng Pangeran was embraced. The news that rice and paddy had become affordable, a result of his journey, had already reached the King. His younger brother said, "Your Majesty, I merely carried out your command." The King said, "Very well, I have received your report. Now, return home and rest, my younger brother." Kanjeng Pangeran then withdrew from the King's presence. He arrived at Pangeran Puger's residence.

The narrative shifts.

In Batavia, Captain Moor was exceedingly wealthy. He bought a child without regard for their background. Originally a merchant, this child, named Untung, rose in rank to become an \*edler\*. All

this was due to the child named Untung. As time passed, Untung fell for his master's wife and misappropriated Captain Moor's wealth. Discovered at two o'clock, Ki Untung was immediately apprehended and imprisoned, while the lady was flogged. This narrative thread is now paused. Ki Untung escaped with his followers, all eighty prisoners. They went on a rampage, leaving only forty of them remaining. Many non-believers (Dutch) died, and then Ki Untung retreated, never separating from his followers. The Dutch were unaware of Ki Untung's whereabouts with his followers.

Thus, Ki Untung concealed himself in a grass fort, but feeling uneasy, he immediately convened a discussion. In that grass fort, Ki Untung was with his followers, among whom an elder was named Bunjaladriya. They deliberated on relocating to Cirebon. That night, they departed with his followers. Their journey went unrecorded. Upon reaching Cirebon, Ki Untung was instructed by the Sultan to proceed to Kartasura, where he was given the name Raden Surapati. The Sultan gently said, "It is your destiny to be the enemy of the Dutch. Go forth, I grant my blessing." Untung Surapati was overjoyed. Having received permission and a new name, he then took his leave and departed with his followers. He remained with the forty men. Their journey was not recounted.

They arrived in Kartasura and went to the \*kepatihan\* (residence of the Patih), where Raden Patih engaged in conversation and expressed great delight with Raden Surapati. He was then presented to the King, embraced, and showered with affection. Kanjeng Sunan felt compassion for him. Untung was asked if he was willing to fight against the cursed infidels. For a long time thereafter, it was known that Ki Untung clearly served Kanjeng Sunan of Kartasura.

The (Dutch) General then sent an envoy, requesting Kanjeng Sunan to release Untung. However, the General was told to capture him himself. Thus, when all the Company (Dutch) men were asked, none were capable. Only Captain Tack was willing. His officers numbered twelve, and they departed from Batavia. They arrived in Kartasura with five hundred Company soldiers. Kanjeng Sunan had appointed Raden Anrangkusuma, tasking him with assisting Raden Surapati. It was then announced that upon their return, with a specific request for Kanjeng Sunan, all were ordered to gather in the \*alun-alun\* (town square) to witness Kanjeng Susuhunan. In Sitinggil, all the \*adipati\* (regents/dukes) were assembled. His younger brother, Kanjeng Pangeran Puger, was present before him. The task (of dealing with the Company) was entrusted to Raden Sindurja. All arrived at the \*alun-alun\*, and then the battle commenced. It was a fierce battle; neither side was defeated, both equally brave.

Kanjeng Sunan's heart was filled with anxiety, and he gently said to his younger brother, Kanjeng Pangeran Puger, "My younger brother, check on Surapati, lest he be wounded." Kanjeng Pangeran then bowed and withdrew from the King's presence. Kanjeng Pangeran had disguised himself as a soldier of Raden Surapati, and all of Pangeran Puger's troops also disguised themselves as Surapati's soldiers. Raden Surapati saw Kanjeng Pangeran together with Raden Anrangkusuma. As many of his (Surapati's) troops had fallen, Pangeran Puger's forces then engaged the Company troops, who maintained a fierce barrage of gunfire. Then, dark smoke from the guns enveloped everything. The sound of gunfire ceased, and close combat ensued. Captain Tack confronted Kanjeng Pangeran and was killed by the \*Kyai Pleret\* (a renowned weapon). Captain Tack fell, dead. Meanwhile, Surapati killed Captain Brisman with the \*patrem tepak\* (a type of small dagger) he used. All the Dutch forces were annihilated. The remaining fugitives were killed by the villagers. Raden Arya Sindureja, who was wounded, was retrieved and taken to the \*loji\* (Dutch lodge).

It is recounted that Kanjeng Sunan summoned those who had won the battle. His younger brother, together with Raden Patih and Raden Surapati, all three arrived at Sitinggil. Before the King, all three presented their obeisance. The King smiled and said, "Congratulations to all who have won the battle. I see my younger brother was very wrathful." Kanjeng Pangeran replied, "I merely carried out my duty, fearing that I might not earnestly fulfill Kanjeng Sunan's summons." The King softly said, "Indeed, my younger brother. As for Surapati, by my will, I now bestow upon him the name Tumenggung Wiranegara. And you, Anrangkusuma, I ask you to mentor Surapati." Raden Patih expressed his willingness. The King continued, "To Raden Wiranegara, I grant you four territories. Those territories shall be made cities hostile to the Dutch. Pasuruan, Gembong, Bangil, and Pemalang shall become adversaries of the Dutch. All of you, depart immediately. Cakraningrat and



Jangrana, you shall be their \*semang\* (overseers)." Both assented. Having learned the King's wishes, all then withdrew. It became widely known that Raden Anrangkusuma, by the King's command, was pleased to look after Wiranegara.

Their journey was not recounted. Raden Wiranegara and Raden Anrangkusuma arrived in Pasuruan. Cakraningrat had returned, and Jangrana had arrived in Kartasura. He recounted to the King what he had experienced on his journey. The King then appointed Raden Arya Sindureja as Patih. The narrative of that period concludes.

Kanjeng Sunan had now established a familial connection with his younger brother through marriage; Kanjeng Pangeran Puger had given his daughter, Raden Ayu Lembah. By the will of the Almighty, the marriage did not last long and ended in separation. Thus, after a long time, Kanjeng Sunan fell ill. His son was then summoned, and Kanjeng Pangeran Adipati arrived before the King. The King said, "That is why I have summoned you; you must remember this message of mine. After my passing, you shall become king and rule Java. Never hurt your uncle, my younger brother Puger. That is my last will. And Cakraningrat and Jangrana must also be remembered. If you fail to uphold this, it seems your reign over Java will not be long." Kanjeng Pangeran Adipati replied, "May I be able to carry out the King's commands." After delivering his will, Kanjeng Sunan's illness worsened. By the will of the Almighty, Kanjeng Sunan passed away, returning to God's mercy. He was buried beneath his grandfather's tomb in Imogiri.

It is narrated that Pangeran Adipati ascended the throne, receiving the title Kanjeng Sunan Mangkurat Mas, as willed by Hyang Sukma (God). Kanjeng Sunan disregarded his late father's dying wish. His uncle, Kanjeng Pangeran Puger, was deeply offended. Furthermore, Prince Cakraningrat in Madura was betrayed by his wife, Pakuwati. In Surabaya, Jangrana's power was to be divided. Similarly in Semarang, Suradimenggala was to be dismissed, as was Patih Arya Sindureja. He (Sindureja) had already been deposed and replaced by Sumabrangta. Consequently, all those formidable courtiers rallied to Pangeran Puger's side. All agreed. Kanjeng Pangeran was urged to escape to Semarang; this had already been discussed. Cakraningrat took his leave first, and Ki Jangrana requested permission to return to Madura and Surabaya, citing urgent matters. Kanjeng Sunan granted permission. It was the will of the Almighty, giving permission, though it had long been forbidden to annihilate enemies. The two courtiers assented and departed with their troops. None of their belongings were left behind. They arrived in Madura and Surabaya. They then sent a letter to Kanjeng Pangeran, urging him to flee immediately to Semarang. That very night, Kanjeng Pangeran promptly fled. Neither his wife nor his children were left behind.

The people of Kartasura were in disarray. Kanjeng Sunan was furious and ordered pursuit. The Kartasura contingent departed, led by Pangeran Ngabehi, accompanied by Kanjeng Pangeran Surya Mentaram and Pangeran Arya Panular. No one dared to precede Pangeran Ngabehi; all were afraid. The Kartasura men, whenever they drew near, would halt, but when the enemy was distant, they would proceed, thus feeling safe. They then encountered Pangeran Cakraningrat, Jangrana, and Suradimenggala. They then prepared troops to block the Kartasura forces. Kanjeng Pangeran continued his journey. The Kartasura men halted, and all prepared themselves. Pangeran Ngabehi had now joined forces with all the people of Pangabeyan, as well as Madura and Surabaya. In Semarang, their forces swelled. Indeed, the Kartasura men agreed to retreat and report their defeat during the journey. Pangeran Surya Mentaram and Pangeran Panular accompanied the retreating forces. They arrived in Kartasura and reported to the King. Kanjeng Sunan, as narrated, was extremely enraged. Sumabrangta was then appointed to lead the forces of Kartasura and the outer regions (\*Mancanegara\*). All the people of Kartasura were mobilized, and the alarm was immediately sounded. The Kartasura forces departed.

The narrative shifts to Kanjeng Pangeran Puger, who was in Mataram. All the \*adipati\* were fully assembled. Kanjeng Pangeran spoke gently, "What is your opinion, younger brother Cakraningrat, regarding this campaign?" Cakraningrat gently replied, "Your servant has successfully confronted the Kartasura forces in battle." Jangrana spoke likewise. Only Suradimenggala offered a different opinion, though acknowledging the truth in Pangeran Cakraningrat's words and Jangrana's words. "However," he added, "it is like someone felling a tree: the front becomes clear, but the rear remains overgrown." Kanjeng (Puger) reflected inwardly, then said to Pangeran Sampang

(Cakraningrat) and the one in Surabaya (Jangrana), "Yes, your words are true, my younger brothers. I think it is best for Suradimenggala to inform Batavia. If the Dutch provide assistance, it would be best for us not to be afraid. All of you, lend your support."

Then Ki Cakrajaya was dispatched along with the Regent of Semarang; they boarded a ship. Their journey passed unmentioned. The two courtiers arrived in Batavia. They met the Governor-General and gently inquired, "I wish to ask something earnestly." The Governor-General replied, "That Pangeran Puger, who is in Mataram, was formerly known as Sunan Ngalaga. He has committed many offenses against the Company in the past, specifically by killing Dutchmen. It was Pangeran Puger who killed Captain Tack in the past, and who also wiped out many Dutchmen. Pangeran Puger and his troops were responsible for that massacre. Yet Untung was almost captured by Captain Tack. It was Pangeran Puger who came to his aid when he was still in Mataram. Many Dutchmen died as a result. For this reason, the Company men greatly resent Pangeran Puger. I do not desire Pangeran Puger."

Ki Cakrajaya and Suradimenggala responded. In their hearts, they were filled with intense resentment, and their reply was fierce: "My lord, though he indeed eliminated Dutchmen, his actions were carried out under the command of his elder brother when he was still in Mataram. When he (Puger) then came to power, he was attacked by that same elder brother, who was accompanied by the Dutch. He was willing to endure these circumstances. Now, on my journey to Batavia, I have been dispatched by my lord simply to inform you. Do not be surprised if my lord will one day become king. Formerly, it was his elder brother who ruled Java; later, my lord will be the one to replace him and rule Java."

The Governor remained silent for a long time, then spoke to his \*edlers\*. It is narrated that the Company's twelve generals finally conceded, saying, "Very well, Cakrajaya, convey my greetings to Kanjeng Pangeran, along with my gifts. Furthermore, convey this: do not be surprised if I send twelve \*edlers\* who will hasten with a large army. They will enthrone Kanjeng Pangeran Puger. Now, depart first for Semarang." The \*edlers\* then continued their journey with all their soldiers. Cakrajaya had already taken leave of Ki Suradimenggala by boarding a boat. Their journey was not recounted. They arrived in Semarang. All was reported. Not long after, the \*Edlers\* arrived with their officers and a thousand soldiers, and then proceeded to enthrone Kanjeng Pangeran Puger in Semarang.

Kanjeng Sinuhun Hamengku Buwana Senapati ing Ngalaga Abdulrahman Sayidin Panatagama became the ruler of Java. All Javanese people concurred. They then deliberated on the fall of Kartasura. Jangrana from Surabaya was appointed leader, then Cakraningrat added all the Maduran forces under his command, and Kyai Cakrajaya and Kyai Suradimenggala brought all the officers. They had met with Sumabrangta's troops in Banyudana. All the Kartasura forces collapsed and dispersed. It was then reported to the King (Mangkurat Mas) that they had lost the battle. The King was furious and then advanced to fight. Kanjeng Sunan Mangkurat Mas immediately changed into battle attire. Suddenly, a great number of enemies arrived, throwing everything into disarray. The Kartasura soldiers could not maintain their formation. They seized his wife, and everyone fled. They scattered in all directions. Kanjeng Sunan had lost his soldiers. He was left with only forty \*ampilan\* (personal guard) soldiers and Raden Sumabrangta. His two uncles had returned. Raden Sumabrangta advised him to simply flee. "No matter what happens tomorrow," he said, "divine aid from Hyang Widi will surely come." Kanjeng Sunan then heeded Raden Sumabrangta's words and fled eastward towards Panaraga. The narrative of his escape is now put aside.

It is narrated that the troops from Surabaya, Madura, and the Company had arrived in Kartasura, which was already deserted. Then Cakrajaya dispatched a messenger to Semarang to inform them that Kartasura was vacant. Kanjeng Sinuhun then departed from Semarang, taking his wife and children with him. The \*Edlers\* remained close to the King. The rest of their journey was not recounted. They arrived in Kartasura and entered the palace. Kanjeng Sinuhun was now enthroned in Kartasura. The \*Edlers\* volunteered to pursue Sunan Mangkurat. They then departed from Kartasura. The \*Edlers\* and their officers took the coastal route. It was God's will that Kanjeng Sunan Mangkurat Mas was easily apprehended and could then be brought across the sea (exiled).

The kingdom of Kartasura became prosperous and secure. Kanjeng Sinuhun Mangkubuwana successfully held and governed the land of Java. Cakrajaya remained Patih, retaining his title, still known as Ki Adipati Cakrajaya. At that time, Java was peaceful, free from evil. The King had reigned for a long time and grown old. It was time for him to return to God's mercy. He was buried in Imogiri. His son, Pangeran Adipati, had his name changed to Kanjeng Susuhunan Prabu. Not long after, Cakrajaya also passed away, returning to God's mercy. His son succeeded him, named Raden Adipati Danureja. Kanjeng Sunan held him in great affection, never finding cause for disappointment. All the King's desires, Raden Adipati Danureja was able to fulfill. The prosperity of Java improved. Truly, they were both still young men.

It is recounted that Kanjeng Suhunan Prabu was a magnanimous ruler, blessed with numerous children, both sons and daughters. This account, however, focuses predominantly on his sons. The eldest bore the name Pangeran Riya, followed by his younger brother Pangeran Behi, then Pangeran Dipati, Pangeran Mangkubumi, Pangeran Bintara, and Pangeran Sumayuda. The youngest was known as Pangeran Mangkusuma. At this juncture, most of them were still minors; only Pangeran Riya and his younger brother, Pangeran Ngabehi, had attained adulthood.

It was God's will that Kanjeng Suhunan Prabu's life was cut short. Following his passing, Pangeran Riya assumed responsibility for the palace. Subsequently, Raden Adipati colluded with the Dutch authorities (Rat Pni Hindia). Pangeran Riya was deceived and exiled abroad, paving the way for Kanjeng Pangeran Adipati to ascend to the throne. This Kanjeng Suhunan was thenceforth known as Mangkubuwana. By then, he and all his younger siblings had reached maturity. Yet, it was also God's will that numerous of his aspirations remained unfulfilled by Raden Adipati, fostering profound animosity. Raden Adipati Danureja's relentless criticism greatly incensed Kanjeng Sunan, leading to his apprehension and banishment to a foreign land. Pangeran Natakusuma was appointed patih, but he, too, was shortly exiled overseas. Before his departure, he entrusted Mangun Oneng and Martapura with the upbringing of Raden Mas Garendi, an instruction faithfully executed by both officials.

It is further recounted that Kanjeng Sunan appointed Raden Adipati Pringgalaya as patih, with Sastrawiguna serving as patih within the inner court. This arrangement, however, occasioned considerable disquiet among the \*adipati\* and \*sentana\*. Concurrently, Ki Mangun Oneng and Kyai Martapura, having forged alliances with the Chinese, proclaimed Denmas Garendi as king, bestowing upon him the appellation Sunan Kuning. A formidable host subsequently assembled, poised to assault Kartasura. Raden Adipati Pringgalaya, at the vanguard of Kartasura's populace, confronted the Chinese leader in battle. The opposing armies arrayed themselves across a river. Raden Adipati Pringgalaya commanded his troops to forge across the waterway. The order was promptly executed, with all forces enjoined to cross swiftly, leaving none behind. Only Mangun Oneng and the Chinese, with their retinue, remained undisturbed. When approximately half of Kartasura's contingent had successfully traversed the river, Ki Mangun Oneng issued a decisive command to the Chinese. They then struck a great \*beri\* drum, producing a resounding clamor. All were unified in their determination. By divine decree, the Kartasura forces were utterly unnerved by the sight of the Chinese during the ensuing engagement. Disoriented and bewildered, they refused to contend. As they attempted to withdraw, Raden Pringgalaya obstructed their path, compelling many to fight out of terror of the Chinese. Pringgalaya then ordered the immediate demolition of the bridge, resulting in numerous Kartasura casualties swept away by the current. The Chinese continued their inexorable advance, while Raden Adipati Pringgalaya spurred his horse to a rapid flight. The people of Kartasura, alongside the princely relatives, scattered, each securing their families. The king was profoundly distressed as the Chinese neared the \*alun-alun\*.

Mayor Hundur, upon learning of these dire tidings, was profoundly disquieted. He hastily assembled all available Company troops, forming a contingent of merely a hundred soldiers. Nevertheless, the ferocity of the Chinese assault proved insurmountable. The Company forces were unable to withstand the onslaught, as Kartasura was utterly devastated, with none remaining. Mayor Hundur, alongside Raden Pringgalaya, subsequently apprehended the King. Accompanied by twelve foot soldiers, the King was urged to make his escape. In his frantic haste, he abandoned numerous precious heirlooms. His wife and children, however, were entirely encircled by the Chinese. Ultimately, he managed to egress through a breached brick wall. The foot soldiers successfully

made their escape, endeavoring to outpace the King, who followed close behind. They traversed a considerable distance. Sunan Kuning, it is recounted, entered the palace. With Kartasura in ruins, he ascended the throne there as Kanjeng Sunan. The Chinese forces subsequently occupied the \*loji\*, while Martapura established himself in Pringgalayan. Mangun Oneng remained within the palace, in close proximity to the King. Immense wealth, along with the royal concubines and all plundered goods, were seized. Those who had remained with the King submitted unconditionally. Kanjeng Sunan Kuning, accompanied by the Chinese, Mangun Oneng, and Martapura, celebrated their triumph.

It is reported that the populace of Kartasura fled to seek refuge. The \*putra sentana\* scattered, each pursuing their own destination, with some finding sanctuary in the mountains. Kanjeng Pangeran Behi, alongside his two younger brothers, Kanjeng Pangeran Mangkubumi and Sumayuda, sought refuge in Semarang. Kanjeng Sunan himself was said to have taken asylum in Surabaya. Mayor Hundur, in turn, dispatched envoys to Batavia, seeking assistance from the Company. A General responded by furnishing five hundred Dutch soldiers. Upon their arrival in Surabaya, they were joined by the princely relatives and officials who had followed Kanjeng Sunan. With the full complement of Kartasura loyalists, the Mayor, and Pringgalaya now assembled, Kanjeng Sunan was implored to return to Kartasura. A signal was sounded, and they departed from Surabaya. The journey of the Mayor, the officers, and their soldiers is not detailed in this account. They eventually arrived in Kartasura, where the Chinese forces were caught unawares. They all capitulated and assembled with Martapura and Mangun Oneng, who were in utter disarray. However, Kanjeng Sunan Kuning managed to elude capture. Martapura and Mangun Oneng subsequently dispersed, and the Chinese were all put to the sword by the Dutch. Sunan Kuning, by divine will, was readily swayed by the Dutch and ultimately deported overseas. At that juncture, the land of Java was plunged into a state of profound chaos.

In Kartasura, Kanjeng Sunan Mangkubuwana was widely known as Sunan Kombul. At that juncture, he summoned his elder brother, Pangeran Behi, and all his younger siblings. They assembled before him. He sought their counsel regarding Martapura's occupation of Sokawati, who commanded a formidable following. Those who harbored the intention to reclaim it were instructed to confer with Pangeran Ngabehi. The response was: "There is truly none more fitting than our younger brother Mangkubumi." Kanjeng Sunan then spoke softly, "How fare you, younger brother Mangkubumi? Do you intend to reclaim Sokawati?" Kanjeng Pangeran replied, "Should it be Your Majesty's will, I am prepared to undertake this task. I merely request your blessing, my lord." The King affirmed, "Indeed, I grant my blessing; may you, my younger brother, achieve success." Kanjeng Pangeran then performed a deep obeisance. All the princes and \*sentana\* subsequently departed from the King's presence and returned to their respective abodes.

Kanjeng Pangeran Mangkubumi then set forth for Sokawati with his troops. His journey is not detailed, but they eventually arrived in Sokawati, where a fierce engagement ensued. By divine will, Ki Martapura was struck in the calf by a cannonball that he himself had ignited. Kanjeng Pangeran Mangkubumi subsequently reclaimed all of Sokawati. He promptly returned to Kartasura and presented himself before the King, delivering a full account of the events. Kanjeng Sunan gently remarked, "Indeed, younger brother, I accept your report. Sokawati shall remain yours, my sibling; you shall govern it." After some time, a Dutch official named Edler resided in Kartasura. Pringgalaya repeatedly urged Edler to reclaim Sokawati. Edler complied, and Sokawati was indeed wrested from Kanjeng Pangeran, though a thousand residents still remained. Kanjeng Pangeran was deeply reluctant, but Edler forced the issue. Kanjeng Sunan, moreover, endorsed Edler's desire. This turn of events greatly embittered Pangeran Mangkubumi. That very night, he immediately absconded with his wife and children to Sokawati. Kanjeng Sunan, suspecting his elder brother, Kanjeng Pangeran Ngabehi, of having instigated this flight, promptly ordered his arrest and exile overseas. All the \*sentana\* were gripped by profound terror, causing them to flee en masse, leaving none behind. Even Raden Suryakusuma departed.

The land of Java spiraled further into chaos. Among the \*sentana\*, some aligned themselves with the elder brother Kanjeng Pangeran Mangkubumi, while others, disloyal, ventured independently to Gunung Kidul. To abbreviate the narrative, Java suffered greatly during the reign of Kanjeng Sunan Kombul. His protracted warfare plunged the land into turmoil. The Company sustained numerous

casualties battling Pangeran Mangkubumi, prompting them to offer him assistance. The Governor subsequently decreed that Java be partitioned into two. Kanjeng Sunan accepted this proposal, as did Kanjeng Pangeran Mangkubumi. Consequently, Java came to possess two royal courts: Pajang and Mataram. Kanjeng Pangeran Mangkubumi took residence in Mataram, establishing his kingdom in Ngayogya. His titles were Kanjeng Pangeran Mangkubumi and Kanjeng Sultan Mangkubuwana III. In Kartasura, it is recounted that the palace relocated and was renamed Sala. Kanjeng Sunan Kombul is said to have passed away long ago and was interred in Nglaweyan. His son, Kanjeng Pangeran Adipati, succeeded him, assuming the title Kanjeng Sunan Mangkubuwana IV. Pangeran Bintara, it is recounted, was deceived and subsequently exiled overseas. Suryakusuma, however, proved to be an exceptionally formidable warrior. He adopted the name Kanjeng Pangeran Mangkunegara and received support from Kanjeng Sunan Surakarta. Thus, a semblance of peace was eventually re-established in the land of Java.

In Ngayogya, Kanjeng Sultan held sway. He was blessed with numerous offspring, both sons and daughters, though only his sons are enumerated here. They were Kanjeng Pangeran Ngabehi; his younger brother, Kanjeng Pangeran Adipati, also known as Pangeran Demang; then Pangeran Dipasanta; his next younger brother, Pangeran Natakusuma; Pangeran Sumayuda; Pangeran Hadiwijaya; then his younger brother, Pangeran Harya Panular; Pangeran Mangkukusuma; Pangeran Hadikusuma; then Pangeran Dipasana; Pangeran Danupaya; then Pangeran Blitar; Pangeran Santakusuma; and Pangeran Dipawijaya. The king's patih was Raden Yudanegara of Banyumas, who was appointed to the position and subsequently renamed Raden Adipati Danureja. The \*pengulu\* was Fikih Ibrahim. These three—the king, the patih, and the \*pengulu\*—were unified in their resolve, leading to great prosperity for the state of Ngayogya. The patih of the inner court was Kyai Sindureja, and the \*wedana mancanegara\* was Raden Ranga Prawiradirja, who commanded profound respect from all adjacent kingdoms. Regarding Kanjeng Pangeran Adipati, all his children had attained adulthood. The eldest was named Kanjeng Pangeran Mangkubumi by his grandfather, followed by Pangeran Panengah, Pangeran Martasona, then his younger brother Pangeran Pamot, Pangeran Pringgalaya, Pangeran Riya Menggala, Pangeran Singasari, and the youngest, Pangeran Anem, who was particularly cherished by his grandfather. Ngayogya prospered immensely under Pangeran Mangkubumi.

It is recounted that Kanjeng Sultan lived to a ripe old age, even witnessing the birth of his great-grandchild. Kanjeng Pangeran Mangkubumi had a son born of one of his servants. This significant event transpired in the Javanese year Be, on the eighth day of the month Muharam, a Friday Wage, during the ongoing Alip year, in the \*wuku\* cycle of Kulawu, just prior to the pre-dawn meal (*sahur*). Kanjeng Sultan was informed and expressed immense delight; he immediately had the great-grandchild brought to him. Kanjeng Ibu carried the infant into the King's presence. They sat in the \*Prabayeksa\*, where the King observed the child with profound attention. Kanjeng Sultan then spoke softly, "Bok Ratu, behold your great-grandchild. It is the will of God that he is destined to fulfill a task far greater than my own. As for the future downfall of the Dutch, \*wallahu a'lam\* (God knows best). Therefore, Bok Ratu, diligently care for this great-grandchild." Kanjeng Ratu obeyed, becoming utterly inseparable from this grandchild and great-grandchild. After the child reached the age of three, Kanjeng Sultan Mangkubuwana III passed away. His son, Kanjeng Pangeran Adipati, subsequently succeeded him, ascending to the throne as Sultan Mangkubuwana IV. Pangeran Mangkubumi's son, the aforementioned great-grandchild, then became Pangeran Adipati. Pangeran Pringgalaya subsequently changed his name to Pangeran Mangkudiningrat. Pangeran Anem was given the name Mangkubumi, demonstrating remarkable aptitude among the other children. Thus concludes the account of the \*sentana\* and their two chiefs, Kanjeng Pangeran Ngabehi and Pangeran Natakusuma.

It is related that Kanjeng Ratu Ageng frequently found herself in discord with her own son, resulting in a severance of their ties. Consequently, she cleared a tract of wilderness to establish a new settlement, which she then inhabited. This nascent village, situated approximately an hour's journey from Ngayogya, was named Tegalreja. Her grandchildren and great-grandchildren accompanied her. Kanjeng Ratu, it is said, found pleasure in cultivation, interspersing her farming with devout worship. This served as a means of personal solace in her spiritual devotion to God. Her great-grandchild remained constantly by her side, receiving instruction. Tegalreja flourished immensely, attracting numerous individuals seeking sustenance, as well as \*santri\* intent on

acquiring religious knowledge. Both groups, particularly the farmers, were remarkably diligent in their religious observances.

The narrative's focus now shifts from Ngayogya. It is related that Raden Adipati Danureja, Ki Pangulu Fikih Ibrahim, Kyai Sindureja, and Raden Ranga Prawiradirja all passed away, their deaths occurring not long after that of Kanjeng Sultan. Consequently, a palpable quietude descended upon Ngayogya. Kanjeng Sultan subsequently appointed his grandson, Raden Adipati Danureja Tumenggung Mertanagara, as patih, thus perpetuating the distinguished name of Raden Adipati. He inherited the very same name, Danureja. Raden Ranga was succeeded by his grandson, who emulated his grandfather, bearing the name Prawiradirja. Meanwhile, Ki Sindureja was succeeded by his son, Raden Tumenggung Sumadiningrat; though the title Sindureja was not maintained, his name endured. Ki Pangulu was succeeded by a Lurah Suranata named Muhammad Safi'i. All three of these newly appointed officials were given daughters of the King in marriage: Raden Sumadiningrat wed Ratu Bendera; Raden Adipati married a princess named Ratu Angger; and Raden Ranga was given the youngest, Kanjeng Ratu Maduretna. All three were still young. The King's fervent aspiration was for them to surpass their fathers' achievements. However, these three officials instead indulged in dissolute behavior, mingling it with the sacred teachings of the \*pengulu\*. Thus, in Ngayogya, few, whether of high or humble station, adhered to righteous conduct.

It is related that Kanjeng Ratu Ageng was deeply grieved, for her admonitions went unheeded by her children and grandchildren. Her heart sank, and indeed, Kanjeng Ratu was already of advanced years. She passed away in Tegalreja. Her grandchildren and great-grandchildren then took her place there. Kanjeng Pangeran Adipati's three sons—Pangeran Dipanegara, Pangeran Adinegari, and Pangeran Suryabrangta—had all reached adulthood. Pangeran Dipanegara assumed leadership of Tegalreja, succeeding his late great-grandmother, Kanjeng Ratu. However, by divine will, Pangeran Dipanegara was drawn to his great-grandmother's profound inclination for religious knowledge. This preference led to frequent disagreements with his grandfather, Kanjeng Sultan. Consequently, he rarely appeared before the Sultan, attending only the \*Grebeg\* ceremony out of obligation and fear of both his grandfather and father, despite his heart's singular devotion to religious matters.

Thus, Tegalreja saw increased activity during the era of the late great-grandmother, both in terms of religious devotion and the growing populace and infrastructure. Kanjeng Pangeran adopted the appellation Syekh Abdulrahim when traveling, while within the royal court, he retained his name Pangeran Dipanegara, thereby possessing two designations. By the age of twenty, he pursued only his favored inclinations. His heart's worldly desires, day and night, were minimal. He cultivated a profound love for the omnipotence of God. However, a lingering imperfection was his susceptibility to temptation by women. Yet, when his heart turned towards the contemplation of the afterlife, he found solace in wandering, visiting numerous mosques, and immersing himself among the \*santri\*. He largely mortified his bodily desires and adorned himself in the simplest attire, which is why few recognized his true identity. If his \*santri\* teachers discovered he was Syekh Abdul Rahim, he would immediately depart. He preferred to associate only with young and humble \*santri\*. His places of lodging frequently shifted; if he grew weary of a \*pesantren\*, he would relocate to forests, mountains, ravines, cliffs, caves, or occasionally wander along the coast. During the month of Ramadan, he would undertake \*uzlah\*, or spiritual seclusion, in a solitary cave.

Thus, it is recounted that Syekh Abdul Rahim sat within the Kamal Cave. At the stroke of midnight, divine trials commenced. A myriad of tribulations beset Syekh Abdul Rahim at that time. He found his 'inner vision' no longer directed by dual perceptions, but singularly towards the Divine. All trials then dissipated. Subsequently, a figure appeared, standing before him—a man whose countenance shone like the full moon. He introduced himself as Sang Jatisukma, who was, in truth, Sunan Kali. Syekh Abdul Rahim was utterly astonished at this vision. The figure then spoke softly, "Hark, Abdul Rahim, it is destined by God that you shall one day become a co-ruler." With that, he vanished. The holy man disappeared, leaving Syekh Abdul Rahim still in profound astonishment. He greatly regretted not having been able to pay his respects. The following morning, he immediately set forth. His journey led him directly towards the mountains, heedless of peril or mortality. His physical being no longer held sway over him; he yearned solely for divine grace. He traversed rugged paths,

descending into ravines and ascending mountains. He harbored no other desires, his heart consumed by profound bewilderment. When fatigued by travel, he would rest wherever he found himself. Thus, Syekh Abdul Rahim eventually arrived in Bekung, where he remained for seven days.

Syekh Abdul Rahim then departed for Imagiri Mosque, intending to perform Friday prayers. When all had arrived, and the caretakers were also preparing for prayer, they were astonished to recognize their master. They immediately gathered around to greet him. After the Friday prayers, the caretakers respectfully paid him their homage as best they could. He remained for one night at the Pajimatan Mosque. The following morning, he set forth once more. Syekh Abdul Rahim walked along the river, then ascended a mountain. He reached Siluman Cave and spent a night there. The next morning, he continued his journey along the mountain's edge. Thus, Syekh Abdul Rahim arrived at Sigala-gala Cave and entered it. He stayed two nights in Sigala-gala Cave. The following morning, he resumed his journey, circling the mountain. His destination was Langse Cave. Obstacles were no longer a concern to him. Upon reaching Langse Cave, Syekh Abdul Rahim commenced ascetic practices there. He remained in the cave for approximately half a month, dedicating himself to stilling his inner vision. All external distractions vanished for Syekh Abdul Rahim at that time. Only that which sustains life remained: life that preserves the self, and the self that returns to past existences. His state of being was as if beyond human comprehension.

It is recounted that the Queen who ruled the seas, Ratu Kidul, appeared before Syekh Abdul Rahim. The cave instantly filled with light. However, Kanjeng Ratu knew that Syekh Abdul Rahim was in a state of profound meditation and could not be disturbed. A promise was thus uttered: she would return another time. Syekh Abdul Rahim, however, only heard, without seeing. Ratu Kidul then vanished. Following this, Syekh Abdul Rahim released his meditative state, returning to his original form. The following morning, he departed for Parangtritis, where he bathed and spent the night in Parangkusuma. He prayed, leaning against a large rock. Faintly, he heard a voice proclaiming, "Hark, Syekh Abdul Rahim, henceforth your name shall be Abdul Hamid. Furthermore, I reveal to you that in less than three years, the kingdom of Ngayogya shall face ruin. It is the will of God; the commencement of Java's destruction is less than three years away. And you, in time, are destined to become a pivotal figure in a momentous event. I bestow upon you this sign, Abdul Hamid: utilize this \*Sarutama\* arrow. I have another message for you, Abdul Hamid: exercise extreme caution should your father not assume the kingship. My instruction to you, Abdul Hamid, is not to allow yourself to be used as Pangeran Adipati by the Dutch, for that would surely be an act of disloyalty. Instead, Abdul Hamid, you must protect your father in his role as king. There is no other recourse, for you are the instrument. Though his reign may be brief, it is intended as a continuation of the lineage. Now, return, Abdul Rahim!" He awoke, his sight now clear. There was no one present, nor any discernible speech. He then gazed skyward and beheld a light descending like lightning, striking the ground before him and embedding itself in a rock. It was Ki Sarutama, which he then retrieved.

Towards dawn, Syekh Abdul Hamid set forth, carrying Ki Sarutama. He walked along the coast, pausing briefly at Sawangan, then continued until he reached Nglipura. He stayed overnight at Sela Gilang, resuming his journey the following morning. He arrived at Secang Cave, where Kanjeng Pangeran rested for a night. The next morning, he continued his journey homeward to Tegalreja. Upon his arrival, Ki Sarutama was given a sheath, crafted to resemble a \*cundrik\*. The narrative then shifts, with more attention afforded to events in Yogyakarta. The \*Oprup\* (Dutch Resident) had his title changed to \*Minister\*, his Dutch name being Engglar, and he was now seen seated with Kanjeng Sultan, accompanied by the ceremonial parasol (\*songsong\*). Shortly thereafter, the Governor-General, known as Jenderal Daendels, arrived in Surakarta. He then expressed his intention to proceed to Yogyakarta. Kanjeng Sultan, however, was displeased by this, as there was no historical precedent for a Governor-General visiting Java directly; they typically only halted at Semarang, or at most, at Salatiga. Nevertheless, the General was exceedingly insistent on his visit, which ultimately led to a significant dispute. All the people of Yogyakarta were ordered to don their battle attire and prepare for conflict. Raden Adipati Danureja and Raden Ranga, along with all the officials and regional nobles, gathered. Those from outside the palace all joined Raden Adipati. They were instructed to compel the General to turn back. The troops subsequently reached Klaten.

Soon thereafter, the General arrived, observing that all the people of Yogyakarta were obstructing his path. The General became perplexed due to his insufficient preparations. He then immediately entered the General's Lodge. Raden Adipati Danureja, Raden Rangga, and the other \*adipati\* all followed him inside. They paid their respects to the General and then conveyed the Sultan's desire: that he should return directly to Semarang after this encounter. As time passed, more and more discussions ensued. Raden Rangga, however, consistently remained the central subject of these conversations. Issues concerning him accumulated, as he was frequently summoned to Semarang. Raden Rangga Prawiradirja, nonetheless, maintained a keen inner vigilance. His heart already sensed the Company's intention to attack him, causing him to be perpetually alert to danger. For a considerable period, the General had insisted on gaining a thorough understanding of Ngayogya. This had become a resolved topic of discussion. Thus, it is narrated: Kanjeng Pangeran Adipati summoned his son, Pangeran Dipanegara, who promptly presented himself. Kanjeng Pangeran Adipati spoke gently, "My son, let us divide our responsibilities. You shall lead all the Kadipaten men who serve as soldiers, numbering a thousand. As for those accompanying me, they shall serve as your escort. I entrust everything to you. I will personally engage in discussions with the General. Only the \*Ngampilan\*, \*Suranata\*, \*Truna Asmara\*, and these \*gamel\* palace servants will accompany me, under my direct command. Furthermore, let your two younger brothers serve as your escorts!" The Pangeran assented. Subsequently, the \*wedana prajurit\* (military commanders), named Raden Wiryapuspita and Raden Jayaminarsa, were summoned and placed under Pangeran Dipanegara's command. Not long after, the General arrived.

Kanjeng Pangeran Adipati met him in Kalasan. The security detail was handled by his son, Pangeran Dipanegara, along with his two younger brothers, Pangeran Adinegara and Pangeran Suryabrangta, and two leading \*wedana\*. Thus, they convened with the General in Kalasan. Kanjeng Pangeran Adipati lingered briefly, then departed. It is recounted that Kanjeng Sultan welcomed him in Gawok. They met General Daendels, sat for a short while, and then returned to the state of Ngayogya. Upon his arrival, the General engaged in discussions on many trivial matters. At that time in Ngayogya, all the princes, \*sentana\*, and \*adipati\* maintained a serious disposition. The General's desire was for all soldiers, including the \*mancanegara\* forces in Ngayogya, a total of ten thousand, to appear joyous, with the exception of his own subordinates. However, the General secretly suspected Raden Rangga Prawiradirja of Madiun of harboring dissenting views. Therefore, he immediately returned to concoct another cunning stratagem, with Kanjeng Sultan as his target. It is recounted that Raden Rangga was permitted to return with his \*mancanegara\* troops. Raden Rangga subsequently arrived in Madiun. By divine will, Kanjeng Ratu Maduretna gave birth and then passed away, her remains interred in Giripura. Raden Rangga attended the funeral, weeping day and night, his sorrow deepening with each passing moment. He felt it would be preferable to die alongside her than to remain in this world. By chance, it was God's will that everyone else was spared, and their minds were pacified. Thus, it is told, the General reached an agreement with Raden Adipati. He then presented his letter to the King. Raden Rangga showed great deference when summoned by the General to Semarang. Coincidentally, by divine will, Kanjeng Sultan was easily persuaded. This proved to be the precursor to Ngayogya's ruin. Raden Rangga, having been summoned, presented himself with his contingent of approximately a thousand troops. However, Raden Rangga's heart still deeply cherished the memory of his late wife.

Raden Rangga Prawiradirja was then commanded to go to Semarang, invited by General Daendels. Such was his inner turmoil. A persistent thought, stemming from Kanjeng Ratu Maduretna, weighed heavily on his mind. His heart's desire was thus: "Raden Rangga Prawiradirja, if I merely comply and proceed to Semarang, I might perish. Should I not die, my troubles would only multiply. It is better that I return to seek a way, even though my worldly power has waned. This is the paramount path; I shall rejoin Kanjeng Ratu."

Thus, that very night, his troops were ordered back to Madiun. They then departed, and he discreetly left with his forces under the cover of darkness. Raden Adipati Danureja reported this to the King and also informed the Minister at the lodge. The Minister, understanding the gravity of the situation, promptly drafted a letter and dispatched it to the General in Semarang. The Sultan, it is recounted, was incensed. Those selected to pursue were the \*wedana jero\* Raden Purwadipura, and from the outer court, Pangeran Dipakusuma, along with Raden Pringgalaya.



To cut the story short, Raden Rangga perished in this battle. He was defended by his comrade, Adipati Kepadhang, Raden Sumanegara. Raden Rangga Prawiradirja's body was subsequently handed over to the King. It is told that the General in Semarang had pledged to assist Mataram that day. However, his arrival proved futile, as Raden Rangga had already been defeated in battle. Pangeran Natakusuma, suspected of inciting the conflict, was thereupon ordered to be brought to Batavia that very day. With Raden Rangga's passing, the realm of Yogyakarta had lost its champion.

The General then conveyed his intentions and proceeded to Mataram with his entire force. The Sultan, however, did not offer a welcome at this time. His spirit was greatly agitated. Upon the General's arrival in Yogyakarta, he was merely escorted to the lodge. It seemed to be the will of God that the Sultan desired to wage war. All royal princes and the army alike stood ready, should battle be willed. Internally, it was already anticipated, yet it seemed to be the will of God that conflict would perpetually ensue. This was the underlying sentiment.

General Daendels spoke with Raden Adipati Danureja, requesting him to invite the Sultan to the lodge for a meeting with him. The Sultan, however, refused at that moment, which further exacerbated the dispute. Mister Enggal and Mister Wabram then relayed the message: "The Sultan should only send a representative." The two Mistrs, together with Raden Adipati, inquired: "Should it be His Majesty's will, would the General be amenable?" The Sultan replied, "Yes, I am agreeable to my son, the Adipati." Thus, Pangeran Adipati was granted his father's permission to meet General Daendels, and he conveyed the message in full. He then withdrew from the Sultan's presence, accompanied by the two Mistrs and all the royal princes. Meanwhile, the \*adipatis\* and all the soldiers arrived at this juncture and met with General Daendels.

Kangjeng Pangeran Adipati was subsequently elevated to the throne as the Crown Prince, Nalendra, tasked with governing the people of Yogyakarta, and destined to become Kangjeng Sultan in due course. The (former) Sultan would retire and live a life akin to a spiritual leader, focusing solely on guiding his son. With this, the arrangement was complete. The new King immediately returned to his father and reported everything that had transpired. The following morning, General Daendels visited the Keraton to bid farewell and then promptly departed for Batavia. Not long thereafter, he dispatched a medal to the Sultan, identical in size to General Daendels' own personal medal, though this one was crafted from stone. It bore the unmistakable insignia of the Dutch king. Soon after, General Daendels was replaced by General Johnson.

The narrative now shifts to Mataram, recounting events during the period of Kangjeng Raja's rule in Yogyakarta. It is recounted that the (former) Sultan was subjected to considerable pressure by those with vested interests, namely his own sons: Pangeran Mangkudiningrat, Pangeran Jayakusuma, and Pangeran Santawirya. The (former) Sultan also had four other adult sons: the eldest, Pangeran Natabaya, followed by his younger brothers Pangeran Slarong, Pangeran Santawijaya, and the youngest, Pangeran Jayakusuma. The (former) Sultan grew enraged with his son, Kangjeng Raja Nalendra, who had been ensnared by the deceit of these three princes. Pangeran Mangkudiningrat harbored the ambition to request from his father that he eventually be appointed Pangeran Adipati, with his two younger brothers, Pangeran Jayakusuma and Pangeran Sutawijaya, safeguarding his authority. Moreover, his two wives in the inner quarters, Kangjeng Ratu Mas and Kangjeng Ratu Kencana, constantly importuned him. Consequently, the (former) Sultan was deeply saddened. The narrative concerning Yogyakarta is paused here, as all involved were in a state of distress.

In Batavia, it is told, General Johnson confronted his foe, the British General Raffles, who commanded a substantial force. General Johnson dispatched a letter to Kangjeng Raja Putra Nalendra, appealing for assistance. Assistance was subsequently rendered, led by Raden Tumenggung Danukusuma, Raden Tumenggung Danunegari, and Raden Tumenggung Wiryakusuma. Furthermore, from the inner court, Raden Riya Sindurja and Raden Ranawijaya joined the mission. These five \*tumenggungs\* commanded a force of a thousand soldiers. However, before their arrival, Batavia had already capitulated. The entire Yogyakarta contingent then marched back safely to Gembol, Surakarta. With the Dutch defeat, General Johnson was banished. The command of Batavia now rested with General Botermas, who was also known as

Raffles.

Thus, the narrative continues in Yogyakarta. The (former) Sultan was greatly emboldened by the Dutch defeat and the subsequent British ascendancy. Consequently, the (former) Sultan immediately summoned his trusted confidantes. Discussions were then held with his three sons, four royal sons-in-law, and two brothers-in-law. All of whom harbored deep resentment towards Raden Adipati. Among them were his son-in-law, Raden Sumadiningrat, and his brothers-in-law, Prawiranata and Prawiradiwiry. Raden Adipati was then summoned on the pretext of being informed about the latest news concerning the British. Upon his arrival at the Keraton, Raden Adipati was seized and subsequently killed, along with his father, Raden Danukusuma.

Thus, it is recounted, Kangjeng Raja Nalendra found himself powerless and deeply grieved. All doors were locked. The entire Keraton army formed ranks below, and an order was issued to summon his son, Pangeran Dipanegara, from Tegal Arja.

At Tegal Arja, it is recounted, Pangeran Dipanegara remained unaware of the unfolding events in Yogyakarta, situated to the east. His uncle, Pangeran Natabaya, discreetly nudged him and conveyed the news. Pangeran Dipanegara was greatly startled and became anxious for his father. Kangjeng Pangeran was then instructed to fetch his riding horse. Once retrieved, he swiftly mounted it, journeying without companions, save for a single groom. He soon encountered an envoy from his father, Kangjeng Raja Nalendra, en route. Not long after, he reached Banjar Andhap, where Pangeran Dipanegara met with all of the King's soldiers.

Pangeran Dipanegara summoned Raden Jayasentika and said, "The Patih of Kangjeng Raja (Yogyakarta) has already changed three times. The first Patih, Ki Tumenggung Wiraguna, has since passed away due to old age. Then, Mas Tumenggung Kertadirja of Sokawati also died of old age. After him, Mas Tumenggung from Japan, Cakradipura, succumbed to illness. Now, only Raden Jayasentika remains, who is overly compliant. He hails from Madura, a personal relative." Therefore, they stood in formation, ever vigilant against any danger. Pangeran Dipanegara then rebuked them, ordering them to disperse, though the elders, \*lurah\*, \*mantri\*, and \*wedana\* were permitted to remain. Pangeran Dipanegara then entered the prayer chamber, the door of which was locked. Those awaiting him were Ki Rahmanodin and Ki Muhammad Husein, accompanied by their associates, namely the \*kaum\* (religious officials) and \*abdi suranata\* (royal religious servants). He then admonished them and ordered the door to be opened.

It is recounted that Kangjeng Raja Nalendra eagerly awaited his son's arrival, intending to dispatch him immediately to inspect Banjar Andhap. Raden Wirayuspita, an \*abdi keparak\* (palace attendant) sent to convey the King's words, had arrived some time ago and expressed his displeasure to Ki Lurah. After admonishing him, Wirayuspita proceeded inside. Amongsemita promptly returned and reported to Kangjeng Raja, who then ordered him to find Pangeran Dipanegara at the prayer chamber. Kangjeng Pangeran was found and summoned by his father. Soon after, Pangeran Dipanegara arrived before Kangjeng Raja. The King beckoned him closer, then embraced him, his eyes welling up with tears. Similarly, Pangeran Dipanegara, too, shed tears. After composing themselves, Kangjeng Raja spoke, "My son, I must inform you that your uncle, Danureja, has now been killed by your grandfather. What am I to do now? If I speak to my father, what course of action should I take? How shall we negotiate this matter?"

Pangeran Dipanegara gently replied, "If it is for tonight, it would be best to overlook it." Kangjeng Raja responded, "If that is your counsel, then I leave it to you. Prepare the soldiers. Should your grandfather become incensed and direct his wrath at me, conflict will surely erupt." Pangeran Dipanegara humbly and softly explained, "That is precisely why I questioned, then promptly admonished Uncle Jayasentika. Now, all the palace attendants are prepared. I ordered them to disperse, but all the elders remained. I then proceeded to the prayer chamber, where the situation was similar. Eyang Rahmanodin and Ki Muhammad Usman, along with the religious officials and royal religious servants and all their associates, were already prepared for battle. The door was locked, so I rebuked them and ordered them to remove the crossbar, as it would only exacerbate any misunderstanding."

Upon hearing his son's words, Kangjeng Raja remained silent for a considerable time. At length, he spoke softly, "My son, whatever your intention, I had not anticipated this from you. Yet, even if you possess skin of copper, bones of iron, muscles of wire, and marrow of lead, you shall undoubtedly be capable of confronting your numerous uncles." Pangeran Dipanegara gently replied, "Even if their numbers continue to swell, yet with Your Majesty's blessing, should Kangjeng Eyang impose his will and disregard Your Majesty, let all be revealed when he faces me, and let no one interfere."

Raden Jayasentika then approached and informed that Raden Sumadiningrat and Bratakusuma had been dispatched by the (former) Sultan. Kangjeng Raja Nalendra gently instructed, "Do not leave, Dipanegara. Guard my rear. I shall summon your uncle." His uncle was promptly summoned, escorted by Raden Jayasentika. Upon the envoy's arrival, Kangjeng Raja gently inquired, "Who dispatched you?" Raden Tumenggung (the envoy) softly replied, "I was sent to inform Your Majesty's father, the King, and to deliver a message to Your Majesty." Kangjeng Raja replied, "Very well, my elder brother. You may speak now." The envoy conveyed, "Convey my apologies to father. I am unable to appear before him as I am feeling unwell. So, my elder brother, please speak with father." Raden Tumenggung (the envoy) then withdrew with Brangtakusuma. Kangjeng Raja then gently asked Pangeran Dipanegara, "What if I speak to your grandfather again?"

Pangeran Dipanegara bowed and replied, "I permit it, Your Majesty." Kangjeng Raja softly stated, "It is better if I speak. It would be awkward not to face your younger brother now. Have they not yet arrived?" Pangeran (Dipanegara) bowed and replied, "All have arrived. I ordered them all to return. I have relieved younger brother Hadinegara of his duty and instructed him to see your uncle. Younger brother Suryabrangta is keeping an eye on uncle Jayakusuma, who is a source of concern for both of them."

Thus, not long thereafter, approximately four days later, Kangjeng Raja spoke with Kangjeng Sultan. Nyai Riya delivered the report, and Kangjeng Raja then presented himself before the Sultan. His son (Pangeran Dipanegara) was instructed to remain quietly at Ketanggungan. Kangjeng Raja entered the Keraton and was reconciled with the (former) Sultan. Kangjeng Raja prostrated himself at the Sultan's feet. Tears flowed from all present. After they were seated, Kangjeng Sultan gently addressed Kangjeng Raja, "You must not misunderstand. That is why I banished him; for I foresaw, my son, that after my passing, it would cause you distress. Therefore, I had (Patih Danureja) killed. I am old now; who else would be the rightful heir to your grandfather's legacy?" With this, their hearts were both restored, though they still lacked a \*patih\*.

Reports of Kangjeng Raja entering the palace were now conveyed daily without hesitation. Pangeran Dipanegara was permitted to return to Tegal Arja. However, not long after, Kangjeng Sultan was once again swayed by immense temptations. He now felt at ease with his sons. It is recounted that Pangeran Suryabrangta approached his elder brother (Dipanegara) at Tegal Arja to deliver crucial news. The clear news caused considerable anxiety for Pangeran Dipanegara. It is told that every Friday, Kangjeng Sultan would proceed out for prayer. Kangjeng Raja, accompanied by all royal princes, would escort him. Indeed, it was customary for Kangjeng Sultan to go out for Friday prayers. After some time, Kangjeng Sultan's disposition towards Kangjeng Raja Nalendra shifted. After the Friday prayer, Kangjeng Raja summoned his son, Pangeran Dipanegara, along with his younger brother, Pangeran Panengah, who had been offered an appointment.

Kangjeng Raja gently asked, "What is your opinion, younger brother? Father's resolve is wavering; he refuses to heed me. As for my own feelings, after being desired [for this position], I cannot yield. My standing will immediately be disgraced, for I am regarded as a subordinate by the Dutch. Such is my fear of father." Pangeran Panengah replied, "It seems utterly unsatisfactory if Your Majesty retains the title of Kangjeng Raja, yet remains subject to others' commands." Kangjeng Raja quietly inquired, "What is it? Tell me, younger brother." Pangeran Panengah stated, "It will become even more embarrassing if Your Majesty speaks with a double tongue, for it will surely be disregarded. Your Majesty would then insult the Dutch. What purpose serves a fighting cock that breaks its own carrying pole?"

Kangjeng Raja gently inquired, "What then would be the best course of action, younger brother?" Pangeran Panengah responded, "If I were to confront him, even if he attempts to seize it, I would staunchly defend it. Should it lead to war, I would certainly face it. In the past, he (the Sultan) was

agreeable to the one who appointed him, namely the Dutch Governor. If Your Majesty shows fear, then the Dutch will surely resent Your Majesty. Should this matter then be disregarded, what will be the ultimate outcome? The strength of both sides must be considered, even if it entails warring with Your Majesty's father. That is why it seems the Governor will offer assistance, as he is the underlying cause (of the current arrangement)."

Kangjeng Raja was saddened and asked his son, Pangeran Dipanegara, "What is your opinion, my son? Do you agree with your uncle? If you do not agree, then speak." Pangeran Dipanegara gently replied, "As for separation or unity, in my judgment and Uncle Panengah's, Your Majesty may consider it yourself. Should we remain unified (with the current two-monarch system), it will undoubtedly weigh heavily on our elders (the Sultan). If Kangjeng Eyang truly regards Your Majesty as his son, he would not make excuses to others. Your Majesty is truly his companion. My resolve is strong; it is better to submit, even if it is met with confrontation in battle. If we unite (with the old Sultan), truly opposing the Dutch, then the narrative will be favorable. However, should Your Majesty end up warring with Kangjeng Eyang, I declare with the utmost conviction of my heart, I shall side with Kangjeng Eyang. My very existence is by Your Majesty. Similarly, Your Majesty's existence is from Kangjeng Eyang's lineage. Yet, should Kangjeng Eyang not consider other sons—though this is merely a hypothetical—it is better to submit. Where it will lead in the future, from father to child, and child to grandchild, remains to be seen, certainly, if all are safe. I have received news, clearly conveyed by younger brother Suryabrangta, that Kangjeng Eyang is already considering the vacant position of Pangeran Adipati, intending for someone to replace Your Majesty. Moreover, in their discussions, none other than Mangkudiningrat has become the subject of widespread debate, and they now merely await the British. If Your Majesty persists, it seems exceedingly difficult for Kangjeng Eyang not to discredit Your Majesty, but rather to render you a mere adjunct, an exile of the state. The King and his son, the Pangeran Adipati, share the same title. Your Majesty has been named king. However, remaining merely a King might eventually cause the realm of Yogyakarta to fracture. If Your Majesty insists, war will inevitably ensue. The consequences will be dire. If this position is not relinquished, tomorrow it will be too late. Therefore, I bravely suggest that it is better to yield it now, while the news has not yet widely spread. Shame will amount to nothing. At this moment, it is by Your Majesty's own will that this information is conveyed. There are portents: the death of Patih Danureja. The Dutch offered no assistance, and moreover, acted increasingly sinfully, and their words were ill-intentioned. Thus, should Your Majesty persist in defending (your position) and truly inform (everyone), because everyone feels the hardship. If tomorrow one choice is made, war will inevitably result, even if it means fighting in turns with the Dutch. Kangjeng Eyang truly acknowledges Your Majesty as his son, and indeed, it (the throne) will be seized, and moreover, it will bring about the primary objective, and the discourse will be favorable."

Thus, Kangjeng Raja Nalendra decided to heed his son's counsel, and then gently inquired, "What is your view on this, younger brother?" Pangeran Panengah replied, "Yes, if that is the ultimate outcome. However, I am unable to carry out such a course of action as my elder brother (Dipanegara) suggests. This is due to my deep concern." Kangjeng Raja then said, "Very well, you both may return for now. However, Dipanegara, you are to remain in the prayer chamber." Both then withdrew. Pangeran Panengah subsequently returned, while Pangeran Dipanegara remained in the prayer chamber. Kangjeng Raja Nalendra then resolved to draft a letter. It was completed without delay, whereupon he summoned envoys. Kangjeng Raja summoned Nyai Riya Suwanda and Seganda, both of whom arrived promptly before him. Kangjeng Raja Nalendra then handed them the letter. Nyai Riya was dispatched to present the letter to the (former) Sultan. Not long after, Nyai Riya arrived before the Sultan. The letter was duly presented to him. It was then opened, and its contents were deeply absorbed. The Sultan was greatly pleased.

The following morning, Kangjeng Raja Putra Nalendra was summoned by his father. He arrived before the Sultan without delay. Kangjeng Sultan then questioned Kangjeng Raja Nalendra, "For you have delivered a letter and explained everything, specifically requesting a return to the former state of affairs." Kangjeng Raja Putra Nalendra gently replied, "Yes, for it was due to my earlier mistake, which became entangled in a scheme. With time, it proved to be an anathema to the kingdom." At this, Kangjeng Sultan briefly forgot his promises to his two wives and children. Overwhelmed with happiness, he embraced Raja Nalendra and declared, "My son has

remembered that he has parents." Kangjeng Sultan then promptly called for several individuals. Raden Tumenggung Sumadaningrat arrived, accompanied by Raden Prawiranata, Brangtakusuma, and a scribe. The Sultan then drafted a letter, which was sent to the lodge, informing them that Kangjeng Raja Nalendra, by his own volition, was relinquishing his power and title. Those dispatched to the lodge were Ki Sindunagara and Raden Tumenggung Danunegara, who was not yet a \*patih\*. Thus, an \*abdi kaliwon\* delivered the message. Upon arrival, they met Mister Engglar, to whom the notification letter was presented, stating that Kangjeng Raja Nalendra was surrendering his title and authority by his personal will, and would revert to his former title of Kangjeng Pangeran Adipati when appearing in audience. Mister Engglar was greatly displeased and found himself unable to respond. The letter was forwarded to the Dutch General, but power had already shifted to the English. The letter was merely kept secret and left unaddressed. Approximately seven days later, Kangjeng Sultan appointed Kyai Tumenggung Sindunagara as Patih. Mister Engglar was summoned but offered illness as an excuse, sending only a lieutenant as his representative. All invited guests were present. Precisely on Monday, the (former) Sultan emerged, while the lieutenant and interpreter who accompanied him were seated on Siti Hinggil. Kangjeng Pangeran Adipati (Nalendra) resumed his former position. Accordingly, Kangjeng Sultan forthwith appointed Kyai Sindunagara as Patih, bestowing upon him the title Kyai Danureja. All royal princes and officials witnessed this, yet the lieutenant and interpreter declined (to acknowledge it), feigning fear as they had received no instructions from their master. Nevertheless, Kangjeng Sultan proceeded with his will. With the appointment of Patih Kyai Danureja concluded, the (former) Sultan promptly departed. All those in attendance dispersed. Ki Adipati (the new Patih, Kyai Danureja) then immediately entered the lodge with all other \*adipatis\*. His former position was filled by Sindunagara, the son of Ki Adipati.

It is recounted that Pangeran Adipati (the new Patih) granted his son, Pangeran Dipanegara, permission to return to Tegal Arja. Not long after, Minister John Crawford arrived. Engglar then departed with the Dutch army, leaving only those who were self-sufficient. Yogyakarta was now guarded by the English and Sepoy troops. Thus, it is told, Kangjeng Sultan requested the presence of his younger brother, Pangeran Natakusuma, along with his son, Raden Tumenggung Natadiningrat. Minister John Crawford consented and subsequently dispatched a letter to the General in Batavia, Raffles Botermas. The letter duly arrived. Not long after, Pangeran Natakusuma arrived with his son, Raden Tumenggung Natadiningrat, and they were presented before the (former) Sultan. Pangeran Natakusuma was summoned and paid homage to the Sultan, accompanied by his son, Raden Tumenggung Natadiningrat. After fulfilling the Sultan's wishes, his younger brother (Natakusuma) was instructed to return to his former residence with Raden Natadiningrat.

Thus, it is now recounted, the realm of Yogyakarta became increasingly embroiled in complications. News multiplied, as did suspicions, and everyone sought to undermine one another. The state, which yearned for peace, now found itself in utter disarray. The realm of Yogyakarta was in dire straits. All royal princes and \*adipatis\* socialized freely, as they pleased. In Mancanegara, the administration that succeeded Raden Ranga Prawiradirja after his demise was (now) split into two \*wedana Mancanegara\*: Adipati Baurena and Raden Prawirasentika.

Thus, it is recounted, Kangjeng Pangeran Adipati (Nalendra) was in a truly pitiable state. Upon Pangeran Natakusuma's arrival, all royal family members became fearful of him and were interrogated by Kangjeng Sultan. Consequently, all were intimidated, and it was known that Pangeran Mangkudiningrat and Pangeran Jayakusuma had already met him. They proved instrumental in establishing his relations with the English. At that time, Pangeran Natakusuma, along with Kangjeng Sultan, placed their trust in his younger brother (Mangkudiningrat), particularly concerning the prospective coronation of Pangeran Mangkudiningrat. The King (Nalendra) was indeed caught in a real conspiracy; he had seemingly disregarded his son — Kangjeng Pangeran Adipati (Dipanegara). Thus, the discussions revolved around preparations to depose and exile Pangeran Adipati (Nalendra). All within the \*Kadipaten\* (princely realm) lost their courage. His two younger brothers, Pangeran Mangkubumi and Pangeran Panengah, whom their elder brother deeply cherished and often offered positions, had both retreated due to fear of the pervasive rumors.

Thus, it is recounted, Pangeran Dipanegara chose not to involve himself with all the circulating news. Not long after, he departed from Tegal Arja for a secluded spot, a cave named Gua Secang. Pangeran Dipanegara was deeply distressed and worried for his father. Such was Pangeran Dipanegara's fervent hope: "May father be granted a heart that remembers, to be resigned to the divine plan, and to consider my actions. If no assistance is rendered, what will be the outcome if it escalates into war? I would be utterly shamed by such a trivial matter being contested—namely, between a son and his father, who are now adversaries." Pangeran Dipanegara's heart grew heavy with sorrow. Yet, his father, too, was moved with empathy and ceased leaving his quarters, remaining solely in the cave, praying to God for the safety of Yogyakarta. Here the narrative pauses. As for the realm of Yogyakarta, its prospects now appeared exceedingly bleak.

It is recounted that Kangjeng Sultan wished to express his will. His younger brother (Pangeran Natakusuma) assented, having found a means to achieve his aim. John Crawford, through his servant named Encik Amat, was the one who offered bribes and acted as an intermediary, even bribing Pangeran Natakusuma to become Pangeran Adipati. Pangeran Mangkudiningrat, too, offered many bribes to Encik Amat. Thus, it is recounted, when Kangjeng Sultan held discussions, his two wives often interfered, especially the mother of Pangeran Adipati (Nalendra), named Ratu Kedhaton. Consequently, Ratu Kedhaton was confined to her residence and forbidden from leaving. It is told that Pangeran Adipati (Nalendra), upon hearing news that his mother intended to plead for mercy, was greatly moved emotionally. He then sent for his son, Pangeran Dipanegara. He was not at Tegal Arja, so a further search was ordered. Pangeran Dipanegara was found at Gua Secang. His journey was swift, yet he did not return to Tegal Arja, merely passing by, such was Kangjeng Pangeran's concern for his father. Not long after, he arrived at the \*Kadipaten\*. It was precisely after the \*Isya\* prayer, and Pangeran Dipanegara entered the prayer chamber for \*salat\*. After his devotion, he was summoned by Kangjeng Pangeran Adipati (Nalendra) to sit with him in Gedhong Pangkeng. Pangeran Dipanegara arrived before him. Upon seeing his son, Kangjeng Pangeran Adipati's eyes welled up, and he shed tears. Pangeran Dipanegara, too, was similarly affected.

After both had composed themselves, Kangjeng Pangeran Adipati gently inquired, "How fares it with you, my son? Your grandmother (Ratu Kedhaton) intends to plead for mercy. At this moment, the Keraton gates are closed, and no one can enter the Keraton. For that reason, my son, your grandmother (Ratu Kedhaton) – this truly implicates me. I had suspected that father (the Sultan) had forgotten me. That alone is a sign concerning your grandmother. What of you, my son? What is your will? My own body, and likewise your grandfather's, have tasted enough, my son. Worldly riches, though they change hands, have sufficed, my child. But what of you and your younger siblings? What course of action should then be taken?"

Upon witnessing his father's words, Pangeran Dipanegara mused inwardly, "My existence stems from father. Father's existence stems from grandfather. Yet now, Kangjeng Eyang (the Sultan) has other sons, and naturally, grandchildren." Pangeran Dipanegara's courage was stirred, and he humbly addressed his father, "If such is his will, Kangjeng Eyang has indeed forgotten Your Majesty. However, I humbly request your blessing, and I shall do my utmost, if divine assistance is granted." Kangjeng Pangeran gently replied, "Yes, my son. It is up to you. I shall simply concur. As for me, my son, I can no longer participate in this discussion. Indeed, it is yours to decide. Even if it means you endure suffering and death, I shall follow, for I have no other child but you. But your one younger brother, Bagus, let him be; I entrust him solely to you. Father will follow your will; I surrender everything." Pangeran Dipanegara gently stated, "If permissible, Father, I request leave to return to Tegal Arja, as I have been recognized by others. Furthermore, I humbly request that Uncle Jayasantika may accompany me." Raden Jayasantika was then summoned. He arrived promptly and was ordered to accompany Pangeran Dipanegara. Both were already acquainted, and Kangjeng Pangeran Adipati placed his trust in them both. Pangeran Dipanegara and Raden Jayasantika were both granted leave to withdraw from his father's presence and return to Tegal Arja. The grand deliberations became exceedingly complex and unpredictable. Yet, Kangjeng Pangeran Adipati remained resolute in his stance.

It is now recounted that Raden Tumenggung Jayasantika was instructed by Pangeran Dipanegara to enter the building, where he met with John Crawford. The intermediary for Raden Jayasantika

was a Chinese Captain named Jingsing. Raden Jayasentika then explained the entire situation, including that Kangjeng Raja Nalendra had ceded his position, due to much discord. John Crawford gained a clear understanding of all the significant affairs in Yogyakarta. All were pleased, and John Crawford consequently formed a friendship with Raden Jayasentika. However, the situation grew more complicated upon their return to the residence. A letter was then dispatched to Tegal Arja. They discussed the matter but feared its final resolution. Raden Jayasentika deliberately conveyed the information. It is recounted that John Crawford presented a letter to Kangjeng Sultan, urging a definitive resolution to all matters causing distress to Kangjeng Pangeran Adipati (Nalendra). Kangjeng Sultan's reply was thus: "Listen, John Crawford. You must not err in your conduct. Although I am angered by my son, Pangeran Adipati, he is truly my own flesh and blood, and Ratu Kedhaton is my own wife." Thus was the Lord's reply.

John Crawford, upon learning of Kangjeng Sultan's reply, was consumed by rage. It was as if his chest were ablaze. He then drafted another letter to the King, stating: "If this situation cannot be altered, then my presence guarding this realm of Yogyakarta is utterly futile. Am I merely to oversee mating dogs? My vigilance is intended to ensure the safety and well-being of all, and to bring peace of mind to the citizens of this nation."

Kangjeng Sultan eventually acceded to Mr. John Crawford's demands, though in his heart, he still held hope for his designated heir to succeed him.

Not long thereafter, General Raffles arrived in Yogyakarta. Kangjeng Pangeran Adipati welcomed him in Kalasan, while Kangjeng Sultan remained in Gowok. Upon the General's arrival in Kalasan, he met with Pangeran Adipati. Subsequently, both the General and Pangeran Adipati shared a single carriage. Inside the carriage, the General proposed an agreement for a unified administration. However, Pangeran Adipati remained silent. The General then pressed his offer gently.

Upon reaching Gowok, the General met Kangjeng Sultan, and then departed. The Sultan, however, refused to share a carriage with the General, choosing instead to ride alone ahead of both his own and the General's carriage. Kangjeng Pangeran Adipati was accompanied by Secretary Adim.

Shortly thereafter, they arrived at the temporary residence, Loji Kebon. Two grand chairs had been arranged, yet Kangjeng Sultan declined to be seated. A request was made to move the King's seat forward, but the General disapproved of this. A heated dispute then ensued. General Raffles reached for his *\*krengang\**, poised to draw his sword. Likewise, Kangjeng Sultan gripped the hilt of his kris. All the princes, royal relatives (*\*sentana\**), and regents (*\*adipati\**) rose to their feet. All the officers on duty entered the premises. The office quickly became overcrowded, with people pressing in from all sides. Had a battle truly broken out, it seemed impossible for swords and kris to clash effectively, as all the princes, royal relatives, officers, and regents were inextricably mingled.

It was Kangjeng Pangeran Adipati who, positioned centrally, interceded to separate both his father and the General, as well as John Crawford. By divine providence, all were spared, and no weapons were drawn. The two parties then calmed. General Raffles conceded. Kangjeng Sultan, as was customary, took his place on the throne, while General Raffles occupied a chair.

General Raffles then inquired, "Who is to be chosen to succeed to the throne of Yogyakarta, should the Sultan no longer be present?" Kangjeng Sultan replied, "Indeed, Ki Adipati, but only if his conduct proves entirely virtuous." General Botermas retorted, "How can one foresee whether his actions will be good or ill? In that case, I demand a signature, and in return, the entirety of the lands of Jipang and Prerayangan." Kangjeng Sultan stated, "I shall send it this afternoon." The General retorted sharply, "Now, at once! Your hesitation signifies your reluctance to reach an agreement." Reluctantly, the King then affixed his signature, and General Botermas likewise affixed his own.

Thus, it was formally concluded that Pangeran Adipati would succeed Kangjeng Sultan upon his passing. Further discussions were also initiated, but Kangjeng Sultan expressed no desire to continue them. "Let us resume tomorrow morning; I am exceedingly weary at this moment." Kangjeng Sultan then returned to his residence.

It is recounted that the following morning, Kangjeng Sultan dispatched an envoy, Patih Danureja, to the lodge. Patih Danureja met with General Botermas. It was apparent that established customs had thus been altered. The General entered the palace, and greetings were exchanged in turn. The more substantial discussions, however, were deferred to a later time. This was due to Kangjeng Sultan having visited the lodge twice already: once to extend a welcome, and a second time for a meeting. Thus, the hopes of His Majesty's grandson were significant. General Raffles Botermas smiled, then spoke with firm resolve. His explanation was as follows: "The Sultan's words cannot be regarded favorably. Previously, he committed to following up today, yet it is I who have ultimately been summoned. Danureja, it would be preferable for me to enter the palace tomorrow. That is the better course of action. Go, convey this message." Kyai Danureja then withdrew from the lodge. Upon arriving at the \*kedhaton\*, he informed the King, "The General has consented to enter the \*kedhaton\* tomorrow morning." Subsequently, at three o'clock in the morning, the General departed with all his forces, swiftly returning, though Mr. John Crawford and his troops remained behind to maintain the usual guard.

It is narrated that upon Kangjeng Sultan's return, General Botermas was profoundly troubled. However, one who was inwardly 'sinanguran' – namely Pangeran Adipati's son – was suspected of possessing an intrinsic understanding with General Botermas, yet still harbored internal conflict. None from the Regency were deemed suitable to collaborate under Dutch leadership. I ordered one individual to be expelled, but there were no others. The search for them proved incredibly complex, and they were ultimately not found. Consequently, Kangjeng Sultan ultimately entered into hostility with the British. Raden Tumenggung Sumadiningrat was assigned responsibility concerning Surakarta.

However, Kangjeng Sunan placed his trust in his younger brother, Pangeran Mangkubumi, and his \*patih\*, Raden Adipati Cakranagara. They then forged an agreement that should war break out with the British, Surakarta would be prepared to launch a rear attack. All had sworn an oath and performed the \*piru patra\* as a testament to their readiness, to be activated at any given time. Thus, the pact was sealed. Those who had pledged their commitment remained discreet.

Kangjeng Sultan sought two outcomes: firstly, the removal of those who advocated for alignment with the British, and secondly, that Pangeran Adipati Mangkudiningrat would ultimately prevail. His younger brother, Pangeran Natakusuma, had already given his assent. Such was Kangjeng Sultan's demand to the Mister. He requested that his three sons, including Pangeran Adipati, be surrendered, deposed and exiled, and ultimately executed. This was left to the British, in accordance with the understanding reached with Raden Jayasantika.

Pangeran Natakusuma's arrival at the lodge was hastened, despite Raden Tumenggung having been present earlier. John Crawford then promptly ascended to the upper floor with Raden Tumenggung. The situation was highly intricate with Raden Jayasantika. Pangeran Natakusuma then proceeded to discuss all pertinent matters. Raden Jayasantika comprehended. Pangeran Natakusuma indeed exhibited no hesitation in his discourse with John Crawford. It was suspected that someone was privy to the information. The letter from Kangjeng Sultan was promptly handed over. All his desires were explicitly stated within the document. The letter was immediately opened, and its contents became clear upon reading. John Crawford smiled and remarked, "The Sultan has made a sudden nomination. The Prince stands to gain more. I am merely fulfilling my duty. It is a greater personal fortune. Is Pangeran Mangkudiningrat comparable to Pangeran Adipati, or does another Prince occupy his thoughts?" Pangeran Natakusuma replied softly, "It would appear not, but such is my apprehension that I could not possibly execute it myself. I now wholly defer to the Sultan. Therefore, I cannot concern myself with it." John Crawford smiled and said, "Though my authority is limited, I defer to General Raffles' will. Very well, Prince, convey this to Kangjeng Sultan."

Pangeran Natakusuma then departed. John Crawford promptly summoned Raden Jayasantika, instructing him to descend from the upper floor. Upon his descent, Jayasantika was shown Kangjeng Sultan's letter of demands, which he then immediately transcribed. John Crawford softly inquired, "Raden Jayasantika, I confess I have not yet placed my full trust in your account of this matter. There has been no corroboration from Kangjeng Pangeran Adipati." Raden Jayasantika



gently replied, "I speak with utmost sincerity. Kangjeng Pangeran Adipati is indeed afflicted by a curse. He truly should not wield authority. Therefore, if there are no such signs, I would feel great pity for him. Even though it is evident that his father truly oppresses him, his will remains unchanged, subject only to divine command." John Crawford gently responded, "If that is the case, Jayasantika, then my efforts are in vain. Who will truly accept all genuine pledges and assurances? If none are forthcoming, I cannot possibly gain General Raffles' trust. That would be the ultimate outcome." Raden Jayasantika declared, "I speak with utmost veracity. The one who sent me is none other than Kangjeng Pangeran Adipati's son, residing in Tegal Arja, named Pangeran Dipanegara. He is truly entrusted by his father. All my associates are truly directing the course of the battle. His father does not intervene, not even by offering counsel. His father has indeed completely entrusted the matter to his son, yet he does not wish to gain widespread renown. Whether right or wrong, his father has placed his faith in and willingly entrusted everything to his son."

At that moment, John Crawford was greatly astonished, asking, "What is his age?" Raden Jayasantika replied, "He is slightly younger than I." "And what is your age?" Crawford pressed. Jayasantika responded, "I am thirty. Kangjeng Pangeran is twenty-five. His father is forty-three years old." John Crawford remarked, "If that is the case, all three are in their prime for active service." John Crawford smiled and quietly stated, "I wish to learn more about Pangeran Dipanegara." Raden Jayasantika softly replied, "It is improbable that you are unaware of his actions, which are inextricably linked to his father's." "Nevertheless, Jayasantika, I recall him, though I have not yet had the occasion to meet him and engage in conversation." Jayasantika stated, "A direct encounter would be highly awkward. It seems unlikely to materialize, given the presence of so many people." John Crawford smiled and responded, "Very well, Raden Tumenggung, I place great trust in you. However, I must request a token from Pangeran Dipanegara, a tangible sign of his unwavering loyalty to his father. Failing this, my word will not be credited by the General, and I shall truly bear this failure to my death. Understand that Pangeran Natakusuma was commanded by the Sultan by means of such a token." Raden Jayasantika replied, "Yes, I shall convey this to Pangeran Dipanegara, and request that token."

Kangjeng Pangeran Adipati then departed. Raden Jayasantika subsequently proceeded to Tegal Arja in the dead of night, where he met with Kangjeng Pangeran. Raden Jayasantika softly stated, "Everything has been conveyed." Pangeran Dipanegara softly responded, "Uncle, tomorrow morning I shall present myself before Father. For now, Uncle, you may return home." Early the following morning, the Prince departed, not accompanied by his usual retinue of servants, but rather by his horse-keeper and a single retainer. Upon reaching the Regency, he proceeded directly to a secluded location, little known to others. He arrived at the meditation sanctuary. This was then presented to his father, who was subsequently invited to Gedhong Pangkeng, a pre-arranged meeting place.

Everything was immediately conveyed, including Raden Jayasantika's actions. John Crawford received the token from Pangeran Adipati. However, Pangeran Adipati feared deception. Only a copied version was provided to his son, which Raden Jayasantika quickly transcribed. Kangjeng Pangeran Adipati no longer participated in the discussions or the writing process, as it was swift yet exceedingly meticulous. It was imperative that no one learn of the Regency's control over Pangeran Dipanegara.

Thus it is narrated. Raden Jayasantika was instructed to enter the lodge that night, accompanied by John Crawford, who had assented to the arrangement. He was then questioned, "Jayasantika, what dispatch have you brought, and have you obtained the required token of proof?" Jayasantika replied, "Indeed, I have been provided with the said token of proof in the form of a letter. However, I did not bring the original document." The message conveyed was: "Pangeran Dipanegara, what is your desire, Mister? I was instructed to give my assent. It is a favorable agreement; dismiss any hesitation. Furthermore, Pangeran Dipanegara has always placed great trust in Your Majesty."

Upon hearing Raden Jayasantika's words, John Crawford was greatly pleased. Immediately, the two conferred, and subsequently, with the Chinese Captain, they jointly drafted a letter to the General, stating that Pangeran Adipati had been provided with the requisite token of proof. John

Crawfurd quietly stated, "Jayasantika, I shall travel alone to Batavia to confer with the General. However, I pledge to you that upon my arrival, Pangeran Dipanegara must grant me a private audience. This commitment has been secured from Jayasantika, solidifying it into an agreement." Jayasantika then exited. John Crawfurd immediately departed for Batavia, arriving shortly thereafter. He summoned Jayasantika and the Chinese Captain, and conveyed to them the entirety of the discussions, confirming that all matters had been resolved.

However, the General's decision was that Kangjeng Sultan should be deposed forthwith. Kangjeng Pangeran Adipati was to succeed him as Sultan Hamengku Negara, reigning over Yogyakarta, while his son, Pangeran Dipanegara, would then assume the title of Pangeran Adipati. General Raffles Botermas's intention was that any reversion to the former state of affairs would lead to renewed difficulties. The General did not wish to emulate General Daendels' approach. While the British remained in Java, they seemingly dared not risk being supplanted by the Dutch. This was the principal apprehension, as although they shared similar objectives, their discordant relationship with the Sultan was sure to invite further complications. Raden Jayasantika softly replied, "If such is the General's resolve, then conflict is inevitable." John Crawfurd rejoined, "Even should it lead to war, one prioritizes principle above all else. The General is not intimidated; only Jayasantika is concerned. Pangeran Dipanegara, arrange a meeting with me; I do not anticipate it will take long."

The General then arrived, whereupon Raden Jayasantika had already departed with the Chinese Captain. It is narrated that Pangeran Dipanegara proceeded to the Regency. Raden Jayasantika recounted all the details, affirming that everything was in accordance. However, regarding Pangeran Adipati, Kangjeng Pangeran harbored significant reservations. "Uncle, convey earnestly to Mr. John Crawfurd that I am highly doubtful concerning the assertion that Pangeran Adipati currently exists, for he is also my younger brother, though in his youth, he was known as Raden Mas Ambyah. My request is for him to succeed his father as Pangeran Adipati. As for all the arrangements made during his infancy, I still uphold them." "Furthermore, Jayasantika, regarding a personal meeting, I am exceedingly hesitant. Should such an encounter become known, it would impede our progress. I have already placed my trust in you. If the time arrives tomorrow, I presume a meeting will indeed occur. As for Mr. John Crawfurd, I am indifferent, provided he adheres to his word." "Regarding Kangjeng Rama, I shall assume full responsibility for his compliance with the English Government."

Thus, late that night, Raden Jayasantika entered the lodge accompanied by the Chinese Captain. They met with the Mister, and all of Pangeran Dipanegara's statements were then conveyed. They were greatly astonished. Minister Crawfurd remained silent for a considerable period, before softly remarking, "What is the meaning of this? I had not anticipated that those grand pronouncements, previously made by Pangeran Adipati, would now be attributed to him. It is most unusual for him not to comply. How old is the one named Raden Mas Ambyah now?" Raden Jayasantika replied, "He is merely three years of age." John Crawfurd shook his head and asked, "How might he be brought here?" Jayasantika replied, "I do not know." "His father is none other than the highly trusted and eldest, who, in truth, holds reverence for his own father. He possesses great affection for his son. However, he genuinely disdains worldly pursuits. Unless there is a pressing concern, he merely eschews pleasures and has no inclination to simply idly sit." "Once he speaks, his word is not to be reiterated. This principle, too, applies to me, for I am the very reason for it."

Subsequently, a dispatch arrived from Batavia, announcing the General's imminent arrival with a substantial contingent of troops. The Mister was instructed to prepare, specifically to procure sufficient rice provisions for the soldiers, ensuring no scarcity. John Crawfurd then promptly wrote to Chinese Captain Jing Sing, who affirmed his agreement with John Crawfurd, and reiterated to Raden Jayasantika, "Indeed, Jayasantika, you understand that this is the General's communication; should it arrive tomorrow, this is definitive. Pangeran Dipanegara must meet with me." Raden Jayasantika returned home and proceeded directly to the meditation sanctuary, where he met Pangeran Dipanegara, who was seated with Ki Rahmanodin and Ahmad Usman. Raden Jayasantika promptly relayed all the information. Pangeran Dipanegara softly stated, "Rahmanodin, and you, Ahmad Usman, bear witness to me. Should I ever falter, remind me of steadfastness; let no such action be undertaken by me or Pangeran Adipati. Even if circumstances change and I am eventually installed as king, like my Father or my grandfather, I personally refuse this. I repent

before Almighty God. For however long one resides in this world, one is inevitably prone to transgression." The three men bowed their heads, rendered speechless. No further mention of them is made.

Soon thereafter, the General arrived with a formidable contingent of troops. The populace of Yogyakarta stood fully prepared with their armaments, all brimming with fervor. Raden Tumenggung Sumadiningrat was one whose resolve remained unshaken, eager to prepare for conflict. However, Kangjeng Sultan's disposition was one of great reluctance, marked by perpetual disagreements. His three sons – Pangeran Mangkudiningrat, Pangeran Jayakusuma, and Santawijaya – preferred to avert war. They truly trusted their uncle, Pangeran Natakusuma, and all reports from the \*Hajis\* indicated that the British, upon their arrival, intended to assert dominance. Kangjeng Pangeran Adipati Anom was escorted away, owing to Kangjeng Sultan's profound deference to the King. It is said that Kangjeng Pangeran Adipati no longer harbored that particular ambition, but rather passed it on to his son. Pangeran Dipanegara, for his part, no longer intended to dispute his father's wishes.

Thus it is recounted. Raden Jayasantika was instructed to usher Pangeran Dipanegara into the lodge. John Crawford was anxiously awaiting General Raffles Botermas. Kangjeng Pangeran softly spoke, "How, Uncle Jayasantika, can I enter the lodge, for my sole desire is to meet the General? It is as I have surmised: Kangjeng Rama has been defeated. Should he perish, who then will be taken captive? My heart is profoundly averse to the notion that if I were to lead Kangjeng Rama into the lodge, it would ultimately precipitate a desperate, all-out war. Should we not be utterly destroyed, I anticipate that all of Yogyakarta would descend into chaos, and facing such a war would be arduous. My suggestion is this: let Jayasantika ensure ease, and my request is that Eyang Natakusuma should enter the lodge first. If this unfolds as I anticipate, if I may say so, it would be better if Jayasantika were to meet with John Crawford tonight, conveying all relevant matters."

John Crawford sternly declared, "If such is Pangeran Dipanegara's desire, Jayasantika, then escort Pangeran Natakusuma into the lodge tomorrow morning at five o'clock. Should he fail to enter, I shall assuredly set this very house ablaze." Having issued this declaration, he returned to his quarters. No further mention is made of Raden Jayasantika.

Pangeran Natakusuma entered the lodge at five o'clock, accompanied by his children and wife. Having conveyed the message to Kangjeng Sultan, the latter became incandescent with rage. All of Natakusuma's remaining followers were ordered to be apprehended and subjected to ill-treatment.

It is recounted that John Crawford pressed Raden Jayasantika to fulfill his promise, urging Pangeran Dipanegara to enter the lodge. Raden Jayasantika replied, "Mister, the task itself is minor, but it presents numerous complexities. Pangeran Dipanegara does not utter words lightly or equivocate. Once he places his trust, it is absolute and unwavering. Whether he meets in person or not is immaterial. Whatever your desire, I pledge to fulfill all terms of the agreement." Kangjeng Pangeran Adipati stated, "Raden Jayasantika has indeed conveyed his desires. General Raffles Botermas has drafted a letter, encompassing all that is sought; all agreements have been formally documented. Subsequently, it has been signed, and Raden Jayasantika has assented to all its terms." Thus, the matter was concluded, and the letter was then delivered to Pangeran Dipanegara.

It is narrated that later that same night, Raden Tumenggung Jayaningrat was seen circulating among the English forces. All preparations suggested an imminent encirclement. A subsequent clash ensued, with all intent on wounding Raden Tumenggung Jayaningrat. One English soldier perished, leading to the following proclamation: "In the morning, the General will dispatch an interpreter to meet Kangjeng Sultan at Sri Menganti, accompanied by all his sons and royal relatives." Kangjeng Pangeran Adipati was positioned at the forefront, but all court officials and representatives from the \*Mancanegara\* had vanished. Only Raden Tumenggung, and Sumadiningrat remained before the King. All others had already taken their positions, prepared for imminent combat. The interpreter then stated, "Earlier, it was agreed that Kangjeng Sultan would not be informed that he must first be deposed, should he harbor any desire to reign again. He must petition the General for this and enter the lodge. Therefore, I shall not engage in lengthy discussion; my time here is restricted, but this matter will be concluded within an hour."

Kangjeng Sultan was incensed, refusing to heed the interpreter's words. Before an hour had elapsed, the interpreter was pursued and summoned back to the lodge. General Gillespie had already been dispatched with instructions that if the negotiations failed, a cannon should be fired an hour later. The cannon was indeed fired, and Kangjeng Sultan was then dispatched to the aforementioned Regency. He was commanded to retaliate first. Kartawijaya, awaiting Tumenggung Menak Sela, then returned fire with a cannon. At the lodge, cheers erupted, as Yogyakarta matched their salvo. Thus, a fervent exchange of cannon fire commenced. Raden Tumenggung Sumadiningrat immediately advanced, having received permission to depart and engage in combat. Raden Riya Sindurja had been ordered to accompany him to intercept any incoming reinforcements, alongside Raden Mertalaya. At Jenu, he successfully ambushed them, and all his soldiers fought valiantly across various locations.

Thus it is narrated, concerning the aforementioned Regency. The cannons from the lodge were precisely aimed at their designated targets. Kangjeng Pangeran Adipati and his son, Pangeran Dipanegara, as is recounted, became the military commander (\*senopati\*) of the Regency. The Sultan's commander (\*senopati\*) was Pangeran Mangkudiningrat. Pangeran Dipanegara requested reinforcements and met privately with his uncle, Pangeran Mangkudiningrat. At Sri Menganti were Raden Tumenggung Sumadewirya's forces; at Pagelaran, the troops along with all the princes and royal relatives were stationed. At Sitinggil, the Brajanala forces were deployed with the Kamandhungan. Pangeran Mangkudiningrat proceeded to Kamandhungan to meet with Pangeran Dipanegara, and they engaged in a prolonged disagreement. Pangeran Mangkudiningrat stated to Pangeran Dipanegara, "My previous pledge was that you, my 'golden child,' having already accepted your position here, would fulfill my duties in the Regency; you had long assented to this." Pangeran Dipanegara softly replied, "Even if that is the case, should he not yet have departed from the Regency, I must convey the gravity of the situation. Though not aided, I should not be faulted. This stems from my own apprehension. Our numbers are few, yet we confront many adversities." Thus, assistance was rendered by four royal scions: Pangeran Mangkubumi, Pangeran Arya Panengah, Pangeran Abu Bakar, and the fourth, Pangeran Panular.

They then ascended to Baloreti, where a fierce barrage of cannon fire erupted from the lodge, and the Regency itself was subjected to intense cannonades. No one wavered in resolve. It is narrated that in the town square, Raden Tumenggung Sumadewirya intended to press forward towards the lodge, suspected of having been defeated. By divine will, he was struck by a cannon shot, causing him to be flung back, his blood flowing freely. In the Regency, it is recounted, Tumenggung Kartawijaya Sela Manik was struck by a cannonball in both legs, rendering him crippled. As if decreed by the Almighty, the populace of Yogyakarta became disheartened. Many of the Sitinggil soldiers were struck by projectiles, resulting in numerous fatalities. The royal scions, seized with fear, then converged upon the \*Kedaton\*, presenting themselves before the King.

In the Regency, the cannon fire was recounted to persist heavily into the night, emanating from the lower ranks of soldiers. Raden Jayasantika and Mas Tumenggung Karta Dirja Sokawati charged with all the senior ministers of Mancasura and their entire forces. The English and Sepoy forces then ascended the ramparts of Baluwarti. At midnight, advancing in unison, the troops positioned on the \*pelatar\* were engaged by cannon fire. Kangjeng Pangeran Mangkubumi and Pangeran Panengah provided support for the battle in the eastern sector. Pangeran Muhammad, Abu Bakar, and Pangeran Arya Panular mounted extremely vigorous attacks, which were on the verge of being repelled. Many Sepoy troops perished, impaled by spears from above, yet they continued to hold their ground. Pangeran Abu Bakar was alarmed to observe that English and Sepoy forces had already ascended from the southeastern corner. He then retreated, conveying this information, along with Pangeran Panular, to Kangjeng Pangeran Adipati. His words were as follows: "The English forces are welcome to advance; all royal retainers have already withdrawn. Baluwarti and its entirety have been secured by the English. My younger brothers Mangkubumi and Panengah have retreated alongside me. I have instructed the troops to halt at Tanjung Anom and for all forces to disseminate this news."

Kangjeng Pangeran Adipati gently inquired of his son, "What is your will, my son?" Dipanegara replied, "If it accords with my humble desire, Your Majesty, I shall advance to engage in combat, while Your Majesty remains here. And my younger brother Adinegara shall also remain to guard

Your Majesty. Only Suryabrangta will I take with me." Kangjeng Pangeran Adipati stated affectionately, "I refuse to remain behind. Whether I face illness or death, I shall not be left here." Pangeran Dipanegara felt profound hesitation in his heart, but eventually stated softly, "If that is Your Majesty's will, I shall comply. To face death or life with Kangjeng Eyang is indeed an honor." Kangjeng Pangeran Adipati softly replied, "My son, I intend to follow close behind; that is my steadfast desire." Thus, they set forth from the Regency towards the \*Kedaton\*. Though the journey was fraught with conflict, my fervent wish was to reach the \*Kedaton\*. Yet, by divine will, the gate was already half-closed, indeed sealed, with four massive wedge stones, one of which required twenty men to move. Pangeran Dipanegara's heart was filled with trepidation. Retreat was no longer possible; the path was thronged with people from the Regency, causing his anger to erupt. Pangeran Dipanegara grasped the heirloom spear, known as Kyai Rondha, and thrust it forcefully into the gate. Then, by divine intervention, the gate swung open, and the stones were dislodged.

Upon reaching Sri Menganti, its gate was closed, yet slightly ajar, guarded by Pangeran Jayakusuma. Kangjeng Pangeran Adipati attempted to enter but was restrained. The Prince stated, "If Your Majesty desires to enter, you may, but alone; leave your nephew and all others behind." Pangeran Dipanegara's heart then flared with indignation, but he swiftly recollected his acceptance that this was divine will. His father was then permitted to proceed to the garden, where he approached all the assembled troops. His intention was conveyed, though his heart was in turmoil. Upon reaching the garden, arrangements were swiftly made; the soldiers were commanded to take the front position. That one royal relative, Pangeran Arya Panular, who accompanied Pangeran Adipati, had by then reached Pelengkung Tamansari. The gate was still being held shut. Pangeran Dipanegara then promptly ordered the gate to be opened halfway. Those who had already exited the fortress were then pursued by the arriving English and Sepoy forces. The outer road was utterly congested. The upper sections of Baluwarti had already been fortified with sandbags, with the ascent beginning from Gadhing. Thus, everyone departed from Sumadiningratan. Raden Tumenggung Sumadiningrat had reached the front lines of the battle. Many valiantly defended against the English and Sepoy, resulting in numerous fatalities. The narrative then shifts to Kangjeng Pangeran Adipati, who informed his son, Pangeran Dipanegara, that further egress was no longer possible.

In a propitious era, during the reign of the revered King, Raden Adipati Danureja and all the royal relatives were dispatched.

It was in the month of Dzulhijjah, and all the royal relatives were gathered in Tegal Arja. Kanjeng Pangeran Adipati, accompanied by Pangeran Mangkubumi, awaited the arrival of his elder brother.

Meanwhile, Pangeran Ngabei, rather than waiting, merely paid a visit to Pangeran Dipanegara, remaining within Selareja. At the residence of his younger brother,

Pangeran Dipanegara and Pangeran Mangkubumi spent their time playing cards, attended by Pangeran Adinagara, Pangeran Suryabrangta, and

Pangeran Adisurya. All of them had conveyed their wishes to their elder brother. They spent their time playing cards as they pleased, yet none could foresee what lay ahead.

It is recounted that at the palace, all the princesses had gathered, and it was in Tegal Arja that the King himself entertained them with card games.

Thus recounted. The time arrived on Monday, and Kanjeng Pangeran Dipanegara was summoned to appear before the King,

accompanied by all the royal princes. Upon arrival in Yogyakarta, he then inquired within the royal residence, "Are all the religious scholars and regents assembled?"

All replied, "They are." All the senior royal relatives, minor religious scholars, and junior regents were also present, gathered at Sri Menganti.

Kanjeng Sultan was already seated in the prayer hall, accompanied by the Kyai Pangulu and other religious scholars. Kanjeng Pangeran, seated in the pavilion, was then informed that Dipanegara had arrived

at the prayer hall, escorted by all the royal princes, all the regents, and the dignitaries. Kanjeng Pangeran then married Sang Dyah Retnaning Puri.

The marriage was witnessed by all the religious scholars. Upon completion of the ceremony, Kyai Pangulu and all the other religious scholars were instructed to depart.

Kanjeng Sultan emerged from the prayer hall, accompanying his son. Overjoyed, he sat briefly in the pavilion and summoned Raden Adipati

and Raden Tumenggung Pringgadiningrat, instructing them to remain close to his son, Pangeran Dipanegara. They were positioned beside the throne, alongside Kanjeng Pangeran Adipati.

All his children faced him at the \*tratag\*, alongside Raden Adipati. The King then said, "Danureja, by three o'clock this afternoon, ensure all preparations are complete,

including the palanquins; gather them all here in Magangan. And you, Pringgadiningrat, prepare to lead all the soldiers." Both affirmed their readiness.

The King spoke again: "Raden Adipati and Raden Pringgadiningrat, my heart's desire is this: now that my son Dipanegara has agreed to marry,

my heart is at peace. I have no more worries; my mind is entirely at ease. However, the will of the Almighty is known only to God. Now, you may depart."

Both paid their respects with a sembah and then withdrew. It is narrated that Kanjeng Sultan remained seated in the pavilion with all his sons. Kanjeng Sultan then addressed Pangeran Dipanegara,

"My son," he said, "after this, proceed to the Kraton. It would be best to pass through Keputren here. Prepare to go to your grandmother's residence." Pangeran Dipanegara then withdrew from the King's presence,

accompanied by all his younger siblings. Upon arrival at the Kraton, it is narrated that Kanjeng Ratu Ageng was indisposed, thus unable to attend her grandson's wedding.

Kanjeng Pangeran gently addressed his three younger brothers, Pangeran Adinagara, Pangeran Suryabrangta, and Pangeran Adisurya, saying, "Now, you three may return home first,

to Tegal Arja. Do not, the three of you, bring any shame." The three assented and then withdrew from Pangeran Dipanegara's presence. Those who remained to serve were the younger brother, Pangeran Adipati,

along with all his other young siblings. After dressing, it is narrated that Sang Retna Sekaring Pura at the palace was

attired by the royal ladies. All the queens were present, albeit all being princesses. Sang Dyah willingly complied. Kanjeng Sultan awaited.

After changing her attire, her beauty became indescribable, as if astonishingly radiant. She had truly inherited the essence of the late jewel of Java, captivating many women.

Even the queens were mesmerized upon seeing her, for none of the princesses of Java could compare. Kanjeng Sultan remarked, "Indeed, it is my son's good fortune,

a gift from the Almighty. Such a destiny, superior in Java, bestowed upon Queen Maduretna the virtue of bearing this child; one could understand this if one knew her mother and father."

Thus, Kanjeng Sultan was seated in the Golden Pavilion, facing all the royal ladies. Sang Retna was immediately called forth, descending from Prabayeksa, accompanied by Kanjeng Ratu Bendara,

together with all the queens and princesses. Sang Kusuma was presented, appearing like a woman descended from heaven, escorted by all the celestial nymphs, with Dewi Uma as her guide.

She was likened to Ratih, Supraba, and Wilutama. All the princesses present resembled celestial nymphs. Kanjeng Sultan himself seemed like Hyang Jagadnata, the deity who

presides over Jonggring Saloka. The bride arrived and took her seat in the \*tratag\*. Thereupon, the King dispatched Nyai Riya to summon his son,

along with all the ladies-in-waiting. Nyai Riya arrived before Kanjeng Pangeran Dipanegara and proceeded, accompanied by all the ladies-in-waiting, and Kanjeng Pangeran Adipati,

together with all his younger, still-youthful siblings. He emerged from Keputren like Batara Wisnumurti descending from Suralaya. Upon arriving before the King,

he was instructed to sit in a row, like Vishnu with Sri. Many women were captivated upon seeing the two newlyweds. The King was overjoyed seeing his two children.

When drinks were offered, yet before they reached their lips, such was the will of Hyang Sukma: many women became bewildered; some wept and then could not recall why.

The King grew disappointed seeing his son; his wish was not yet fulfilled because so many women were already smitten. He then softly said, "Enough, my son. Depart now." Thereupon,

Kanjeng Pangeran paid his respects with a sembah and withdrew. He was then instructed to take Sang Dewi's hand, and Sang Retna did not resist. Kanjeng Ratu Bendara led the procession of all the queens,

with the princesses following behind. Kanjeng Sultan also joined, wishing to witness their departure, and could not be dissuaded by Ratu Kencana and Kanjeng Ratu Mas. Thus they arrived

at Magangan, where the two newlyweds arrived, traveling as a trio with Ratu Bendara, who rode in a palanquin. All the young queens and princesses,

rode in various types of \*jempana\* palanquins, as narrated. Thus, they departed. Soldiers marched in front, flanking the procession on the left and right, with all the women in the center.

During the ceremony, the main vehicle for the bride and groom, along with all the queens and princesses, was named Ki Kramadaya.

It was led at the front of the \*joli\*. Everyone rejoiced. As they emerged from Plengkung Gading, many spectators gathered. Gamelan music resounded along the entire route. It is narrated that Kanjeng Sultan,

who, overcome with pride for his son, impulsively took a vehicle and followed from behind. Many people witnessed those who followed Pangeran Adipati out of Baluwarti.

It is narrated that Kanjeng Pangeran, within the \*joli\*, felt an urgent desire to arrive quickly, for his heart was utterly overwhelmed, as if he had suddenly received the most precious gem in the entire world.

Kanjeng Ratu Bendara was seated in front; behind her was the \*patih\*, followed by Sang Lesmining Puri. Kanjeng Pangeran was at the very back, fidgeting restlessly throughout the journey,

However, Sang Dyah Lesminingsantun remained quiet and unobservant, seated comfortably. Kanjeng Ratu Bendara glanced at her son's demeanor, her heart filled with great joy.

Thus they arrived in Tegal Arja, where all the royal princes awaited them in the outer audience hall. Their companion was Kanjeng Pangeran Mangkubumi.

Raden Adipati escorted them, along with all the regents, accompanied by the melodic strains of \*Kodhok Ngorek\*, the sounds of gamelan, drums, and trumpets, though the \*wurohan\* was notably absent.

Tegal Arja was densely crowded with countless people. The two newlyweds then descended from the \*joli\*. Sang Dyah Kusuma was carried, and the princess did not resist.

After being seated on the carpet, they appeared like Vishnu and Sri. All who saw them were delighted, as if no other human existed in this world. The two of them appeared otherworldly.

Kanjeng Ratu Bendara, along with the other queens, flanked them on either side, while all the princesses remained outside. It is narrated that Kanjeng Pangeran Mangkubumi,

greeted all the guests. Even his three younger brothers merely served. They excessively indulged in card games and revelry, and no one objected.

Thus it is narrated, the two newlyweds changed their attire: a green \*cinde\* silk \*sinjang\*, and a beautifully adorned red lace \*kemben\*.

She wore a green diamond ring, with alternating red diamonds, earrings, and a beautiful jeweled hairpin. Her demeanor was modest, not revealing that she was

truly a beautiful gem descended from heaven. Indescribably, she was the embodiment of Dewi Sri; everything about her was perfectly fitting, astounding all the princesses.

It is narrated that Kanjeng Pangeran, sitting behind her, constantly teased her, but the Princess paid no heed. Thus, she was then invited to sit outside again.

The Princess simply complied, and they dined together. After their meal, all the princesses dispersed; only Ratu Bendara remained to wait,

Then a screen was set up. Outside, all the princes, relatives, and regents reveled, dancing \*tayub\* and thoroughly enjoying themselves.

It is narrated that inside, Kanjeng Ratu Bendara understood the unspoken desires of her son. She smiled gently and said, "Now, my son, you may rest. I shall retire."

Kanjeng Pangeran felt relieved, smiling gently, but the Princess appeared reluctant. Thus, Ratu Bendara entered the sleeping chamber first.

After his mother entered, Kanjeng Pangeran pleaded with his beloved. Thereupon, Sang Dewi was carried, and the Princess did not resist being taken to the sleeping chamber.

Upon reaching the sleeping chamber, he laid the Princess down, but she did not wish to sleep, remaining seated in the chamber, her body bathed in a luminous glow, shining like gold.

Kanjeng Pangeran's heart grew heavy. Gazing at the moon, he then softly said, "Oh, my jewel, my Lady, why do you not wish to sleep? Your humble servant is deeply concerned.

My Lady, I would never harm you. Yet, if your humble servant were to deny this urging feeling, then please, cast me aside; I would willingly bear your anger."

The Princess then complied, lying down in the sleeping chamber, but in her heart, she was disbelieving, and placed a bolster between them. This was the routine every night. Kanjeng Ratu Bendara

kept vigil for two nights. It is narrated that Kanjeng Sultan went to Tegal Arja, bringing gifts of \*bedhaya\* and other dance performances, much to his own satisfaction.

After the King returned, it is narrated that Kanjeng Pangeran was very fond of his wife, but the Princess still would not speak freely, although when many people were present,

she was very compliant. Thus, one day, as the Princess stood beneath a \*kemuning\* tree, holding \*cempaka\* flowers, wearing a matching \*parang rusak\* patterned cloth,

her \*kemben\* was yellowish, in a seemingly secluded spot where no one else was present, with a flowery \*cindai\* sash, by the water's edge of the garden pond. Kanjeng Pangeran crept stealthily,



from behind the Princess, who appeared unaware. Kanjeng Pangeran had been standing behind her for quite some time. His heart grew increasingly enthralled upon seeing

Sang Dyah Putri. He then touched Sang Dewi; she turned and was kissed. The Princess, like Dewi Sri, became very shy; her heart pounded intensely, and she sat down beneath the \*kemuning\* tree.

Kanjeng Pangeran embraced her, carrying the moon-like maiden as they strolled around the garden, but the Princess's heart still seemed bashful, wondering why she had been unaware for so long

of her elder brother's arrival. Then her tears flowed. Kanjeng Pangeran, seeing his younger sister sad, carried her to the sleeping chamber, where he coaxed and cajoled her:

"Oh, my adored Lady," he pleaded, "what is your sorrow? Your humble servant feels no guilt, having merely startled you slightly. Now, it is up to you; you may penalize me by allowing me to serve you.

But my jewel, your humble servant begs to be told: for a long time here in Tegal Arja, I have always been kept at bay. May I now be granted a smile to heal this pain?

Your humble servant truly promises. Since your arrival, my Lady, in Tegal Arja, it is as if your servant has been rewarded with the most precious diamond in this world.

For now, by your demeanor, my Lady, you do not truly feel married. Your servant feels as though he is merely serving. Before, when I first saw your face, my Lady, I felt as if dead upon returning home.

Now I am alive, yet still hindered." Thus, the Princess, upon hearing what her elder brother (husband) said, became very shy.

Such was Sang Ayu's thought: "So, in the past, I was like someone waylaying men, flaunting my beauty." Then her tears flowed freely. Kanjeng Pangeran saw

that the Princess grew increasingly distressed. Thus, Kanjeng Pangeran increasingly coaxed and pleaded, "Oh my Lady, what is the reason for your flowing tears?

Do you regret serving your humble servant? Your servant truly says, if you do not forgive your humble servant, then, Princess, it is up to you what becomes of me here in Tegal Arja.

Your elder brother (I) bids farewell to life, seeking a way to die." Thus, the Princess, upon hearing this, felt her heart pound, and then all her reservations vanished.

Then she smiled gently and said, "You are very persistent in talking!" Glancing at him, the Princess said, "What woman, being given a kingdom, can then proceed to win hearts so easily?

And is that truly sincere? Soon enough, you'll change, as if you know no customs." Kanjeng Pangeran, upon hearing the Princess's words, felt his heart crushed; he softly said,

smiling and pleading, "Truly, my Lady, as before, whatever you wish, your humble servant will carry out. Your servant no longer wishes to marry; only you, my Lady.

I truly love you," he said, as he kissed the Princess. The Princess evaded by turning her left shoulder, then winked and said, "The reason I agree is

to state the forbidden action. Have you forgotten that saying? Usually, it only intensifies." Kanjeng Pangeran said, smiling,

"My Lady, it is customary for your servant merely to carry out the command of Allah Ta'ala, as a means to sow seed. Therefore, regarding this prohibition, your servant has already been permitted,

already given authority. It is only Your Ladyship, the Princess, who does not permit it. Therefore, your servant begs, may he be allowed to enter the private chamber.

If truly not permitted, your elder brother (I) would rather die, cursed by Hyang Sukma, having been sent but failing." The Princess smiled and said, "You are indeed a clever debater!"

Who can deny one's desires?" It was the will of Sukma that they meet as soulmates for this world and the afterlife. Her heart was now open, and the Princess had surrendered herself.

Kanjeng Pangeran gazed at the Princess, whose heart was now open, and then embraced her. Both became utterly lost in the moment as they intertwined in passion. The Princess was then carried.

It was the will of the Almighty that the man and woman meet as soulmates, loving each other. Inseparable even by a finger's breadth, like *\*mintuna\**, they were a delight to behold.

Let us pause the narrative of their love; now it is told of Kanjeng Sultan. By the will of Sukma, he fell ill with a mysterious ailment for five months, yet he still attended court on Saturdays.

Thus it is narrated, Kanjeng Pangeran was about to visit his grandmother. His father, Kanjeng Sultan (who had been ill for a long time), was at that moment

desiring to take a walk to see the fortress, accompanied only by his *\*punakawan\**. Kanjeng Pangeran did not recognize him, thinking it was not his father, and thus did not dismount his horse.

He thought it was his younger brother. From a distance, the figure appeared small. They met in the *\*kaputran\**, and Kanjeng Pangeran was startled upon realizing it was his father. The King smiled,

and softly said, "Who did you think I was?" Kanjeng Pangeran replied, "I thought it was my younger brother, the regent, and thus remained on my horse." The King smiled gently and said,

"Where are you going, my son?" Kanjeng Pangeran softly replied, "To visit my grandmother." Kanjeng Sultan then said, "Go on, my son. Stay the night; do not return home.

Tomorrow morning, appear before me; do not make me send for you. Tomorrow, pass through Keputren. Will the Princess accompany you?" Kanjeng Pangeran replied, "Yes, she will follow behind."

Kanjeng Sultan continued on his way, heading in the opposite direction. It is narrated that during the night and the following morning, on Monday, as Kanjeng Pangeran awaited instructions, two *\*keparak\** arrived,

namely Nyai Among Semita and Nyai Soka. They came before Kanjeng Pangeran, bowed with a *sembah*, and said, "Your Lordship, you are commanded by His Majesty to wait.

He has been waiting for a long time, seated in the privy, my Lord. You are requested to come immediately." Kanjeng Pangeran then hurried, without his ceremonial wrap, escorted by two senior ladies-in-waiting.

Having passed through Keputren, he arrived at the *\*mrerapat\** building, whose door faced the privy building. Kanjeng Sultan was seated at the door, leaning against the privy door, upon seeing his son.

By the will of the Almighty, Kanjeng Sultan's tears began to fall. Kanjeng Pangeran saw his father's tears, and his own heart felt as if lashed, his emotions becoming erratic,

causing him to weep as well. The tears of both Kanjeng Sultan and Kanjeng Pangeran, as well as those of the two senior ladies-in-waiting, flowed, as they too wept upon seeing their masters,

both sharing the same emotions. Thus, by the blessing of Widi, their sorrow vanished; they remembered the divine sign that such profound emotion would be beyond human capacity without divine will. Kanjeng Sultan then softly said,

"My son, I summoned you because I am truly ill, but it matters not. Yes, amidst this pain, my heart already senses it, as if it is the will of Widi.

Henceforth, I have surrendered myself; it is up to you and all your younger siblings. In truth, from ancient times, I have seen no other suitable heir, only you, my son."

It was the destiny willed by the Almighty; Kanjeng Pangeran's emotions surged, for he had not expected to be left behind by his father so soon. Thus he said,

"But with Your Majesty's blessing, from now until forever, no one shall defy my command." Kanjeng Sultan said, "Yes, my son, I believe you.

Very well, my son, return home now. It would be best to pass through Prabayeksa. There are many people in the courtyard paying their respects; I know many have already arrived.

You are not wearing your ceremonial attire; it would be embarrassing if many saw you. I will meet all the sons of the regents. Now, my son, go home." Kanjeng Pangeran then withdrew from his presence.

Upon arriving at the Kraton, he was once again before his grandmother. Kanjeng Ratu Ageng inquired, "My son, why did your father summon you?" Kanjeng Pangeran softly replied,

However, he did not reveal the truth, fearing that his grandmother would be distressed, as she was severely ill and unable to walk, and furthermore, already old. Therefore, Kanjeng Pangeran felt worried in his heart.

Though she had been ill for a long time, he said, "It was nothing; he merely missed me and so summoned me." He then bid farewell to his grandmother and returned to Tegal Arja.

With the Princess, he could not be separated even for a finger's breadth; they loved each other dearly. Thus it is narrated, by the will of Sukma, Kanjeng Sultan's time arrived.

Only two days after giving his message to his son, on a Thursday of the Paing market day, the King returned to God's mercy.

Yogyakarta was deeply shaken by the departure of His Majesty. All were shocked, truly not expecting that Kanjeng Sultan had passed away, returning to the eternal realm.

Resident Garnam wept bitterly; he was still new to his post and greatly saddened by His Majesty's passing and the curtailment of his service. The King was buried in Imogiri,

together with his ancestor, Kanjeng Sultan Ngayogyakarta, the first to reign. Thus Pangeran Adipati remained inseparable from his elder brother, Kanjeng Pangeran Dipanegara.

It was then discussed that Pangeran Adipati would be appointed, with Pangeran Mangku Alam delegated to act on his behalf. Yogyakarta then became peaceful. Kanjeng Pangeran then returned home

to Tegal Arja. Thus, in time, the new Kanjeng Sultan came of age, underwent circumcision, and then married. During the circumcision, Minister Garnam himself served as his sponsor.

His elder brother, Kanjeng Pangeran, covered his eyes. When the Sultan married, John Crawford resumed his office. The wedding took place at the Great Mosque, and his bride was a descendant connected to the late Raden Adipati,

son of Queen Angger, who had passed away at the palace previously. She had already been granted the title Ratu Kancana. Kanjeng Ratu Kancana then changed

her title to Ratu Ibu, as Ratu Ageng was still alive. It is narrated that Kanjeng Ratu Ageng, by the will of Hyang Widi, recovered from her illness after her son passed away,

and even lived to a great age, caring for this grandchild. Thus, the governance was restored to Kanjeng Sultan. Pangeran Mangku Alam

had already ceased his duty as a representative. There are many stories in Yogyakarta, but they are of no consequence to this narrative. Kanjeng Pangeran Dipanegara became greatly annoyed.

It is narrated that Kanjeng Sultan was approached by Raden Adipati Danureja and Raden Wiranegara. Raden Pringgadiningrat had already passed away.

By the will of Hyang Sukma, he was very immoral, yet if his elder brother (Dipanegara) was present, Kanjeng Sultan was still fearful. The British had been replaced by the Dutch; the Resident's name was Nahuys.

His preference was for eating and drinking, and adopting Dutch customs. All the young princes and relatives were influenced, no longer knowing what was permissible or forbidden (in Islamic law).

Thus, a tax collection system was established, but it was not reported to Pangeran Dipanegara. For its remuneration, money was collected from everyone in the country.

As for the task, the tax collection was to provide for Raden Adipati; all had agreed to this. Minister Nahuys authorized it, requesting the signature and seal of Kanjeng Sultan himself,

and it was given. Thus it is narrated, all the elder princes and relatives, as well as all the regents of Yogyakarta, were distressed.

All agreed to inform Pangeran Dipanegara. Thus Kanjeng Pangeran was greatly startled and then came to Yogyakarta. Upon arrival at the palace,

he met his mother. Kanjeng Pangeran gently inquired, "There is this issue; why did Mother not inform me, causing distress to everyone in this country?"

Ratu Ibu gently replied, "I do not know about the agreement. I was told they had already informed you."

Kanjeng Pangeran gently asked, "Where does the Sultan reside?" The Queen replied, "In Bangsal Panggung." Kanjeng Pangeran then followed, meeting Kanjeng Sultan.

Kanjeng Pangeran softly said, "Sultan, the reason for my visit is to inquire about the news I heard, that you established tax collectors. What is their work?" Kanjeng Sultan softly replied,

"Danureja established it, with Wiranegara, due to insufficient direct emissaries. As for their other work, it is to collect all house taxes.

And I asked, and they said they had already informed Your Lordship, and that Your Lordship had agreed." Kanjeng Pangeran said, "This is surely a complete lie.

Sultan, if you truly do not know this, then in my opinion, this criminal behavior is excessive, and it will inevitably cause suffering to the people. Its future consequences will be

what will the common people eat? How many tax collectors are there, and what is their daily work? Where do they report?" His Majesty softly replied,

The tax levy was set at sixty per person. Of the village chiefs, forty-two in number, two chiefs were summoned to Danurejan. Any additional demands would then fall to the couriers. Their perpetual task was to go out to all villages, collecting house taxes.

With a smile, Prince Diponegoro remarked, "Just as I had suspected. Likewise, the Sultan, if he does not despoil the land, the very mountain itself will be my doubled leg. My late father, the revered Ancestor, had once granted me a mountain, but all that has been lost, causing great hardship to the common people. What I propose as a substitute are simply legs and money, these central treasury funds, which I believe will be more than sufficient. As for the village administration, restore it to its former state, as it was during the time of my late father. He had already given his consent, yet it was promised that this would only be implemented after a year, because the palace funds were depleted, and he passed away before it could come to pass. Now you will only add to the villagers' distress. What has come over you?"

The Sultan, in a subdued tone, replied, "It is already done; my seal has been used to stamp the decrees that are to be dispatched to the villages."

"Then, Sultan, revoke it if it is not yet too late," the Prince urged. "Summon Wiranegara."

The Sultan immediately sent a messenger to call for Raden Mayor, who soon arrived. The Sultan addressed him, "Mayor, what is this? You told my elder brother previously that I had been informed and had agreed, yet now I am being reprimanded."

Wiranegara bowed his head, unable to speak further. Then, he uttered, "I request the decree now, to cancel the tax collection."

Wiranegara then stated, "I fear the decree has already been forwarded. It is with the Resident."

The Sultan grew agitated and fell silent. Prince Diponegoro, his heart filled with anger, spoke to his younger brother, "Enough, Sultan, choose between me and these two. Which will you choose? If you choose those two, then let the decree stand. But if you choose me, then demand your decree back. As for the Resident, if he is angered, do not involve yourself. If you choose both of them, Sultan, then it is better that I no longer interfere."

Wiranegara retorted, "How can it be revoked? It is written in the book *\*Nasikhatul Muluk\** that when a king issues a command, it cannot be withdrawn."

Upon hearing Tumenggung Wiranegara's words, Prince Diponegoro's rage flared. He pinched Wiranegara's ears and kicked him fiercely, exclaiming, "Indeed, Mukhidin! You teach the Javanese meaning of the texts you study. You are more capable than most, for the common people know nothing. Only you claim to understand good and evil!" The Prince continued, "You truly teach Sultans, you are the one who has thoughts, for you yourself are a preserved tablet. But if one discusses with others, it can surely be changed. That is Satan, Sultan, and I will not tolerate it."

The Sultan softly replied, "I asked both Danureja and Wiranegara, and they truthfully told Your Highness, and so I believed them and granted permission."

Tumenggung Wiranegara merely bowed his head.

Prince Diponegoro declared, "This is clear: if Satan devises the plan, a sacred text is used as a shield."

The Sultan, in a gentle voice, said, "Now, Mayor, tell my elder brother again, if you still dare, I will show you the text."

Raden Mayor Wiranegara could say no more.

The Sultan then stated, "I have now withdrawn this; the tax collection is canceled. You may leave."

Mayor Wiranegara prostrated himself and withdrew from the presence.

The Sultan then turned to his elder brother, "Let us return, brother, and dine at the palace first."

The two walked together and sat in the Yellow Pavilion. The Queen Mother arrived, along with Queen Kencana, and brought forth food. Nyai Riya attended to them.

The Queen Mother inquired, "What happened, Sultan, regarding that tax collector?"

The Sultan replied, "Yes, it is certainly not happening."

The Queen Mother smiled and stated, "Sultan, I tell you truthfully, the one who truly holds this land of Yogyakarta is your elder brother, Prince Diponegoro. Your late father told me this long ago, when he was still at Kadipaten. His words were, 'Den Ayu, I tell you, do not pin your hopes on your child. My true concern is my eldest son.' I told your father, 'As you wish.'"

The Sultan appeared somewhat abashed, as many were listening, and said, "I already know what you speak of, regarding Father's message to me."

The Sultan smiled faintly and said, "Queen Mother, like Your Highness's son, revealing this secret, many people know."

Queen Kencana smiled. After they finished their meal, they took their leave. Prince Diponegoro then returned to Tegal Arja.

After a long time, Queen Ageng fell gravely ill. During the month of Ramadan, all her children and grandchildren kept vigil at the Kraton, along with the religious scholars. Ki Penghulu requested that the Queen be permitted to break her fast, but she steadfastly refused, as if by her own design. Just before Eid al-Fitr, she seemed to forget.

The Sultan asked his elder brother, "What about the Grebeg ceremony tomorrow morning?"

Prince Diponegoro softly replied, "Do not alter it. As for attending to Her Majesty the Queen, I too shall be there with Queen Bendara. All the royal children should attend the Grebeg. Ki Mangkubumi, you too should present yourself tomorrow morning."

The Sultan gently inquired, "What if I do not attend to her?"

Prince Diponegoro slowly said, "God alone knows what will come to pass. But my humble estimation is that Her Majesty the Queen seems to be waiting for all her children and grandchildren to gather completely."

As it happened, it was the will of God. The Queen passed away shortly after the Grebeg ceremony concluded. Her children and grandchildren had all arrived, as had Kyai Pangulu and all the religious scholars. She was interred in Pajimatan, alongside her son. Forty days later, the Queen Mother assumed the title of Queen Ageng. Her residence was then occupied by Queen Bendara.

Thus it is told that after some time, a trial befell the realm: a rebellion led by one Sinduratmeja. Supporting this insurgency was Prince Dipasana. Prince Diponegoro had received news from the villagers but found it difficult to believe. Why was Prince Dipasana so discordant? He was a decrepit warrior fighting against the common folk; his heart was prone to vice. Yet, he harbored some resentment from his youth for having been disregarded.

At this time, Prince Diponegoro summoned his servants, Sukbatuliman and Muhamad Bunari, to read from the book \*Nasikhatul\*. They sat in Bale Sawuh, in the paseban of Selareja. Soon after, a messenger arrived from his younger brother. The Sultan conveyed through the envoy, Raden Sasrawirana and Sasrabahu, who paid their respects, "My Lord, I have been sent by the King to inform Your Highness that an incident has occurred in Kedhu: a major rebellion by the forces of Bendha Hamlet, led by Ki Sinduratmeja. A woman there has killed a Dutchman."

Prince Diponegoro smiled and gently inquired, "Indeed, Sasrawirana. Has the Sultan already provided assistance?"

Sasrawirana replied, "Yes, he has. Raden Mayor himself, along with Raden Rit Mester, are on the move with their troops. Their departure coincided with that of Resident Nahuys on this very day."

"Very well, Sasrawirana," the Prince said. "You may return first. Later, I wish to go to the Kraton myself and also ascertain Adinegara's wedding arrangements."

Sasrawirana then bowed in homage and departed. Not long after, Prince Diponegoro also departed. Upon reaching the Kraton, he met with the Sultan and informed him of everything. Prince Diponegoro smiled and softly said, "Yes, I am aware of who devised that plan. When the Resident arrives, immediately hand over Prince Dipasana, for he is the instigator of this trouble."

Prince Diponegoro then departed for Adinegaran and arrived there. Prince Adinegara had almost canceled the wedding. Prince Diponegoro gently said, "Please, proceed with the wedding ceremony."

Approximately three days later, Resident Nahuys arrived and announced that the rebellion in Kedu had been suppressed. Subsequently, Prince Dipasana was apprehended and exiled to a distant land.

Thus, over time, unrest in the Yogyakarta Kraton increased. However, this was deemed acceptable. Prince Diponegoro was greatly distressed and did not merely return to Selareja. It is told that

whenever the Sultan longed for his elder brother, he would go to Selareja. On one such occasion, when the Sultan's longing for his elder brother led him to Selareja, Prince Diponegoro was seated by the pond, selecting the eggs of his favorite red wader fish, which were found in Sela Gilang. The Sultan soon arrived and joined in the selection. Accompanying him were two other princes, his elder brothers, Prince Suryabrangta and Prince Suryawijaya.

Prince Diponegoro, by God's will, had great trust in his younger brother. He said, "Come, Sultan, let us move and sit in this pavilion." The Sultan followed, accompanied by his two elder brothers, Prince Suryabrangta and Prince Suryawijaya.

Prince Diponegoro, smiling, said to his younger brother, "Sultan, I must inform you. All that pertained to the agreement with the English at that time, while I was still in authority – the Kraton itself was not party to it; there was only this contract and the agreement concerning the kingdom's agricultural produce. All those statutes are still preserved here. My heart's great concern is that, upon my passing, it is not unlikely that this will eventually become a problem between your children and mine, should there be no divine intervention. Therefore, my wish now is to bestow this upon you, Sultan. However, Sultan, I entrust all your children, upon my death, into your care, Sultan."

The Sultan assented. Prince Diponegoro then turned to Prince Suryabrangta and Suryawijaya, saying, "You two, depart now and request the treaty document from your elder sister."

Both princes bowed in homage and withdrew from their elder brother's presence. Not long after, they returned. The document was presented to the elder brother. He received it and said, "Yes, Sultan, know that General Raffles himself wrote this document. The Javanese script on the other side was written by Cadiningrat. You may take it now; that is my only instruction. That alone is what causes my heart such concern."

The Sultan affirmed, deeply grateful. The document was then handed over, and the Sultan promptly received it, his heart filled with joy. The Sultan then took his leave to return home. After being granted permission, he departed from Selareja, carrying the document himself. The journey is not recounted, but he arrived at the Kraton.

By God's will, not long after, the Sultan, swayed by a great satanic scheme, ordered the document to be destroyed because it was deemed unsuitable. If it remained, it would no longer be possible. As if by divine decree, the Sultan succumbed to ill counsel. Thus, the document was destroyed.

By God's will, not long after the destruction of the document, the Sultan passed away without apparent cause. His illness was not severe. He had been constantly traveling, but the cause was his consumption of a gift from Raden Adipati. While drinking vegetable broth, he choked, fell, and died. His entire body swelled. Yogyakarta was thrown into great consternation. Everyone was astonished; his elder brother arrived but did not witness his passing. All the royal children and relatives, both male and female, wept with voices like thunder, especially the princesses within the palace. The royal officials were also all present. Ki Penghulu and his companions requested to bathe the body, but the Secretary refused permission. The Queen Mother was asked to wait, and only then was a messenger dispatched to summon the Resident, Baron de Salis by name, who was then in Solo. They were instructed to wait for him before proceeding.

Prince Diponegoro, deeply saddened to see his younger brother's body, then insisted, giving the command for the bathing ritual. The body was then bathed. Afterward, it was laid in state in Prabayeksa. A day and a night passed, but Baron de Salis had not yet arrived. In the morning, the body was placed in a bier. The Secretary again refused permission. Prince Diponegoro then ordered the bier to be placed in the main hall. Baron de Salis arrived at eleven o'clock and then ordered the procession to proceed. The Queen Mother wept profusely and could not be consoled, her heart stiff with grief. Baron de Salis walked hand in hand with Prince Diponegoro until they reached the southern Alun-alun and returned. Everyone had arrived at the palace, except for the princes and relatives who did not participate.

Resident Salis softly said, "Prince Diponegoro, you must not return home; please remain at the palace."

Prince Diponegoro gently replied, "No, I shall return with you. Only the Secretary and Detre should remain at the palace, along with Kyai Mangkubumi."

Baron de Salis acquiesced. All then dispersed. All the princes and relatives departed. Only the bupati remained on guard. Prince Diponegoro had already returned to Tegal Arja. All who had gone to Pajimatan had arrived. The Sultan was interred; a new tomb was prepared for him, not alongside his father.

Thus it is told that the Sultan left behind nine children. Of the sons, only Raden Mas Menot is mentioned, who, though only three years old, had already been given the title Pangeran Adipati. This became his name, as he had not yet become king. His younger brother was Raden Mas Gathot, then Raden Mas Mursada, and Raden Mas Mangun, making four sons. As for the daughters, there were five.

It is recounted that Prince Diponegoro was frequently summoned by the Resident to the lodge, but he consistently refused. Similarly, if the Resident went to the princesses' palace, Prince Diponegoro would decline to be summoned. He was often approached by the Resident during visits if he happened to be invited to the lodge through the Resident himself. Efforts were made to win his favor by frequently inviting him to sit together, with the Resident personally serving him. All that was asked pertained to Tegal Arja and Selareja, as stated by Baron de Salis.

Prince Mangkubumi felt this in his heart. So he departed for Tegal Arja and met his son in the Selareja Pavilion. The Prince said, "My son, I cannot bear this. Baron de Salis's desire—he is greatly impressed with you, my son. It seems he has an ulterior motive, waiting for you to relent, perhaps to soften your heart."

Prince Diponegoro responded, "Do not be so easily swayed, Your Highness. I truly refuse, if it is for that reason. If I were willing, I would not have allowed a separation from my true self long ago."

Prince Mangkubumi said to his son, "Yes, my son, I am very concerned that it might fall to another. What can we do?"

Prince Diponegoro smiled and said, "Thankfully, if Kyai is willing to amend his agreement. It is better this way; it causes no trouble. I seek refuge in the power of God."

Prince Diponegoro then returned home. Seven days later, Raden Menol was enthroned, succeeding his late father, but with a regency council. Those appointed were Prince Mangkubumi, Prince Arya Dipanagara, Queen Kencana, and the fourth, Queen Ageng. Prince Diponegoro was extremely reluctant but was compelled, feeling so ashamed that he could not face anyone, to the point of feeling his spirit leave him, so dispirited that he refused to board his carriage. He would not look at it, nor step on it. The Secretary had to lead him, as if he were suddenly dead. Upon arriving at the lodge, the contract was read. Raden Mas Menol cried out in loud lamentations, refusing and afraid, but the Resident forced his enthronement, as did Queen Ageng. After returning, they sat briefly on Siti Hinggil, then all proceeded to the palace, where they sat in the hall.

Baron de Salis presented the treaty document. Prince Diponegoro was displeased and refused to read it. When asked to sign, he claimed he could not write. When asked for his mark, he said, "I do not have my seal." Prince Mangku Alam smiled, feeling the impact of the situation. Prince Diponegoro felt even more humiliated, feeling as though he was being mocked. Thus, all matters were handled by Prince Mangkubumi. The Resident understood this, and after that, everyone dispersed.

It is told that Prince Diponegoro returned to Tegal Arja, his heart filled with profound sadness upon his arrival. He dwelled solely on the humiliation, feeling as if he were less than human, made a regent for children. "Why was I not consulted beforehand? I am treated like a beggar, selling my very being to hunt for sustenance. This is not like my true self, struggling to survive in this world." His heart was utterly broken. Prince Diponegoro then entered his chambers, intending to end his own life, seeing nothing, so overwhelmed was he by shame.



His consort, the Princess, was startled to see her husband, having never anticipated such despair. How greatly saddened she was, thinking, "What troubles him?" The Princess felt a great unease, so she followed him into the chambers. She saw her husband about to take his own life. The Princess prostrated herself, tears streaming down her face, and brokenly uttered, "My Lord, I cannot remain here." As she pressed her hands to her chest in homage, she continued, "It is better that I die first. Why should I remain?"

By the will of Hyang Sukma, Prince Diponegoro's eyes returned to their state of spiritual tranquility upon hearing the Princess's plea. His sight then cleared. He gently embraced the Princess, holding her on his lap, and softly said, "Stop, My Lady. Your servant shall not die."

The Princess softly asked, "What causes this sorrow? Why does Your Highness wish to die?"

Prince Diponegoro replied, "My jewel, the golden princess, the jewel of Java, I tell you truthfully, I am greatly ashamed to live in this world. Why is my life useless, made a regent for a child? This is unfitting for a man. To be offered solace as if I were in dispute, this is too much. If I had wanted, I could have been king long ago; now I am made a regent. That is utterly despicable. I am deeply ashamed; I have been made a mere caretaker."

The Princess smiled and softly said, "I beg Your Highness's greatest forgiveness. It is impossible for Your Highness to err. The essence of the path to the unseen realm is not like this, Your Highness. You once spoke of the principal path; I still remember it to this day. Therefore, I will not remain. If I remain, I truly implore that I be granted entry into the eternal realm first. I cannot bear to witness it, should Your Highness truly leave. I earnestly implore the Lord of all realms, and with Your Highness's blessing, by the grace of the Prophet Muhammad Mustafa, may I reach the sacred realm first, and on that path, be it wide or dependent on destiny, the swift and the patient will not differ. But the essence that remains, that of patience, has many stories; the more one's deeds abound. If it is true, by the grace of the Most High, then I wish to serve Your Highness from beginning to end. Your Highness wishes to sever divine will, not accepting the law of God. There is no doubt that only virtue, suffering, and this shame, are no different from their intention to become all good deeds, enduring God's trials, all are His divine grace."

"I wish to say all this was once from Your Highness, who imparted these teachings. Please forgive me, perhaps Your Highness has forgotten."

When Prince Diponegoro heard what his consort had said, he smiled as if his desire had been rekindled. He embraced the Princess. Prince Diponegoro softly said, "Oh, my jewel, my Lady, you are like a carved diamond, descended from heaven, a gift from the Most High, the most precious princess in all Java. My feelings are in turmoil, Princess. You are truly right. I have greatly erred. Faith is like the sun, the heart is like the sky. This trial is like a dark cloud, my divine body is like the earth. Indeed, if rain does not fall, how can all the seeds on earth gather their faith, and the third heart become whole, all due to sincerity? The meaning of sincerity is the growth of all seeds. If it were not so, human life would be useless in this world. My foremost jewel, a great trial can only be overcome by true grace. If one is strong, one is a beloved of Hyang Sukma. If one is not strong, the seeds will rot, for instance; they will not all grow. Thus, one's life is wasted. It is better to die as an infant, for then it is not counted. Foremost Princess, let the four become one: deeds, knowledge, learnedness, and understanding, united. My beloved, my Lady, there is grace from God. The trial disappears because of your heart; I almost erred, My Lady."

The narration pauses here.

It is recounted that in Yogyakarta, Prince Mangkubumi was still being pressed concerning the seal of the young Sultan. Baron de Salis refused to accept only the three existing seals. He insisted on a complete set, with a fourth still being sought. He stated, "Even without that, those three, if there is one from Prince Diponegoro, that alone will suffice. As for the third, it serves as a witness. If that one seal is absent, no royal funds can be released, and I will certainly not permit it." Thus, Prince Mangkubumi was burdened by the demands of the three great individuals because he could not pay wages. Prince Mangkubumi then went to Tegal Arja.

It is recounted that Prince Diponegoro was sitting in Bale Kencur, listening to a recitation of Arjunawijaya, as a comfort for his sorrowful heart. Two of his servants, Raden Wiryadikrama and Mas Astrawinangun, were with him. Prince Mangkubumi arrived and then proceeded to Selareja, where he found Prince Diponegoro sitting in Bale Kencur. Prince Diponegoro said, "My son, I have come to convey the difficulties of the realm. The royal funds cannot be obtained because your elder brother and your younger sister, Queen Kencana, only have three seals. They must request your seal, and the Resident has reprimanded me because of your will."

Prince Diponegoro was greatly enraged within his heart. "Because I previously refused to be a regent, like a mere laborer, it is truly selling my name. Forever a guardian. I have not yet managed to make just three seals; this is an act of spiritual murder."

Prince Mangkubumi gently said, "What will become of your brothers and the soldiers regarding their pay? It will surely be difficult if the royal funds do not come in."

Prince Diponegoro's heart was greatly troubled. He then remembered the humiliation but his heart burned with indignation. He smiled faintly and said, "Kyai, as you wish. But I now cast off my spiritual potency; henceforth, my name shall be Dipanagara Abdul Hamid."

Prince Mangkubumi spoke with trepidation, "Yes, my son, your will—who dares to obstruct it?"

The seal was retrieved and brought, then given to his elder relative. Prince Diponegoro said, "This message, Kyai, regarding money, do not use me again." Prince Mangkubumi softly said, "Yes, my son, I believe it is possible with this mark." He then took his leave to return home.

The narrative does not further describe Prince Mangkubumi's departure. Prince Diponegoro's heart burned even hotter. To find solace, he went to the home of his younger brother, Prince Suryabrangta, who was holding a circumcision ceremony for his son. Prince Diponegoro then stayed for one night, sitting in Suryabrangta's garden. Along with all the princesses, he stayed awake all night, playing chess with the elderly attendant, Raden Ayu Danukusuma. In the morning, Prince Diponegoro returned to Tegal Arja. The Princess met him on the veranda. The Princess was embraced and brought to the bedchamber. Prince Diponegoro then slept, forgetting his prayers and food, for a full day until night. The Princess feared waking him and merely kept watch.

At midnight, the wrath of Hyang Sukma descended. Mount Merapi blazed as if touching the sky. Yogyakarta seemed to collapse, and the heavens appeared to be on fire. Its sound was terrifying, thundering and rumbling. Embers shot forth, and everything was in chaos. Everyone ran, seeking refuge.

Those in refuge faced immense hardship. The sky was exceptionally dark, reflecting the prevailing sentiment. The Prince had not yet awoken, sleeping soundly. The Princess was seized by fear mingled with anxiety. She feared he would perish if left alone, yet she dreaded waking her elder brother (husband). So she merely waited, her heart fixed on her lord as she observed him. Should he perish now, she would merely join him in death; she truly did not wish to be left behind.

As the tale is told, the Princess had a *\*parekan\**<sup>[^1]</sup>, utterly reckless and fearless, who declared, "Just cast it upon me!" To behold the sky was terrifying, accompanied by a cacophony that now caused them to shriek, even the *\*parekan agung\**<sup>[^2]</sup>. Their two esteemed masters were still within the chamber. It is recounted that upon hearing the clamor of the attendants, the Prince started, immediately awakening. Seeing the Beauty of the Palace (the Princess) seated beside his feet, the Prince inquired, "What troubles you, my dear?" The Princess softly replied, "I truly do not know, as I have not yet ventured outside." The Prince then emerged, hand-in-hand with the Princess. Upon reaching the courtyard, they beheld the sky: a mountain blazed, and the earth trembled. The Prince smiled upon hearing the varied exclamations of the *\*parekan\**. Thereafter, the Prince drew the Princess back into the bedchamber to express his desires. Afterwards, the Prince promptly bid farewell to the Princess, departing for Selaraja.

It is narrated that Yogyakarta was in great disarray. The Queen Mother's heart was profoundly troubled. Her conversation centered solely on her son, Prince Diponegoro. Each time someone arrived, she mistook them for her son, the Prince, only to be deeply disappointed when it was not.

Only Secretary Abu, Prince Amangkubumi, Raden Adipati, and Raden Mayor were present. Baron de Salis was absent, having departed. Thus, nothing further was recounted for three days.

It is told that immense distress prevailed. The Prince at Selaraja felt increasingly uneasy in his worldly existence. He strove merely to survive. It is related that this coincided with the first cycle of the Dal year, on the twenty-first day of Ramadan. The Prince customarily retreated to a cave named Secang during every Ramadan. Such was his intention: the Prince undertook \*uzlah\*<sup>[4]</sup>, sitting upon the polished stone called Ngambarmaya. All this served as his solace within the cave, his abode. The pond within served as his bathing place, \*Jrejis\* as his spring, and the dripping water as his well. Widarakandhang functioned as his meeting place, and the grand entrance was the \*gebang tinatar\* portal.

The Prince closed his eyes as if in slumber. Then, a figure appeared before him, arriving with the wind. His attire resembled that of a pilgrim. The Prince was startled and softly asked, "I do not recognize you; whence do you come?" The queried man paid homage, "I have no fixed abode. My arrival is by command, to summon Your Highness." The Prince said, "Who is your commander, and where does he reside?" The man gently replied, "He, too, has no fixed abode. All of Java is his dwelling place. It is the one known as the Just King who has truly sent me to summon Your Highness. At this moment, he reigns upon a mountain peak. From here, the mountain Rasamuni lies to the southeast. However, Your Highness is not permitted to bring companions." The Prince immediately set out, accompanied by the man. As if by divine will, the Prince simply complied. Before long, they arrived at the foot of the mountain. The summoner vanished from sight.

It is recounted that the Just King, enthroned atop the mountain, contended for light with \*Sang Hyang Pratanggapati\*<sup>[6]</sup>. Gradually, the sun dimmed. The Prince found himself unable to discern, unable to gaze upon his face. Truly, the radiance of the Just King's face outshone the sun. Only his attire was visible, and the Prince clearly observed everything: his turban was green, he wore a white robe, white trousers, and a red sash. He faced northwest, standing on the mountain peak, upon a \*malinas\* stone. There was no shade, nor even grass visible; it was as clean as if swept. The Prince, positioned below, gazed upwards towards the southeast. The Just King then softly spoke, "Hearken, Abdul Hamid, the reason I have summoned you is this: command all my forces. Seize Java. If anyone questions you, your charter is the Quran. Bid them seek it."

Prince Abdul Hamid replied, "Thank you, but I am no longer able to wage war, nor can I face death. Moreover, I have truly committed many grievous acts against my fellow men in the past." The Just King said, "That is not permissible. It is already God's will. The land of Java has been destined by God for you to play this role." Nothing further was said. After that, a "thudding" sound was heard, like a large plate being struck with a stone. Then both vanished, making it impossible to describe their fate.

Such was the Prince's subsequent sensation, standing alone on the mountain. His stance remained unchanged. He gazed towards the northwest. The Prince felt profound regret. His chest felt as if shimmering with glittering fireflies. Thus startled, Bocak-Bacik and Puthut Lawa then cried out, announcing a blazing ocean, their voices thundering and roaring like Mount Merapi. The Prince descended to witness it. (The event) is no longer recounted. After this, the Prince returned to Tegal Arja.

Thus it is told of the Yogyakarta Sultanate. Problems within the kingdom proliferated. Ki Pangulu, it is recounted, was at odds with Raden Dipati. Baron de Salis had been replaced by one named Semitsarhi. As for Secretary Abu, he too had been replaced; his successor was Suwaliye, who became the Secretary. Thus, Raden Adipati and Kyai Pangulu continued their dispute. In Ramadan, Ki Pangulu relocated to Tegal Arja, for Selareja had been rendered unusable, along with all its furnishings. At the Selareja gathering, he seized the house of Mas Kertajaya. The Prince was unaware, as he happened to be in Secang Cave once more. This situation had persisted for a long time. Ki Pangulu was entreated to return, but he refused. He was then replaced by a \*ketib\*<sup>[9]</sup>, named Ketib Anom, who was appointed. The Prince was asked for his blessing but withheld it.

It is further recounted that the Queen Mother dreamt she heard a voice say, "Queen Mother, Queen Kencana, find that saint. His abode is to the northwest. Should you fail, destruction will surely befall

the land of Java. I will take your life." The voice repeated the same pronouncement exactly three times. The Queen Mother was greatly terrified. After a long silence from the voice, the Queen Mother immediately sent for Prince Mangkubumi. Upon arriving at the palace, he met the Queen Mother, who asked, "Prince, what is to become of us? I heard a voice in my sleep, exactly three times, without change. This is what it said: \*Your son, Queen Kencana, is commanded to meet him. Especially your son, Prince Diponegoro: should this not be fulfilled, destruction will surely befall the land of Java\*. Furthermore, my life in this world will be taken. What is best to do? I shall merely follow your counsel."

Prince Mangkubumi smiled. He gently said, "It would be better if the boy were willing. Should he refuse, it would only cause more embarrassment. Who would wish to compel him?" The Queen Mother softly replied, "What then, Prince? It is not impossible that I shall die and Yogyakarta be ruined." The Prince gently said, "If permitted, I will send your younger sister, Raden Ayu. If she agrees, it will be truly easy. If she does not, it will not be shameful. It would be as if it were merely a jest. I am very much afraid of that boy." The Queen Mother softly said, "Indeed, who would dare?"

Prince Mangkubumi then decided together with his wife, Raden Ayu Sepuh. At this time, only Raden Ayu Sepuh dared to jest with the Prince. She had already been warned by her elder brother. She then departed for Tegal Arja and arrived there. At that time, the Prince was seated with the Princess. Raden Ayu Sepuh smiled and said, "Imagine, if Your Highness's consort were truly given a title, one whose age and beauty were equal, like Ratih and Supraba. How delighted I would be to witness it!" The Prince smiled. He was immediately welcomed by the one resembling Ratih. She approached and caressed the Prince. The Prince smiled and softly said, "My dear Nyai, you are dreaming while sitting." Raden Ayu Sepuh looked, then glared with a frown. Then she rudely retorted, "You may be angry, but how can one sitting be said to be sleeping?" The Prince gently said, "Where is there anyone, even remotely resembling Her Highness, my child? A divine grace, bestowed from noble heaven. Truly, the jewel of Javanese women has descended upon Tegal Arja, and has indeed been granted to me. It would be a lie to say there is; indeed, no woman can rival her." Raden Ayu Sepuh retorted harshly, "You only inflame me further. Very well, I shall return home." She then departed; nothing further is recounted.

It is told that the Prince was about to depart for the palace, while his father, Prince Mangkubumi, sat in the Bangsal Kencana with the Queen Mother. The Prince sought permission from his mother to visit the Eastern Palace. Queen Hemas felt slightly unwell after the Prince's departure, at the time of the discussion between the Queen Mother and her younger brother, Prince Mangkubumi, concerning her dream. "Should your son arrive now, I would be pleased if Your Highness would frankly recount everything about the dream. If there are obstacles to the kingdom, I have already sent your younger sister, Raden Ayu Sepuh, on her way, so that your son does not persist in inaction." Shortly thereafter, the Prince arrived and sat with the three. The Queen Mother softly recounted her dream, which had caused her such profound anxiety. After she finished, the Prince gently said, "Indeed, my suspicion is that it was merely a test for Mother. If it truly is a divine message, then should it recur tomorrow, you are commanded to meet me personally then." The Queen Mother softly replied, "After I have relayed the message, whether it is useful or not, I have no further instructions."

The Prince felt somewhat saddened, for its meaning was a saint's prophecy. With a faint smile, he softly asked his father the meaning of the Kyai's present pronouncement. Prince Mangkubumi smiled and softly said, "The meaning of the saint's prophecy is: failure." Upon hearing this, Prince Diponegoro grew even more despondent, feeling shame before God. Then all bade farewell and returned to Tegal Arja. Upon his arrival, the Prince did not stop at his house but went directly to Selareja. He felt profound shame before God. He entered the building and remained there for three days, neither studying the Quran nor emerging onto the veranda.

Ki Pangulu pondered. He had suspected the Prince was truly saddened. Ki Pangulu then presented himself. At that time, the Prince was seated before the building, upon the Sela Gilang, shaded by jasmine trees encircling a spring. With a central plot planted with a banyan tree and various other plants. In front of the building, a beautiful clear pond teemed with various fish. To the left stood a large \*padasan\*<sup>[13]</sup>.

Ki Pangulu softly said, "My Lord, what is the cause of Your sorrow, which became apparent upon your return from the palace?" The Prince gently replied, "Ki Pangulu, I feel profound shame before God. Everything regarding the Queen Mother's dream and its meaning has been explained by Prince Arya Mangkubumi. That is the source of my sorrow." Ki Pangulu smiled and said, "That is not it. The true meaning of a saint's prophecy is one who carries out the duty of a saint. Upholding justice for God – that is its meaning. It is likened to the hundred thousand and twenty-four thousand prophets, of whom only six deliver God's will: Prophet Adam, Prophet Noah, Prophet Abraham, Prophet Moses, Prophet Isa, and finally, the Prophet Muhammad. In Java, those saints who deliver (God's will) are likened to Sinuhun Giri and Your esteemed ancestor, Sultan Agung. They are the ones who fulfill the role of God's beloved. As for Your Highness, \*Wallahu a'lam\* (God knows best). God's will: in the end, the Prince felt in his heart when he was united with the Just King. Such was his feeling, 'Let it be so; I can no longer be swayed.'" Yet he did not speak this aloud. Smiling, he softly said, "Grandfather, \*Alhamdulillah\* (Praise be to God). For what else should a living person anticipate, if not more arduous work, which Grandfather himself awaits?" Kyai Pangulu replied, "Yes, My Lord, if you are capable, it is indeed more meritorious and a true blessing." The Prince said, "Come, Grandfather, let us give thanks to God. May it be made easy."

Nothing further is recounted. The Prince's heart was now restored. He focused solely on God. Each morning, the Prince would go to the veranda to collectively recite the Quran with Kyai Pangulu. This coincided with the month of Ramadan. The Prince performed \*uzlah\*<sup>[15]</sup> in Secang Cave, which also served as a comfort to his heart. He walked around the plantations within and surrounding the cave. Thus, the Prince intended to sit beneath the banyan tree after Asr (afternoon prayer). The garden was named Modang. He faintly but clearly heard a voice say, "Hark, Abdul Hamid. Your appellation is now bestowed by the Lord of the Worlds<sup>[17]</sup>: \*Kajeng Sultan Abdul Hamid Herucakra Sayidin Panatagama ing Jawi Khalifah Rasulullah\*. You are \*Samta\*." After that, the voice vanished.

At Maghrib (sunset prayer time), the Prince immediately returned to Secang Cave. After Tarawih (evening Ramadan prayers), the Prince emerged to sit on the Sela Gilang, specifically to the right of the entrance. Facing him were two attendants: Puthut Lawa and Puthut Guritna. Bocak-Bacik, Suracona, and Muhyidin Wiryasumita were all in the kitchen. Coinciding with the twenty-seventh day of the year Be, after eating, the Prince fell asleep on the Sela Gilang. The two \*puthut\*<sup>[18]</sup> kept watch, then both fell asleep in the hermitage.

Thus, in his sleep, the Prince dreamt he was in a cave, as if in Selaraja. Seated on the Sela Gilang, there appeared an "Island of Banyans." Eight figures arrived, all wearing \*koncer\*<sup>[20]</sup> headbands. The one in front carried a letter, supported by both hands. The Prince observed, then descended to pay his respects, yet felt a slight fear of the eight faces, which shone like full moons. The Prince stood and saluted. Those who arrived paid him no heed. They then proceeded directly to the pond, and the Prince promptly followed. All stood by the edge. Five were to the east, and three to the south. The Prince followed, making the group to the south four, and all faced north. Those to the east faced west. The one bearing the letter was in front, flanked by two others. It was immediately read; the letter's contents were identical to the voice from Modang, addressing the Sinuhun. Namely, the Prince-Sultan is \*Abdul Hamid Herucakra Sayidin Panatagama Khalifah Rasulullah\* who is in the land of Java. All of them responded, "'Alaihisalam\*." The one reading corrected them and softly said, "That answer is incorrect." The corrected one asked, "How should one answer, Panembahan?" The corrector gently said, "This matter: if my son answers \*'alaihisalam\*, it will become what has already transpired. However, the answer is \*takbir\*." Then all eight of them recited the \*takbir\*. The ninth, the Prince, also joined in reciting the \*takbir\*. The letter was then placed in the water and sank, disappearing from sight. The eight figures then vanished from their standing places, like smoke it was. The Prince found himself standing alone in that spot.

Thus, it was morning. The Prince was awoken by Puthut Lawa for the predawn meal (sahur), then they performed the dawn prayer (Subuh) in congregation. Nothing further is recounted. After returning to Tegal Arja, he then went to Selaraja.

It is recounted that Kyai Pangulu had heard news that the Dutch desired the Prince. The news was clear, coming from Semarang. Kyai Pangulu then presented himself, entering Selareja. The Prince

was seated on the Sela Gilang. Kyai Pangulu said, "My Lord, I have heard news from Semarang. It is quite clear, truly, that Your Highness is sought by the soldiers. Many, my Lord, have already arrived in Semarang. What is Your true intention, should this news be accurate?" The Prince smiled and softly said, "What is best to do? For I am innocent. If this is indeed true, then heaven's will be done. Why should I seek a different path? And have you forgotten the Queen Mother's dream? Perhaps this is the means. You yourself previously gave the interpretation that I am truly innocent. Only if it were not my duty would I not be afraid, Grandfather."

Kyai Pangulu said, bowing his head and with tears in his eyes, "It is true that the divine message is real. Only, in my heart, I feel it is not impossible that this is God's will. However, it is also the path of war." The Prince softly said, "What is best to do?" Ki Pangulu gently replied, "If the news is truly so, My Lord, it would be better to simply retreat. Let the Dutch torture as they wish, as they did Your ancestor, Sinuhun Sepuh in times past, so as not to cause destruction. As for God's will, He truly does not choose the path of war. As for myself, I do not wish to be left behind. I would truly follow you, even to the point of sickness and death. However, if it is through the path of war, I am old and unable. I can only be left behind." The Prince smiled and softly said, "I welcome war, Grandfather. Even in death, I shall be honorably remembered." Kyai Pangulu said, "If that is Your Lordship's will, I ask leave to depart. I cannot witness it, for I shall go on pilgrimage to Mecca." The Prince smiled and softly said, "That is better, Grandfather. Indeed, Grandfather, I promise you: should you arrive in Mecca tomorrow, do not return. Die there, if I do not succeed. Please convey the message and request the prayers of the faithful. May I receive the intercession of the Prophet and the pleasure of Allah. May I be granted strength against the infidels. Furthermore, I implore you to prostrate yourself fervently at the Kaaba, the House of God. Plead with God for the preservation of the land of Java. Make it a religious nation. Grandfather, truly, with God's help, you, Ki Pangulu, will swiftly return." Kyai Pangulu said, "I am ready and willing, only with Your Highness's blessing. May I be able to reach the Kaaba, the House of God." The Prince gently said, "Yes, Grandfather, I pray for you. May you be blessed by the Most Exalted Allah." Thus, nothing further is recounted.

Kyai Rahmanodin had already bid farewell to all the dignitaries. He immediately departed and arrived in Semarang. No further mention is made of Ki Pangulu. It is narrated that at Tegal Arja, the Prince was deeply saddened, for he heard news as if the sky had fallen upon him. Yet his heart no longer wished to waver. He sought refuge only in God. All sorrow was utterly resolved, yielding only a longing for death. The Princess likewise did not wish to be left behind by her husband, from beginning to end.

Thus, the genesis of the conflict was the staking out of the Tegal Arja area for development without prior notification. It was intended to be made into a public road. Thus, it was God's will that this land of Java be ruined. That became the means. It is recounted that the Prince did not emerge from the Selareja building. Thus, one time after Asr prayer, the Prince emerged from the building to the rice fields outside Selareja. The name of the rice field was Mentro, with a seating area at its edge, surrounded by a pond and shaded by \*gendhayakan\* and \*soka\* trees. As he sat on the stone, Ki Soban was before him. At that time, the Prince was forty-two years old. He was surprised to see a crowd. The Prince asked, "Suban, what are all those people I see gathering around?" Ki Suban paid homage, "All those people intend to build a main road; they are emissaries of Raden Adipati's court servants. It has been three days. It seems Tegal Arja is being taken over, My Lord, for it is all becoming a main road. Six [areas], it is said, are to come next, already marked with stakes."

The Prince's heart burned with anger upon hearing Ki Suban's words. Branjangan Kawat was dispatched to summon the \*patih\*, Mas Bei Mangun Arja. Mangun Arja arrived before him. The Prince then asked, "Mangun Arja, why did you not inform me of this matter?" Mangun Arja paid homage, "I was afraid, My Lord. Indeed, if I were to tell Your Lordship, the matter was unclear to me. I received news from all the subordinate court servants, but the full truth was not explained. Therefore, I feared to speak." The Prince said again, "If that is the case, forbid them. If you cannot, then pull up the stakes." Mangun Arja assented and departed. He then met with Raden Adipati's emissaries. When forbidden, they refused. "They feared the Resident," was their reply. Mangun Arja then ordered the removal of all the stakes. Those in the north, south, east, and west were all pulled up. He then instructed Raden Adipati, Raden Brangtakusuma, Lurah Gandhek, and Dutawijaya to bring the stakes and the lever. Then their \*keris\* was seized by villagers from a place

named Tompeyan. Raden Brangtakusuma was not allowed to escape. Then everyone pursued him. They then reported to Raden Adipati. His heart was filled with wrath.

Subsequently, a command was given to block the road at Jagalan; that is the road now leading to Yogyakarta. When this was discovered, orders were given to demolish the blockage. Once those who destroyed it had departed, they were instructed to block it again, this happening three times. What was destroyed was then ordered to be blocked again. It was reported to the Prince that the road had been forcibly blocked. "What is Your Lordship's will? For it is blocked at night. During the day, they refuse because I am still watching. When I return home, they block it again behind me." The Prince's heart raged. "If that is so, Mangun Arja, it seems there is no turning back."

[^1]: \*Parekan\*: A female court servant, a woman whose duty is to serve the royal family.

[^2]: \*Parekan agung\*: A female court servant of higher rank.

[^4]: \*Uzlah\*: Secluding oneself from worldly affairs for devotion.

[^6]: \*Sang Hyang Pratangapati\*: Sun god.

[^9]: \*Ketib\*: A title for a religious head (penghulu).

[^13]: \*Padasan\*: A water container for ritual ablution (wudu).

[^15]: \*Uzlah\*: Secluding oneself from worldly affairs for devotion.

[^17]: \*Rabbil 'alamin\*: Lord of the Worlds.

[^18]: \*Puthut\*: An ascetic student, a disciple of an ascetic.

[^20]: \*Koncer\*: A type of headband.

The Prince, with a smile, addressed Mangunarja, stating, "Mangunarja, you and your subordinates must exercise caution. If this indeed serves as a prelude to hostilities—for they truly intend to inflict harm—I shall not retreat; it is already too late for that. Come now, Mangunarja, summon all the elders into my presence and make the necessary arrangements." Mangunarja affirmed his readiness. Withdrawing from the Prince's immediate presence, he proceeded to assemble all the elders, who were soon gathered and prepared.

Even the village heads and their kin had received news that Tegalarja was to be devastated. Shortly thereafter, all the elder \*mantri\* arrived, even before being summoned. The nearby \*demang\* likewise presented themselves. All were privy to this intelligence. Consequently, Mas Ngabehi Mangunarja and the assembled company were escorted to Selareja, where they paused and formally presented themselves. All the \*mantri\* and \*demang\* were gathered within Bale Sawu.

It is narrated that the Prince was seated upon the 'gilang' stone of Pulo Waringin, with Ki Soban before him, his weapon close at hand. Mangunarja arrived with his contingent, aligning themselves before the Prince. He reported softly, "My Lord, I inform Your Highness that the royal retainers, the \*mantri\*, and the nearby \*demang\* have arrived, armed with their weapons. I questioned them, My Lord, and all confirmed that the news is widespread among their companions: Your Highness is to be attacked."

The Prince smiled and softly inquired, "Where are all your forces now—the \*mantri\* and the \*demang\*?" Mangunarja replied, "They are assembled outside, within Bale Sawoh." The Prince gently stated, "Very well, I understand; however, ensure everything is in order; you shall issue the commands later. I cannot meet them personally, as I place my full trust in you." Mangunarja affirmed his compliance.

The Prince then summoned his elder retainers: Raden Kretadiwiry, Mas Singa Arja, Martayuda, and Raden Wiryadikrama. Their \*penghulu\* was Muhammad Bahwi, a legacy from his late Great-Grandfather. Though advanced in years, he expressed profound joy at the prospect of battling infidels and achieving martyrdom. All these individuals voiced similar sentiments.

The Prince gently stated, "I accept all you have conveyed to me. However, this is my command to all of you: let no one initiate hostilities, unless the infidels resort to violence." All affirmed their readiness. "Go forth, all of you, and exercise caution," he commanded. They bowed and withdrew

from Selareja. All the \*mantri\* and \*demang\* remained vigilant, seeking the most effective course of action.

The narrative pauses, then returns to the Prince. After all who had been present had departed, he sat alone, accompanied only by Ki Soban. Murdiah then arrived with Ki Muhammad Ngarip and Muhammad Musam. They opted not to return home, instead eating and praying at Sela Gilang. They chose not to sleep, leaning against a stone. As dawn broke, he heard a voice resonate, saying, "Oh, Kabirul Mukmin, do not be concerned about antagonizing the Dutch; God will grant you aid. Should any fail to follow you, it is God's decree that all Javanese shall lose their faith." The voice then faded.

It is narrated that the following morning, Prince Mangkukusuma paid a visit, then settled in Bale Sawo, gently inquiring, "Grandson, what are your plans for tomorrow's Grebeg? Will you not be present at the Pagelaran?" The Prince replied, "Where is the path? It has been sealed off, and though I requested its demolition, it has been re-sealed." Prince Mangkukusuma inquired further, "The matter concerns the road. Has this been carried out without prior notification?" The Prince stated, "It is a redundancy of effort; if I were to inform Grandfather, I believe it would not pose an issue." Prince Mangkukusuma gently remarked, "Grandson, I met with Ananda Danureja; when I questioned him, he was indeed willing to convey the information, thus rendering this truly a transgression." Prince Mangkukusuma then took his leave. The narrative shifts, no longer focusing on this interaction, but rather on the arrival of various individuals.

Some had journeyed for three days. Mas Demang, from Pajang, arrived, bringing his relatives. All were mounted on horseback, numbering around fifty, and they were armed. They first came to Tegal Arja, then proceeded to Selareja, where they converged. They all took their seats at Sela Gilang.

Prince Mangkubumi spoke gently, "My son, I must ask, what is your intention? I did not anticipate such a multitude of people. What transpires here? My heart is filled with great concern for you." Prince Dipanegara replied, "Kyai, these individuals arrived of their own volition, truly uninvited by me. You may inquire of them; this man is their head. All are now present, and their weapons are prepared."

Prince Mangkubumi then addressed the assembled crowd, "For what reason have you all gathered here? What is your collective will?" All responded, "We have received intelligence that your son is indeed to be attacked by the Dutch. The Javanese people are universally unwilling to see him fall captive. We are all prepared to engage in battle." Prince Mangkubumi gently remarked, "Why was I not apprised of the intelligence you speak of?" Prince Mangkubumi gently asked his son, "What is your intention, my son? Can you truly bear the responsibility if this leads to widespread unrest in the country?" The Prince gently replied, "Yes, Kyai, you should indeed be able to bear it, as has been reported. If you can, Kyai, let the people disperse now; I shall instruct them all." Prince Mangkubumi stated, "My son, I cannot bear responsibility for intelligence of this nature." The Prince declared, "I can, Kyai, I shall bear responsibility for everyone if they initiate hostilities. However, Kyai, if they strike first, I truly harbor no fear; I shall confront them day and night." Prince Mangkubumi gently stated, "Very well, my son, I am returning home, for the matter has become exceedingly complicated. I pray, my son, that with the assistance of Hyang Widi, I may at least bring clarity to the nation."

His return is not narrated. Instead, the focus shifts to Raden Wiradikrama, who was pressed by all the chiefs to seek guidance. Individuals from distant regions—the foreign coasts, Bagelen, and Sokawati—all sought a sign to commence hostilities. This was conveyed, and the Prince gently stated, "Jarot, I possess no such omens. It is Ki Mangkubumi; if you insist, then approach him yourself, should he be amenable."

Wiradikrama then departed. It is not narrated that he reached Mangkubumen and requested the sign. By the will of Sukma, the Prince very readily granted the omen. However, he warned that if it were returned, it would be severely flawed. Without this omen, no funds could be collected. "My omen, without Chinese ink, ensures desires will not materialize." Raden Wiradikrama affirmed his readiness. It is not narrated that he reached Tegal Arja and then composed letters. All the chiefs



were issued the signal for the commencement of hostilities. This signal was designated as the sound of a cannon firing, at any given time, day or night. Thus, the command was disseminated widely.

The influx of people continued to swell. Thus, it was the will of Allah Ta'ala that the land of Java should face ruin. Consequently, countless brigands arrived, armed with blunt and sharp weapons. All expressed their unwillingness to tolerate the situation, desiring to defend their Lord. They wore \*bandhil\* belts, each adorned with hanging stones. It is not recounted that the Prince had fully surrendered himself to Hyang Widi. Sickness unto death did not deter him; such was the decree of the Almighty.

The Prince then returned to Selareja. Due to the multitude of people presenting themselves, the location became untenable. Approximately two days later, the Prince departed from Selareja. Then Raden Adipati dispatched a letter, the contents of which indicated the Prince's desire to return within three days. Subsequently, a letter arrived from the Resident, conveyed by Mas Astradimeja, the \*patih\* of Prince Mangkubumi's father. Its contents inquired about the Prince's true intention, if indeed he had no specific will. He then instructed his own father to reply, but the response requested Raden Adipati. The Resident received no further answer. Consequently, they began preparing cannons. Blacksmiths were mobilized; once their work was complete, all blacksmiths were informed in Tegal Arja that the lodge was preparing for hostilities. This news significantly bolstered the morale of all the soldiers for this impending task.

Meanwhile, the Prince was seated by the gateway. Those presenting themselves before him included Kyai Muhamad Rahwi, Ki Subattuliman, Ki Nurngaliman, Murdiyah, Amad Ngarip, Muhammad Mursam, Muhammad Santri, and Muhammad Jaelani. After the \*Asr\* prayer, a messenger arrived. Nyai Soka, the Lurah Keparak from the Keraton, presented herself with a bow, stating, "My Lord, your servant has been dispatched by your Mother; Your Highness is summoned briefly."

The Prince smiled and replied, "Rejeb, convey to her that I am unable to travel. You yourself can witness the multitude of people; if they fail to comprehend, it will undoubtedly lead to complications. If Mother truly desires well-being, it would be preferable for her to come here, bringing her grandchildren; ensure no one is left behind, and then return home." Nyai Soka replied, "I am apprehensive; it is already night. My Lord, I came here with three companions, all of whom have since departed. I am gravely fearful witnessing the brigands who now throng the roads. I simply followed suit; Suryabrantan is now completely occupied. I kept my eyes closed; if I am not escorted by Your Lordship, I fear being commanded to return alone." The Prince smiled and, addressing the difficulty, commanded that the leaders of all the brigands be summoned. Singa Barong, Selabaga, and Selamiring then presented themselves.

The narrative of Nyai Soka concludes here. The following morning, the Prince was seated in the \*pendapa\*. Around eight o'clock, Prince Mangkubumi arrived. Upon seeing his father approach, the Prince descended from the \*pendapa\* to receive him. Beneath the \*sawo\* tree, they met. The son was embraced and kissed, tears streaming down. While still standing, the father was invited to be seated.

Thereafter, Prince Mangkubumi spoke, "The reason for my visit, my son, is that the Resident has commanded me to arrange a brief meeting with you. You are invited to the lodge briefly." The Prince smiled and gently replied, "Kyai, by all means, but I am now at the disposal of the multitude. You may inquire of all these individuals yourself; if they permit, then let us depart, Kyai." The Prince then addressed those present, "I ask all of you: your Lord has been invited by the Resident for a brief meeting." All declared, "We are unwilling; it is better to resist and die in battle." The Prince then spoke to his father, "Kyai, how will you proceed? What course of action will be taken here?"

Prince Mangkubumi gently stated, "My son, I tell you truthfully, I cannot return home, for they are already prepared at the lodge. Uncle Mangku Alam, his son, and soldiers are all present there. I cannot discern his true intentions. The reason I agreed to be commanded is that, truly, all matters should pass through me, whether it leads to life or death. I wish to assist you; I hold firmly only to my faith. I am old; I cannot become young again." The Prince gently remarked, "Yes,

\*alhamdulillah\*, Kyai. I am merely a servant who carries out the will of Sukma. And what of you? You were previously willing to arrange another meeting between myself and the Resident."

The Prince then recounted: "My son, you are quite right. Without Widi's divine consent, upon my arrival, I came here first. Subsequently, I received an invitation from the Resident, who then questioned me, my child. I spoke candidly with the accompanying secretary, de Brecadingrat. The Resident asked what I desired, to which I replied, 'I desire nothing.' The Resident then suggested that the cause of this anger should be removed. My response was, 'Unless you comply with what causes Danureja's anger.' The Resident replied, 'That is difficult, Prince; he is also an assistant to the Government, and I fear him.' My reply was, 'Then you should also request it from the Government.' The Resident's answer: 'Beyond that, I do not know.' The Secretary then interjected, 'If one wishes to become king, there are signs: a disinclination to remain at home, wandering through forests, mountains, cliffs, and caves, worshipping in all directions.' I then countered, 'Secretary, do not speak thus; one can pray anywhere. Entering the forest has been my joy since childhood. If I had desired to be king, I would have prospered long ago; that is how events unfolded. If you disbelieve, please inquire of Captain Jising; someone knows the matter from the English period.' Cadiningrat then stated, 'Secretary, do not assume such things; if one truly desires to be king, it will certainly happen. It is impossible for the younger brother to ascend the throne; the one who holds the heart is the father, the Prince.' John Crawford concurred. Thus, I was once sent to plead with my father, but he still refused. All terms of the discussion were agreed upon because Prince Adipati spoke on his behalf when his younger brother was still a child."

The Resident then resumed the discussion, "What of this situation? Why are there countless individuals at Tegal Arja? Reportedly, some are departing, while others are preparing to assault the lodge." Cadiningrat replied, "There are two reports. In my judgment, both are false. If either were true, one would be annihilated. I shall bear that responsibility; far from killing, I would prefer to avoid even unrest, if possible." The Resident then stated, "This complicates matters for me, as it is being relayed to my attention. What is your stance, Prince?" I replied, "As you deem fit." The Resident declared, "Very well. Tomorrow morning, be at the Keraton at nine o'clock; I shall join you at that hour tomorrow."

The Resident then arrived accompanied by Danureja and Wiranegara. Resident Detre inquired, "What is Ratu Ageng's will?" Ratu Ageng responded, "It is entirely as you wish; I am unable to comply, and neither is Prince Mangkubumi." The Resident proposed, "Later, the three of us—you, I, and Prince Mangkubumi—shall meet and proceed together to Tegal Arja. What do you think, Danureja? Is this arrangement satisfactory?" Danureja replied, "This is exceedingly problematic. It will lead to misunderstanding, as many people are already supportive." I then stated, "Very well, then it shall be just you and I. How can there be a resolution if we merely discuss it, unless there is a resolute determination between us, you and I, alone?" The Resident inquired, "Prince, do you dare to bear the consequences should misfortune arise?" My answer was as follows: "Indeed, should you perish, I shall not be far behind. If invited, my suspicion is that it would be impossible for him to attend, given the current circumstances." The Resident replied, "Very well, Prince, tomorrow morning at seven o'clock, please enter. Then, all shall proceed to the lodge with me tomorrow. At the lodge, their demeanor has already shifted, for I am the general's representative; it is truly impossible for me to go there myself. As for your son, his attendance or absence is your responsibility. If he genuinely cannot come, I shall order the General to appear; that is the very purpose of my visit." The Prince smiled upon hearing this account.

Prince Mangkubumi then summoned his \*patih\*, Mas Ngabei Astradimeja, instructing him to call his wife and son. Shortly thereafter, all arrived in Tegal Arja. Then an \*Erdenas\* arrived from the lodge, seeking the Prince. However, he was instructed simply to return. Shortly thereafter, a messenger from the Kraton's \*keputren\*, Ki Suranata, arrived, also having been summoned. Prince Mangkubumi, no longer willing to yield, gently stated, "Suranata, have you forgotten? This is truly my son. At his birth, the one who bore the child was indeed my elder brother, and thus I acted according to my faith. Go forth and deliver your message; may he still be alive." Ki Suranata then withdrew from his presence.

Prince Mangkubumi gently inquired of his son, "What is your intention for all my soldiers? Are they not to be ordered to withdraw? My heart is greatly troubled to see them thus. Tell me, my son Rangga, is this apprehension of mine justified?" Prince Rangga replied, "It is true, Your Highness; your soldiers are indeed affected by this." Prince Rangga continued, "All those who have arrived are present here. My younger siblings have all come, but they were instructed to return home. Only Prince Rangga refused to comply with the order to return."

The Prince gently addressed his father, "Withdraw to where? If I harbored such a desire, I would have first prepared a place for the soldiers. Therefore, in my heart, I have no wish to retreat; even if it means death, it is fitting. This place is the former legacy of Kanjeng Eyang; what burden could women pose, they are not involved in anything. This place is already suitable, designated as a place to die." Prince Mangkubumi summoned all of his son's aged retainers. All expressed profound apprehension, asserting that it would undoubtedly cause significant trouble should any incident occur. The discussion concluded with an agreement, and the Prince then yielded to his father's wishes. However, the Princess strongly objected, stating, "Even if it means death, if I remain, I do not know what will become." Prince Mangkubumi then turned back to his son, stating, "Alas, my son, the Princess is beyond my counsel; I cannot persuade her to remain, even in the face of death." The Prince then proceeded to the residence, where he met his wife. The Princess prostrated herself at her husband's feet. Tears flowed profusely, rendering her speechless. The Prince then said, "My precious jewel, my mistress, your servant implores you to comply. If I am to live this day, if the princess refuses, then this servant of yours will surely perish today." The Princess then stood, complying with his request, and walked slowly, her eyes brimming with tears.

All the soldiers then departed. The Prince escorted them to the gate. All the soldiers set off for Selarong, accompanied by the elder men of Tegal Arja; none remained behind. By the grace of God, their journey was safe, as they encountered no enemies along the way. Approximately two brief moments later, two \*bupati\*, namely Mas Sindunegara and Mas Mandura, arrived, bearing a letter. This correspondence was from the Resident.

The Prince gently stated, "I cannot read. Rangga, receive this!" Prince Rangga took the letter and read it aloud. Upon its completion, the Prince addressed Mas Sindunegara, "Sindunegara, I have no desire to be invited. I refuse. I am not a child to be deceived!" Mas Tumenggung Sindunegara respectfully submitted, "My Lord, if this is your decision, then permit us to seize all the Resident's taxes." The Prince countered, "What manner of agreement is this? I have no such desire." Mas Sindunegara then requested, "If Your Highness truly refuses, then at least condescend to reply in writing." The Prince replied, "Indeed, what is there for me to write? I have no further inclination." Prince Mangkubumi interjected, "That is not the way, my son. It would be better to reply to the letter. Respond according to your own will. This is Danureja's desire, so perhaps you should inquire of him; besides, it is not certain they will even grant it." The Prince then said, "Please, Kyai. Your Highness, you yourself should reply to this letter." The Kyai assented to reply to the letter. The Prince immediately summoned a scribe.

He had barely completed five lines when they heard the sound of three rifle shots. All present were startled. Sindunegara, along with Mandura, then took their leave. Unfazed by the sound of gunfire, they were granted permission and immediately withdrew from the presence. Shortly thereafter, the air was filled with the clamor of weapons and cannon fire. The Prince immediately moved with the assembled troops. All had been instructed to go forth and assist in the battle. At that time, they were advised to be prepared to confront Sindunegara should they encounter resistance. Once they had sallied forth, they found themselves without ground to hold. They were all repelled and forced to retreat. All were anticipated to fail in the engagement.

Those who remained behind in Samen included Jayamenggala, along with the \*mantri\*, all the royal hunter-servants, and the \*demang\* and their retinue. Jayamenggala led this group, which was then divided into two as effectively as possible. Those who emerged from the eastern side of Tegal Arja to face the enemy included Raden Demang from Pajang with his family. However, they were vanquished in the battle. Soon thereafter, Raden Natadirja arrived with his younger brother, Raden Nataprawira, and Raden Jasentana, who also assisted in the combat. Furthermore, those who had previously presented themselves before the Prince—Mas Mangunarja, Mas Brajadirja, Ki

Sibatuliman, Muhammad Mursam, Ki Murdiyah, and Ki Martayuda—came to Jayamenggala's aid. Yet, their efforts still resulted in defeat. Despite their preparations, the outcome remained unchanged.

The Prince had not yet settled himself in the \*pendapa\*; he remained with his father and his younger brother, Prince Rengnya. It was he who, positioned at the forefront with the \*ponakawan\* servants, \*ngampil\*, and \*gamel\* who stood at the very rear when presenting themselves before the Prince, immediately conveyed news to Kyai Dermajaya, a \*lurah\* of Ngawin: "All Your Highness's servants have been defeated due to the overwhelming number of enemies. They have reached Pandhan, yet are still engaged in combat." The Prince remained motionless, silent. Ki Dermajaya returned.

Prince Mangkubumi then spoke, "What is your intention now, my son? Will you not go forth and prepare yourself?" The Prince replied, "I shall remain here. If I were to go forth, what more would I seek? If it is my destiny, then whether here or there, I shall certainly meet my end. If, however, God's assistance is granted in this very place, then that would be even better." Ki Dermajaya then returned, weeping and exclaiming, "Alas, My Lord! Your servants are no longer able to withstand the overwhelming numbers of Palengkung enemies who have arrived." Prince Mangkubumi remained silent. He then took his son's hand and led him out through the exit. They eventually reached the western outskirts of Tegal Arja, specifically navigating a path through the rice fields. The enemy was unaware that both Princes were now outside.

The Prince immediately mounted his horse, named Ki Gethayu. This was a black \*pangcal panggun\* horse, with four legs, bulging eyes, of immense height and stature. His father's horse had been afflicted by misfortune. He thus mounted a replacement horse which, though black-furred and extremely lean, was remarkably swift. It was the will of God that none of those engaging in battle should abandon their heirlooms or mounts. Without delay, the Prince immediately took his heirloom, the Kyai Rundhan spear. Likewise, his father carried the Kyai Jimat spear. Prince Rangga, rather than mounting his own horse, clung to his elder brother's leg. The Prince sought to ascertain the enemy's position. His father, Prince Mangkubumi, remained close behind.

Upon sighting the enemy, all cavalry approached. Their assault was met by Kyai Subatuliman, Ki Martayuda, Mas Prajadirja, Murdiyah, Saliman, Muhammad Musa, and Jayamenggala. Those fighting in Samen were assailed with spears. Many cavalrymen perished, overwhelmed by the deluge of attacks and trampled by horses. Furthermore, all the people had crossed to the west bank of the river. Those who met their demise included Mas Ngabehi Brajadirja, Lurah Wirabaja, the priest Ki Murdiyah, and the cleric Muhammad Mursim. The \*ponakawan\* servant, Bekel Saiman, died a martyr's death (\*sabil\*). All of their company who reached their predestined end. Subatuliman was wounded. Kyai Martayuda and Jayamenggala, by divine intervention, remained unharmed by weapons, though all were utterly exhausted. They fell in the rice fields, were reported dead, and subsequently abandoned.

Suwaliye, with keen observation, spotted both Princes. He then signaled all the cavalry, who immediately closed in. Suwaliye himself rode alongside. The Prince was the subject of their anticipation, as they fired rifles at him. His mount, Gethayu, galloped with fierce exhilaration, its movements so spirited they seemed accompanied by gamelan music. The Prince's heart felt thus: "Were I to attempt to slay all the cavalry, it would prove futile. It is like trying to kill baby mice; even if they remain still, they will still be shot."

The Prince dismounted from the road and proceeded on foot through the rice fields. Yet, he was relentlessly pursued by the cavalry, who maintained their incessant gunfire. Gethayu grew increasingly spirited, resembling a bride being paraded in procession. His younger brother—Prince Rangga—clung unyieldingly to his elder brother's leg, experiencing no pain by the grace of God. The narrative then shifts to Prince Mangkubumi. His horse grew increasingly wild. It was a spirited display, incongruous with its usual demeanor. The enemy cavalry horses were unable to keep pace, even when one or two managed to draw near and wield their lances. The cavalry then retreated, having failed in their pursuit. The Prince observed his father, his heart filled with joy. His father's hand was formidable and strong as he struck. Thus, many cavalrymen returned to the road. However, the Lieutenant, alone, remained profoundly silent, diligently pursuing the Prince. His rifle

never ceased firing. Gethayu continued to gallop with relish.

Thus, the Prince found himself in some distress, as he was about to be cornered. He felt a sense of vulnerability. The Prince then spotted three brigands, summoned them, and they immediately appeared. The Prince commanded, "Slay this Dutchman; he shows no fear." All three brigands affirmed their capability. The three worked in concert. To the north of Sumberan village, the Dutchman was overwhelmed, unable to discharge his pistol, and assailed with swords. He was then slit in the throat and died, along with his horse. The Prince immediately proceeded to Radinan, rejoining his father.

Suwaliye realized that his lieutenant had perished. All the cavalry then returned in formation to Tegal Arja to ravage and burn the place. All the property in Tegal Arja was utterly destroyed. The narrative then pauses, shifting focus. The Prince appeared weary, also awaiting those who had not yet arrived. His condition was indeed most pitiable.

The realm of Tegal Arja lay utterly devastated. It is narrated that His Highness the Prince, accompanied by his father, was on horseback, proceeding slowly along the road. They were awaiting the arrival of their retainers, who had not yet caught up. At that moment, Raden Natadirja, Raden Demang Pajang, Raden Nataprawira, and Raden Jayasentana arrived simultaneously. Inquiries were made regarding everyone's welfare; it was reported that only the Dutch had suffered heavy casualties, numbering around eighty.

His Highness the Prince, along with his father, felt as if in a dream. Their mounts having been found, the father gently inquired, "What is your opinion, my son?" The Prince gently replied, "My concern is now solely with those who have lost their homes; I am prepared to follow where fate leads." His father then declared, "My son, wherever you journey, I shall not be left behind. Night has already fallen." His Highness then stated, "Kyai, I intend to seek out my son, wherever he may be found." His Highness then gently remarked to his son, "My estimation is Selarong; that was the earlier plan concerning all the troops and their subordinates."

His Highness then addressed his father, "Kyai, it is now time for the Maghrib prayer; please perform it. And rest for a moment, Kyai, for I am exceedingly weary. After the Maghrib prayer, we shall resume our journey." All then performed their prayers by the Bayem River. Immediately after Maghrib, they resumed their march. It was the will of the Divine that all became disoriented due to the profound darkness, thus traveling excessively far via Sumampir, rendering them utterly exhausted, hungry, and drowsy. Consequently, they halted before reaching their destination, pausing merely at the mountain's edge.

All fell asleep. Upon resuming their journey the following morning, they reached the Soka River, where His Highness inquired of Demang Kalisoka regarding the whereabouts of all the troops and their subordinates. Kyai Demang replied that they were now assembled in Selarong. He then requested their immediate summoning, and shortly thereafter, they arrived; it was as if a dream had unfolded before them. After meeting with all the troops and their subordinates, they were individually quartered within Kalisoka, where there was ample accommodation. His Highness then descended to Selarong, accompanied by his father, Prince Mangkubumi. His younger brother, Prince Rangga, was instructed to await the troops, accompanied by the elders. Mas Ngabei Mangun Arja, too, was tasked with overseeing the soldiers and their provisions. Their comfortable quartering notwithstanding, further details regarding the troops are not elaborated upon herein.

It is narrated that His Highness the Prince and his father lodged in Selarong, at the residence of Ki Demang Arjabaya. It is further recounted that his younger brother, Prince Hadinegara, subsequently arrived, bringing with him approximately two hundred Mandhung and Patangpuluh troops. These forces were then placed under the command of his elder brother. He was now appointed patih and requested to adopt the new name Prince Suryenglaga, a change to which both his elder brother and his father granted their consent.

It was not long before forces from Yogyakarta, comprising all the city's populace, mantri, and adipati, under the leadership of Sollewijn, descended upon Prince Mangkubumi. All the Dutch in Yogyakarta were likewise present. Only the Resident, along with the sons of Raden Adipati's relatives, remained. Prince Mangku Alam joined the mobilization, accompanied by Prince

Suryaningprang. They were then intercepted by the assembled villagers, led by Jayamenggala, Anggawikrama, and Ki Bauyuda. The ensuing battle was exceedingly fierce, with the resounding din of conflict echoing everywhere, punctuated by the simultaneous roar of cannon fire. Small arms clattered, and now even more villagers arrived, offering their assistance. Those without conventional weapons wielded pestles and other improvised projectiles. It was the Divine will that the combined onslaught of slings and weapons created an intense melee.

Moved by compassion, His Highness requested his younger brother and his son to lend their aid. Raden Suryenglaga, Raden Antawirya, Raden Natadirja, Raden Nataprawira, Raden Jayasentana, along with the Mandung Patangpuluh, were thus appointed to spearhead the engagement. The cannons at Samen had fallen silent. Jayamenggala raged furiously, while Ki Bauyuda valiantly shielded their forces; nevertheless, many Yogyakarta combatants perished. By the will of the Almighty, numerous bupati were captured. All subsequently capitulated; those who refused to surrender were utterly stripped, leaving them only in their trousers, a sight of profound humiliation. Those combatants who eluded capture were permitted to flee unharmed. Many Dutch fell, and Sollewijn himself was wounded, struck in the knee by a projectile from a sling. He fell from his horse, rendered unable to walk, and was subsequently carried away. The Yogyakarta forces had thus retreated. Abundant and diverse spoils of war were subsequently seized.

His Highness the Prince, accompanied by his father, observed the entire engagement from Mount Wijil. When their clear superiority became apparent, His Highness descended to Kembang Putih and took a seat in the courtyard. Soon thereafter, his younger brother and son arrived, bringing with them several bupati who had capitulated to the revered leader of the conflict. These included Raden Tumenggung Martalaya, Raden Tumenggung Danukusuma, Raden Tumenggung Wiryakusuma, Raden Tumenggung Natayuda, Raden Wiryatana, Raden Yudawijaya, Raden Tumenggung Purbakusuma, Raden Tumenggung Dirpadija, Raden Ria Sindureja, and Raden Tumenggung Sumadirja. All were received, paid their respects in turn, and then departed. The revered Commander then returned to his lodging, accompanied by his father, Prince Mangkubumi.

Prince Suryalaga then distributed the diverse spoils of war, with instructions that each recipient should receive their rightful share without error. "And furthermore, Suryenglaga, we are all agreed: I shall confer upon Jayamenggala the name Raden Jayanegara. As for Sumadikdaya, he shall bear the name of his relative, Raden Sumadiningrat, after his uncle Sumadiningrat. And Jawinata shall henceforth represent his uncle, Prince Suryenglaga." They prostrated themselves in gratitude, expressing their willingness, and then departed.

That night, the arrival of numerous individuals, including princesses and newly subjugated troops, plunged Yogyakarta into turmoil. Following the recent defeat, many princesses abandoned the city, and the Resident's conduct became chaotic. On the following night, Prince Jayakusuma, Prince Balitar, Prince Muhammad Abubakar, Prince Ria Manggala, Prince Hadisuryo, Prince Hadiwinata, Raden Mangkuwijaya, Raden Mangkudireja, Raden Dipayana, Raden Dipataruna, and Raden Singasari, along with all the syarif, hajjis, ulama, and several religious scholars, presented themselves. Meanwhile, all royal sons and relatives remaining in Yogyakarta were apprehended and confined within the loji. Only Prince Mangku Alam, along with all his sons, escaped imprisonment.

It is thus narrated that Selarong flourished, effectively becoming the transplanted state of Yogyakarta. Its market thrived, offering goods at low prices, and commerce prospered, leading to widespread contentment and the absence of crime. The War King was enthroned on the grand veranda, surrounded by his sons and relatives, all the court officials, and various leaders, as well as hajjis, ulama, and religious scholars. His father, Prince Mangkubumi, was seated nearby, and directly before him was Prince Suryenglaga. The War King softly stated, "Suryenglaga, I wish to confer upon younger brother Mangkuwijaya the title Prince Mangkudiningrat, and upon younger brother Mangkudirja the title Prince Natapraja, thereby entitling him to bear the yellow ceremonial umbrella. Furthermore, Martayuda shall henceforth be known as Wiryanegara; Jarot shall assume the name Tumenggung Wiryadi; and Demang Pajang shall be known as Kerta Pengalasan." His younger brother expressed his willingness. Prince Suryenglaga bowed in gratitude, saying, "This matter now arises: those who have presented themselves to me now await their commissions and

duties."

The War King then gently resumed, "Ah yes, Suryenglaga. Tumenggung Danukusuma, you shall proceed to Bagelen, there to accompany my son, Dipanegara. As for Kyai's son, Mangkuatmaja, I confer upon him the title Prince Suryakusuma, and he shall be accompanied by Astradimeja, whom I elevate to the rank of Tumenggung Resapraja. Bagelen is to be brought under our dominion."

"Adiwinata shall proceed to Kedu, accompanied by Mangundipura. Natayuda shall be accompanied by Grandfather Muhammad Abu Bakar and Luwanu. Subatuliman shall be granted the title Tumenggung Jayamustapa and, along with his younger brother Adisurya, shall establish a line of defense to the west of Yogyakarta. Your son, Dangdang, shall be designated Prince Sumanegara, accompanied by Wiryanegara. Trunajaya, in Gamplong, shall receive the title Tumenggung Cakranegara. Uncle Jayakusuma shall establish a defensive position in Yogyakarta, accompanied by Suradilaga. Grandfather Balitar shall take up a position in Wanayasa, accompanied by Tumenggung Sumadiwiry. You, Mangkudiningrat, along with Natapraja and all your brothers, shall establish an encampment in Sambirata, accompanied by Tumenggung Ranupati and Sura Arja. Suryenglaga, I desire that your son Bancak be granted the title Prince Suryanagara and deploy to the east of Yogyakarta, accompanied by Suranegara and Suradinegara. As for our immediate vicinity, Janegara, Sumadiningrat, and Jiwanata suffice. Singasari, I grant you the title of Prince, and you shall subjugate Gunung Kidul, accompanied by Warsakusuma. Pajang shall be governed by Martalaya and Wiryakusuma. Sindureja, Dipadirja, and Kertadirja shall administer Sokawati. The coastal regions shall be entrusted to Uncle Serang. Furthermore, the governance of Mancanegara shall be entirely under the purview of Mangunegara."

All expressed their readiness and profound joy, then rendered their salutations. Grandfathers, uncles, younger brothers, and sons alike prostrated themselves at his feet, as did all the adipati who had been vested with authority by the War King. Upon the conclusion of these proceedings, the War King returned to his lodging, accompanied by his father. It is thus narrated that all those who had been assigned duties departed on the same day for their respective posts. Aided by divine grace, they organized their forces and engaged in daily skirmishes. Details of the widespread conflict across Java are herein no longer narrated.

Subsequently, aid arrived from Kedu, comprising approximately two hundred men and a substantial amount of wealth, reaching Logorok. Kyai Muhammad Ngarepah and Mulyasantika led this contingent. Startled by the passing Dutch forces, they sounded an alarm. The swift villagers then activated their traditional \*genthong titi\* warning system. A fierce engagement ensued. Though the soldiers opened fire, Mulyasantika, heedless of their weaponry, engaged them directly in combat. Many fell, and the contingent of two hundred aid troops was annihilated. Only approximately fifteen survivors managed to flee, all of whom were wounded. Mulyasantika then proceeded to distribute the captured money, clothing, and weapons among all those who had participated in the battle. All donned the newly acquired trousers, shirts, and weaponry, their hearts filled with immense satisfaction.

Subsequently, approximately one hundred and fifty individuals, fully attired and armed like Dutch soldiers, presented themselves at Selarong. This sight caused alarm in Selarong, as they mistook them for an approaching Dutch force and prepared for immediate interception. Ahmad Ngarepah then spurred his horse forward, while his companions halted and formed a line as instructed. After he explained the situation to Prince Suryenglaga, the scene became a spectacle, much to the delight of all the Selarong troops. Muhammad Ngarepah and Mulyasantika were then formally presented to Prince Suryenglaga, and subsequently to the War King himself. Muhammad Ngarepah was then honored with the title Tumenggung Secanegara. Mulyasantika's younger brother was named Tumenggung Kertanegara and tasked with governing the region of Kedu east of Ngelo. Both expressed their ready acceptance and profound happiness. Having been granted leave to depart, their subsequent narrative is not further detailed.

It is narrated that a contingent of Mangkunegaran troops arrived from Surakarta, approaching from the east. They were then intercepted by Tumenggung Surareja at Randhugunting. The ensuing battle was intense, resulting in the capture of their commander, Raden Suwangsa. Upon his presentation at Selarong, the Prince was deeply moved, recalling that Suwangsa had been prone to

tears as a child. He was given attire and ordered to be escorted back to Solo.

It is thus recounted that the War Champion was deeply troubled, pondering these matters in his heart. Yet, mindful of the divine revelations of the Almighty, particularly the Quranic scriptures which mandate adherence to their unalterable commands, he felt a profound anxiety, for these very commands were the source of his concern. His father, whose heart was filled with unexpected sentiment, then gently spoke, "My son, the cause for my unforeseen concern is not your troops, for they have proven themselves utterly dependable in battle." The War Champion gently replied, "Indeed, Kyai, my true preoccupation lies with this path we tread. I do not fear the enemy, even should their numbers swell; my resolve is to eliminate the infidels. And should you still desire it, Kyai, I shall indeed serve as the central figure of this struggle. However, this very path entails a solemn command I received long ago: to uphold the Quran and never alter its precepts. Yet, I confess, I do not yet fully comprehend all the Quran's commands, and thus my heart is gripped by the profound fear of error."

Prince Mangkubumi gently reassured him, "My son, there is no cause for concern, for many ulama comprehend the true meaning of the Quran's commands, and the people simply adhere to them. My son, among the numerous learned individuals in Yogyakarta, whom do you wish to consult?" The Ruler smiled, then softly articulated, "Kyai, while your point is valid, I possess less confidence in others. Kyai, I ask for your assistance in supplicating the Divine Spirit. I once observed two individuals, one teaching in Maja and the other in Kwaron; it is in them that I place my trust. Both appear to lead ascetic lives, seemingly in fear of the Almighty should they ever alter the Quran's commands. The one from Kwaron is elderly, while the one from Maja is youthful." Prince Mangkubumi gently inquired, "Have you already met with them, my son?" His Lordship affirmed, "Indeed, on one occasion."

By the grace of the Almighty, it was not long before Kyai Maja arrived, accompanied by his children, wife, retainers, and relatives. His Lordship expressed gratitude to the Almighty, then gently remarked, "Kyai, one remains absent." Thereupon, by the power of the Almighty, Ki Kwaron arrived, merely a day later, bringing his children, grandchildren, wife, and family. Once all had arrived—comprising all the ulama—the War Throne held an audience in the mosque, where all those presenting themselves were now assembled. His father, Prince Mangkubumi, was seated nearby, and his younger brother, Prince Suryenglaga, was positioned directly before him. Gently, he spoke, "Hear me, all my brethren, all ulama, syarif, and hajjis. I now decree that Uncle Maja is permitted to impart to me, without reservation, all the commands inscribed within the Quran." Kyai Maja affirmed his willingness. His Lordship then declared, "Hear me again, all my brethren, religious scholars, ulama, syarif, and hajjis: let us all unite in upholding the justice of the Almighty!" All expressed their readiness. With that, His Lordship concluded the assembly. Kyai Maja, along with Kyai Kwaron, subsequently took residence within the mosque itself, while all their followers gathered together in Kalisoka.

It is recounted that the city of Yogyakarta had been transformed into a desolate wilderness, ravaged by continuous fires day and night, consuming numerous homes. Regardless of size, only the Kraton, the loji, the mosque, Danurejan, Mangkualam, and Wiranegaran remained; the rest of the city had vanished under siege. Exit was no longer possible. All the senapati pleaded for permission to launch a full assault, but His Lordship forbade it, instructing them merely to maintain the siege, thereby issuing a stark warning to all the royal relatives within. Consequently, all who could had fled, including His Lordship's younger brothers. However, their religious officials—the penghulu, khatib, modin, and marbot—were not permitted to depart. Only Prince Suryabrangta, Prince Suryawijaya, and Prince Dipakusuma remained, detained in the loji along with all the grandfathers and uncles who were still present, a truly lamentable situation. Nevertheless, two uncles who subsequently managed to join them were granted titles: the elder received the title Prince Mangkudipura, and the younger, Prince Panengah. Furthermore, among his younger brothers, Raden Mas Songeb was granted the title Prince Adinegara; Raden Mas Grontol, Prince Suryadipura; Raden Mas Madang, Prince Suryadi; and Raden Mas Jengkik, Prince Tepasanta.

While Selarong enjoyed great prosperity, Secanegara reported the presence of a substantial force from Kedu in Dimaya. This contingent, numbering over two thousand and accompanying the Dutch,



was led by Raden Tumenggung Danuningrat. Secanegara and Kertanegara conveyed this intelligence, admitting their own inability to confront such a large force. Reinforcements were immediately dispatched: a contingent named Prajurit Bulkiya, numbering three hundred and thirteen. Their commander was Ki Muhammad Bahwi, who had served as penghulu in Tegal Arja. Though advanced in years, his heart was exceptionally courageous. Despite prohibitions, he insisted on participating, yearning to die in a holy war; he was consequently bestowed the name Muhammad Usman Ali Basah. The Bulkiya contingent included two courageous tumenggung, Haji Ngabdul Kadir and Haji Mustafa. They were further accompanied by two ulama holding the rank of tumenggung: Kyai Guru Mlangi, known as Muhammad Salim, and Ki Guru Kasongan, known as Ngabdul Rakhup, along with a religious scholar named Ngabdul Latib. Thus equipped, they departed.

Approximately five hundred men set forth from Selarong. The combined forces reached Dimaya and immediately engaged the enemy. The formation was set: the Bulkiya troops formed the center, with Tumenggung Secanegara commanding the right flank, and Kertanegara the left. Usman Ali Basah then signaled his Bulkiya companions to advance in a simultaneous charge. The assault was heralded by the resounding beat of the \*bedhug\* drum and the booming reverberations of the \*Gong Siyem\*, which originated from Windu city. Kyai Usman Ali Basah carried with him the gifted heirloom spear, Ki Barutuba, which, upon his touch, seemed to ignite with a spiritual luminescence, instilling an unwavering fearlessness in the hearts of the Bulkiya troops. The cannons were swiftly bypassed, having fired only thrice, their volleys disregarded due to the rapid advance of the attacking force. The engagement then devolved into close-quarters combat; firearms fell silent, and the clash of spears, bayonets, swords, and kris dominated the fray. In the midst of the battle, Raden Danuningrat engaged in fierce combat with Usman Ali Basah. Though brothers in ethnicity, if not by blood, their clash was intense. Yet, by the will of the Almighty, Raden Danuningrat was overcome and perished.

Soldier corpses lay piled high, and the few survivors fled. All were pursued and scattered. The Muslim forces gave chase, but by divine decree, Kyai Melbangi, who had embarked on the path of holy war, was struck by a firearm's ramrod. The soldier who fired, in his haste, failed to retrieve his ramrod and was consequently speared by a santri, dying instantly. Numerous spoils were seized, including cannons, weapons, medicine, ammunition, and uniforms. Ki Usman did not return with his forces, choosing instead to send only a letter confirming their safety. The Kedu forces, specifically the Bulkiya contingent, were subsequently stationed in Pesantren village.

Thus, the land of Java was engulfed in widespread conflict, with fierce engagements raging across the coastal regions of Mancanegara, Pajang, Sokawati, Gunung Kidul, Ledok Gowong, and Banyumas. It is narrated that in Kedu, specifically in the territory of Parakan, resided a fearless individual named Raden Sumadilaga.

Subsequently, an assault descended from Ledok Gowong, spearheaded by Mas Tumenggung Andakara at Gowong Gajah Premada. This contingent was commanded by Mas Rangga Prawirayuda. Upon reaching Parakan, they were met in battle, and Sumadilaga was defeated. Thus, he perished, slain by his own \*demang\*, Secapati. The assault on Parakan concluded.

It is recounted that several princes and relatives serving as \*Senapati\* all defected, beginning with Prince Hadiwinata, Prince Jayakusuma, Prince Mangkudiningrat, Prince Anatapraja, Prince Abu Bakar, and Prince Balitar. Upon their arrival at Selarong, however, they were not assigned duties. Only Prince Balitar petitioned to remain in Bagelen; though formally dismissed, his request was granted. Subsequently, Prince Mangkudiningrat and Natapraja, along with all their brothers, were dispatched to Kedu, ordered to remain on standby in Langon.

It is recounted that General de Kock arrived in Surakarta, whence he proceeded to Yogyakarta. All princes and relatives in Surakarta were mobilized, as was Prince Mangkunegara. Throughout their journey, they engaged in skirmishes; however, numerous roadblocks and strong resistance prevented any decisive victory against the well-entrenched defenders. The General thus arrived in Yogyakarta and dispatched a letter to the Illustrious War Leader. The dispatched regent, Ranadiningrat, then met with Prince Suryenglaga. The letter was delivered to Prince Suryenglaga, and the envoy was subsequently requested to remain and await a response. The letter was then

presented to the Venerable War Leader.

It is recounted that he was then holding court at the Great Mosque, attended by numerous ulamas, religious scholars, Sharifs, Hajjis, and all the princes and their kin. Also present were his retainers and prominent figures, seated not far from the patriarch, including Kyai Maja and Kyai Kwaron. Prince Suryenglaga then presented the letter from General de Kock to the Illustrious War Leader. He conveyed the message courteously, stating, "To my father, Kanjeng Pangeran Mangkubumi: Kyai, it is for Uncle Maja to decide." The reply to the letter read: "I no longer wish to be involved; resolve the matter amicably amongst yourselves."

Following the audience, they returned to the encampment at the mosque, accompanied by Kyai Maja, Prince Suryenglaga, and Prince Jayakusuma. They all deliberated on the proposed reply to General de Kock, subsequently drafting its precise wording.

This is the letter from Kanjeng Pangeran Mangkubumi to my esteemed colleague, General de Kock: My greetings. In response to your inquiry regarding Ki Arya's intentions, I assure you that he holds no personal aspirations, neither in the past nor at present. His sole desire is the exaltation of religion throughout the land of Java. Indeed, if you do not impede Ki Arya's religious pursuits. As for Ki Arya's true intentions, he possesses no personal ambitions, either historically or currently; his only concern is the glorification of Javanese Islam throughout the land. Ki Arya is prepared to meet with you, provided you furnish a sealed and attested declaration, specifying the agreed-upon date and venue for the encounter. Should you arrive with troops, Ki Arya will likewise be accompanied by his forces. Should you come alone, Ki Arya will also present himself unaccompanied.

The letter, once completed, was entrusted to Ranadiningrat, who was then dispatched to Yogyakarta. No further details are recounted.

In Selarong, it is recounted, the War Sovereign was encircled by ulamas, along with all his sons and kin, Sharifs, Hajjis, scholars, and retainers, including Kyai Kwaron and Ki Maja. His father vehemently urged him to assume the throne, arguing that the conflict was a righteous war, potentially leading to martyrdom, and that the lives of the soldiers were at stake. "Given the General's arrival, would it not be deeply inappropriate not to assume the throne? Such hesitation would surely lead to considerable difficulties. In the event of war, meeting and negotiating as equals—both claiming sovereign authority—implies that neither can truly be defeated, save by the will of the Divine Spirit."

Kanjeng Pangeran Mangkubumi gently implored his son, "My child, have compassion for the soldiers. Even if we anticipate the guidance of the Divine Spirit, should battle commence, you cannot possibly wage it without support. Should you refuse, this endeavor will surely falter."

The Illustrious War Leader's true intentions were finally revealed. He smiled subtly and recounted, "Kyai, I once dreamt of a letter, borne by eight individuals. Upon reading it, the message declared: 'This is the command of the Qur'an to Sinuhun Kanjeng Sultan Abdul Hamid Herucakra, Kabirul Mukmin, Sayyid, Regulator of Javanese Religion, Caliph of God, Messenger of Allah, and the Islam of all Java.'" Those who bore it then vanished, and the letter fell into the water. Kanjeng Pangeran Mangkubumi was profoundly relieved.

In his presence, his father, Kanjeng Pangeran Mangkubumi, then spoke softly, saying, "O my son, Suryenglaga, tomorrow, Monday, issue orders to all the princes and their kin, all the \*adipati\*, and all military officials. And you, Kyai Maja, assemble all ulamas, Sharifs, Hajjis, and religious scholars." Both expressed their assent. No further details are recounted, but by Monday morning, all those summoned for the audience were fully assembled. Sinuhun Kanjeng Sultan Abdul Hamid Herucakra, Kabirul Mukmin, was duly enthroned. He was then prostrated to by the ulamas, Sharifs, Hajjis, and religious scholars, as well as by all the princes, their kin, and even the servants. Upon the conclusion of the ceremony, a profound sense of relief pervaded. All the soldiers and ulamas offered gratitude to the Divine Spirit.

The following day, his father was bestowed with the title Panembahan Abdul Arif. His mother received the title Kanjeng Ratu Ageng. His principal wife was granted the title Kanjeng Ratu Kedaton. Another individual was bestowed the title Ratu Ibu, on account of her seniority relative to

the deceased father, though born of a different mother. Kanjeng Sultan's son was granted the title Prince Dipanagara. Kanjeng Pangeran Adipati, born Raden Antawirya, was conferred the title Prince Dipanagara. An uncle, Prince Jayakusuma, was granted the title Prince Ngabei. His son was subsequently elevated and received the title Prince Jayakusuma. No further details are recounted concerning this.

It is recounted that the princes, their kin, the officials, and the ulamas all awaited the General's reply for a considerable period. All remained quiescent, thereby growing complacent. No thought of war lingered; only the anticipated meeting was eagerly awaited, leading to profound complacency. All Mataram \*Senapati\* remained in their respective states of readiness. Thus, on that particular Friday, Kanjeng Sultan was about to perform prayers alongside the ulamas. They then heard the distinct sound of cannon fire not far distant. Spies confirmed that the enemy had initiated an assault with a formidable number of troops. Kanjeng Sultan immediately ordered Prince Suryenglaga and Prince Dipanagara to intercept the advance. However, by the will of the Divine Spirit, Prince Suryenglaga found himself in considerable difficulty. Consequently, Prince Dipanagara alone led the resistance, accompanied by approximately two hundred of his personal troops. Meanwhile, Jayanegara, defending the southern flank, was severely overwhelmed, able to resist only to the best of his ability.

Prince Suryenglaga's sluggishness compelled Kanjeng Sultan himself to advance to the front lines. He was accompanied by ulamas, including Mas Lurah, Kyai Kwaron, Kyai Maja, and his own father. Kanjeng Panembahan, having reached Gunung Wijil, then arranged his forces in anticipation of the impending attack. Kanjeng Sultan gently advised his father, "Kyai, let us divide these men into three contingents. They must not simply cluster together. Ki Kwaron, return to the mosque and await us there, and you, engage in prayer." Ki Kwaron expressed his compliance and promptly returned to the mosque. It is recounted that Kanjeng Prince Dipanagara then arrived with his troops, declaring their inability to resist further as the enemy, overwhelming in number, had already reached Kecepik. Kanjeng Sultan calmly stated to his father, "Let us share responsibilities; you shall lead. The troops are, of course, to be divided into three, with Kyai Maja commanding one portion. Then, arrange the forces." However, it was the will of the Divine Spirit that the men could not be disciplined. Upon hearing the cannon fire, all of them dispersed in disarray, fleeing behind Kanjeng Sultan.

Kanjeng Panembahan, accompanied by Kyai Maja, then approached, seeking clarification on the desired course of action. The troops were not to retaliate. Kanjeng Sultan responded, "Kyai, whatever is deemed appropriate, I shall accede to it." Kanjeng Panembahan then suggested, "My Lord, if it pleases you, it would be best to retreat, as your soldiers appear to be beyond control." Kyai Maja concurred, echoing Panembahan's sentiments. It is recounted that Prince Suryenglaga arrived with his troops, accompanied by princes and kin, but their presence proved futile. They were then ordered to retreat in great haste, for the enemy was pressing relentlessly and unleashing a hail of fire. By the will of the Divine Spirit, their formation disintegrated; no one advanced to fight, instead scattering independently, taking their wives and children with them.

It is recounted that Kanjeng Sultan hesitated, as his men could not endure the sound of gunfire, leading to severe troop depletion. Only approximately forty men remained in his retinue. Kanjeng Sultan then ascended the mountain, relentlessly pursued by the enemy. Upon reaching the encampment, Selarong was thoroughly razed by fire. It is recounted that Kyai Kwaron, still inside the mosque, was then encircled and barraged with gunfire; due to his advanced age, he was unable to escape. He was then carried away by his student, who charged directly into the enemy lines. He was then assailed with swords, but by the protection of the Divine Spirit, the blade failed to strike either him or his bearer. Only the holy Qur'an remained in the mosque, which was then utterly desecrated. The mosque was subsequently set ablaze.

It is recounted that Prince Hadisurya and Prince Sumanagara, intending to provide aid, arrived with approximately one thousand troops. They then ascended the mountain, where they met the King and prostrated themselves at his feet. Kanjeng Sultan was seated atop a cave, accompanied by only approximately forty remaining followers. Kyai Maja was present, along with Prince Dipanagara, Raden Natadirja, and Raden Nataprawira. Panembahan, however, was separated from them. The King gently inquired, "How many troops do you command?" The Prince softly replied,

"Approximately one thousand, though not all have yet arrived, owing to the haste of our advance." Kanjeng Sultan immediately consulted Kyai Maja, asking, "What course of action would be most advisable? Should the remaining troops be sent for?" Kyai Maja gently advised, "The situation is already untenable; what is there left to reclaim? It would be more prudent to rest and prepare to proceed to Kalisoka." Kanjeng Sultan acceded to his counsel, stating, "Yes, younger brother, I agree that your troops should withdraw. I shall retreat to Kalisoka to rest, and let all \*Senapati\* be commanded to prepare themselves, for the Dutch are indeed treacherous." The Prince expressed his compliance and withdrew from the King's presence, accompanied by Prince Sumanegara. Kanjeng Sultan then instructed Raden Pengalasan and Mas Mangunegara, "You two shall remain here and activate my cannon, Kyai Naga." Both consented.

Kanjeng Sultan then commenced his journey, accompanied by a horse handler bearing equipment. Those who followed him were Kyai Maja, Prince Dipanagara, Raden Natadireja, Nataprawira, Raden Jayasentana, and a loyal attendant named Adam Jaka. They then encountered Mas Lurah en route. Mas Lurah inquired, "My Lord Sultan, whither do you go?" Kanjeng Sultan replied, "I intend to seek respite in Kalisoka." Mas Lurah then urged, "It would be far nobler to pursue martyrdom, for today is Friday, an auspicious day indeed." Kanjeng Sultan fell silent, his heart profoundly stirred. Mas Lurah's words resonated: if it was the Divine Spirit's will for the Sultan to be martyred this very day, then so be it; the struggle should not be prolonged. Kanjeng Sultan then commanded Prince Dipanagara, "My son, inform the assembled troops that I shall seek martyrdom." Kanjeng Sultan then galloped forth on his horse, named Girismu. Mas Lurah and Raden Natadirja followed closely, though it was expected that all would advance in concert with Kanjeng Sultan. Kyai Maja, however, trailed far behind with his contingent.

It is recounted that Kanjeng Sultan and Mas Lurah reached the position of the Dutch forces. Ten men advanced in unison and were immediately met with a barrage of fire from both large and small cannons. Girismu, unable to withstand the volleys of shot, collapsed. Kanjeng Sultan immediately dismounted, but realized he had no weapon. Then, by the power of the Divine Spirit, a whip suddenly materialized in his hand, which he wielded to attack. Mas Lurah fought with a sword; Raden Natadirja, Raden Nataprawira, Raden Jayasentana, Adam Jaka, and Haji Samsari all engaged with firearms. Those wielding spears included Muhammad Muram, Muhammad Jejer, Muhammad Jalasutra, and Muhammad Mlangi. Sheikh Ama, originally from Jeddah, also fought with a sword. They then engaged in fierce combat, as gun smoke billowed upwards amidst the continuous clash of arms. Mas Lurah moved like a charging bull, his sword sweeping left and right. Thus, the bodies of his fallen adversaries lay scattered before him. Those who wielded firearms, having expended their ammunition, continued to strike with their weapons, their fighting spirit undiminished.

It is recounted that Kanjeng Sultan, his whip lashing furiously, cut down many of the enemy leaders. Many more enemies surged from the rear, their infidel corpses soon littering the ground. All was by the will of the Divine Spirit; Mas Lurah's martyrdom ultimately arrived due to extreme exhaustion. His body, however, remained impervious to weapons. His body lay amidst the corpses of the infidels. It is recounted that Raden Nataprawira and Raden Jayasentana, having exhausted their ammunition, sustained calf wounds. They were then bayoneted by the infidels. Witnessing this, Kanjeng Sultan's rage blazed fiercely. His whip flailed wildly, as if he had lost all self-control, prompting Raden Nataprawira, Raden Natadirja, and Raden Jayasentana all to attempt to restrain him, pleading tearfully. Kanjeng Sultan was then implored to cease his attack and withdraw. He, however, resisted their pleas. Then, by divine intervention, Kanjeng Sultan instantly regained his composure and consented to retreat. The enemy, though growing in number, refrained from pursuit, merely maintaining a bombardment with their cannons. Kanjeng Sultan resumed his journey, retreating towards Kalisoka.

It is recounted that Prince Dipanagara, Pangalasan, and Mangunegara then arrived with troops, intending to provide assistance in the battle. Discovering that the battle had ceased and night had fallen, they then returned to Kalisoka, where they met with his father. It is recounted that Kanjeng Sultan's eyes were so swollen that he could not open them. Those who perished as martyrs were the scholar Mas Lurah, Muhammad Mlangi, Muhammad Jalasutra, and Lurah Gamel, also known as Mas Talisekar. The corpses of the infidels lay piled high. It is recounted that Prince Bei arrived

with Prince Jayakusuma and subsequently treated Kanjeng Sultan. It is recounted that Raden Riya Natareja arrived from Kedu, bringing forty troops. Upon meeting with Kyai Maja, he was immediately instructed to implore Kanjeng Sultan to depart from Kalisoka. He made his plea with a degree of apprehension. Kanjeng Sultan calmly inquired, "Who is it that has arrived?" Raden Riya nervously replied, "I am Natareja. If I may be so bold, Your Majesty should depart from Kalisoka, Sinuhun. You will undoubtedly be encircled. Should Your Majesty leave, I believe you will be safe." Kanjeng Sultan smiled, stating, "Indeed, Natareja, once my eyes are unsealed, I shall return to Selarong and resume the war." It is recounted that the following day, Kanjeng Panembahan and Prince Prabu arrived and observed the prince, whose eyes flickered open. Panembahan then embraced him, weeping, and exclaimed, "My son, I scarcely dared hope to see you alive!" Kanjeng Sultan gently replied, "Compose yourself, Master Kyai; I am still well." Thus, by the power of the Divine Spirit, Kanjeng Sultan recovered from his affliction approximately two days later.

All the troops had arrived and were seated in audience. Panembahan sat at the forefront, with Kyai Maja alongside Prince Bei and Prince Dipanagara, and Prince Prabu nearby. Prince Suryenglaga, though summoned, did not appear. Thus, they held counsel. Kanjeng Sultan gently addressed his father, saying, "Kyai, I desire that we share responsibilities. You shall command all the forces. To ensure my peace of mind, let Uncle Prabu accompany you. I entrust everything to you." Panembahan, however, declined the proposition. Prince Prabu, whose heart was resolute, strongly dissented. Since he was keen to engage in battle, Kanjeng Sultan assented. Their discussion reached an accord. Kanjeng Panembahan then bade farewell to his son, receiving permission to depart and exchanging handshakes. All forces then assembled in Gegulu. No further details are recounted.

It is recounted that Kanjeng Sultan inquired of Kyai Maja, his uncle, and the assembled officials concerning war strategy. Prince Bei stated, "The enemy has fortified positions in Selarong and Mangir; the decision rests with Your Majesty." Kanjeng Sultan asked, "What is the most judicious course? I intend to advance to battle tomorrow morning." Prince Bei and Kyai Maja jointly advised, "If Your Majesty deems it proper, only by launching a coordinated attack against the enemy can we avoid disrupting the assault." Kanjeng Sultan inquired, "Which position holds the greater concentration of enemy forces?" Prince Bei replied, "Reportedly, Selarong. If Your Majesty permits, your grandson Dipanagara and your elder brother Prabu could attack Mangir. All troops from the south are commanded by Jayanegara, unless Your Majesty wills otherwise." Their deliberations reached an agreement. The following morning, all the troops set forth together. They departed in concert on Monday. The journey is not recounted, but Kanjeng Sultan arrived at Selarong. The enemy had already withdrawn, whereupon they rested. They attended to the corpse of Mas Lurah, not having realized his demise, as he appeared merely to be sleeping, his body whole and unmarred by weapons. Even animals shunned his remains. His body exhaled a fragrant aroma, akin to agarwood and sandalwood. Kanjeng Sultan donned ceremonial attire in his honor. His body was discovered amidst the scattered corpses of the infidels. The bodies of the infidels, however, were devoured by crows and dogs. Kanjeng Sultan found the stench of the infidel corpses unbearable. Thus, no further details are recounted.

It is recounted that Prince Dipanagara and Prince Prabu received divine grace. The infidel forces were annihilated. The bodies of the infidels at Mangir were burned along the road. Upon reaching Selarong, Prince Dipanagara and Prince Prabu then met with Kanjeng Sultan. All was conveyed, and thus no further details are recounted. The following morning, the enemy advanced from Yogyakarta. Their march then split into two columns. Kanjeng Sultan sought counsel from Kyai Maja and Prince Bei. Consequently, the forces were divided into two, with Prince Dipanagara and Prince Prabu requested to lead one contingent. Both expressed their willingness. They then withdrew from the presence, accompanied by their troops. Six regents, under the command of Pangalasan, then engaged in battle, proving indomitable. The other contingent was commanded by Raden Jayanegara, ordered to escort Mas Mangunegara and Tuan Sharif. Kanjeng Sultan remained seated in the encampment's courtyard, observing the battle. The fighting was intense; many infidels perished, while all the Muslim forces remained unscathed.

It is recounted that amidst the fierce course of the battle, a messenger ran to inform Prince Dipanagara that his esteemed father, Kanjeng Gusti, was hard-pressed in the fighting. Startled, the

Prince immediately withdrew his troops and informed his elder that Prince Prabu had been instructed to retreat. This news startled everyone, leading to a breakdown in order; the messenger had already departed, and the troops could no longer be controlled. The infidel forces then poured in overwhelmingly. While Kanjeng Sultan was present, Kyai Maja informed him, "Your son appears to be hard-pressed in battle and has already retreated from the mountain." Kanjeng Sultan felt great pity for Raden Jayanegara. As more infidels arrived, he ordered all troops to be summoned. Having retreated from the mountain, Kanjeng Sultan and his retinue then reached Karebet, where they met Prince Dipanagara. All were now assembled, with many more troops arriving, specifically those who had followed from Kalisoka. Kanjeng Sultan desired to halt their movements. While they were dining, the enemy unexpectedly appeared—a mere forty hussars. These hussars swiftly encircled them, leaving them trapped and motionless. Upon concluding their meal, Prince Bei remarked to Kanjeng Sultan, "Should we not simply whip these Dutchmen?" Kanjeng Sultan replied, "That would be both inadequate and ignominious. The Dutch, however, seemed disoriented by the limited engagement. Let us proceed directly to Trucuk, for that is my destination." Kanjeng Sultan mounted his horse, Girismu, while Gethayu merely bore burdens. By the will of the Divine Spirit, they became separated onto different paths. The forty hussars, once the King had departed, were then pursued by the trailing troops and their newly arrived comrades.

It is recounted that Gethayu, pursued by the hussars, was delighted and broke free from its handler. It was then encircled, but Gethayu raged like a giant; bullets and swords proved ineffective against it. The infidels were all vanquished, having fought against a horse, thus failing to capture anyone. Just as it neared Kalisoka, Gethayu stumbled into the mud and perished, but not without exacting a heavy toll: four Dutchmen lay dead alongside it. Thus, no further details are recounted.

It is recounted that Kanjeng Sultan relocated his encampment to Trucuk. The infidel forces from Mangir engaged in daily skirmishes, yet none had been decisively defeated. The soldiers, intimidated by the daily sight of battle, convened and resolved to relocate entirely to Kulur. Thus, no further details are recounted. It is recounted that in these engagements, Kanjeng Sultan frequently suffered setbacks, forcing him to cross the Praga River. Kanjeng Sultan's encampment had consequently been moved. Kanjeng Prince Bei and Kyai Maja advised, "If Your Majesty consents, it would be advisable to summon the Bulkiya troops and command them to confront those infidels in battle." Kanjeng Sultan softly inquired, "What then of Kedu? The infidels there might increase in number, becoming even more formidable." Prince Bei responded that the \*Senapati\* would provide assistance, noting that two commanders were already sufficiently tasked with guarding the lower regions. All the retainers from Kedu appeared quite dependable. The defense of the lower region was deemed secure even without the Bulkiya troops, and all parties reached an agreement. All Bulkiya troops were designated as war escorts. Kanjeng Sultan acceded to the command of his uncle and Kyai Maja. A courier was then dispatched to carry out the summons, proceeding with haste. The journey is not recounted, but he arrived at the \*pesantren\*. The courier met with Bulkiya, Kyai Ngusman, and Basah, who then appointed the \*Senapati\*. In Kedu, the forces were divided into three. To the west of Ngelo, two \*Senapati\* were assigned: Prince Natapraja and his elder brother, Prince Mangkudiningrat. To the east of Ngelo, Prince Pakuningrat was put in command. All were questioned and confirmed their readiness to defend the entirety of Kedu. Kyai Ngusman and Ali Basah then departed with their respective forces. They then accompanied the courier from the \*pesantren\*. Their journey is not recounted, but they arrived at their destination. Upon meeting Kanjeng Sultan, all the Bulkiya troops, after respectfully prostrating themselves, were assigned their duties. The infidel forces from Mangir were located just across the Praga River. They then deliberated on how to strike the infidels.

It was then agreed that Kanjeng Prince Dipanagara and the elder Prince Prabu, accompanied by the Bulkiya troops, would advance their forces through Gegulu. Kyai Muhammad Ngusman Ali Basah had already departed from the King's presence with his forces. Raden Jayanegara and Raden Pengalasan had also departed with their respective contingents. The command of the remaining forces, moving through Cecelan, fell to Kanjeng Prince Ngabei and his son, Prince Jayakusuma. All forces then crossed the Praga River and engaged the infidels in battle, with both sides proving equally matched. It is recounted that Prince Dipanagara and the Bulkiya troops crossed the Praga and immediately launched an attack. The infidel forces were thrown into disarray and confusion, suffering numerous casualties. The Muslim forces pursued relentlessly, decisively

routing the infidels. The infidels fled en masse to Yogyakarta, their dead bodies strewn along the path. They were pursued throughout their retreat, twice subjected to cannon fire. The victory was reported to Kanjeng Sultan, who then proceeded to cross the Praga River. Accompanied by the ulamas, he rested in Sekar Ageng for approximately half a month. The infidels, awaiting reinforcements from Surakarta, refrained from attacking. Thus, all reinforcements had arrived in Yogyakarta. The narrative of the conflict pauses here.

It is narrated that at Sekar Ageng, the ulamas were fully assembled. During the month of Maulud, at night, all the ulamas and Bulkiya troops engaged in 'selawatan' chants. Sheikh Abdul Rauf, a great ulama, proclaimed: "O brethren who seek the true path, Kanjeng Rasul (the Prophet) permits this endeavor, though it may differ merely by the passage of years. For martyrdom is paramount, as it is blessed by the Prophet. Thus, all were in agreement, their resolve unwavering."

The religious scholars, including the ulema and those who had completed the pilgrimage, all yearned for martyrdom. The gentle voice of the khatib-imam asked, "Are you aware of the news that the infidels are attacking? It has been a long time since they have dared to attack, especially with the Grebeg festival approaching." Kyai Abdul Rauf responded with a gentle smile, "Indeed, dear Imam-Khatib, I have received word that tomorrow marks the Yogyakarta Grebeg, and reinforcements from Surakarta have already arrived, signifying our collective resolve."

The narrative then shifts to the following morning. Spies reported a massive advance by the Yogyakarta infidels, prompting the premature sounding of the war alarm. No sooner had His Highness the Sultan emerged from the compound than enemy forces were seen arrayed across the rice fields. Bulkiya and all the soldiers immediately engaged, fighting with the ferocity of wounded buffalo. However, they were severely outnumbered. While many infidels fell, the battle also claimed the lives of numerous Muslims. Among those who achieved martyrdom were Kyai Guru Kasongan Abdul Rauf, Pendeta Seh Abdul Latif, and a third Haji from the pesantren. Ki Muhamad Santri, the community leader, and Tumenggung Raden Wadrana also met their sabil. Enraged, His Highness the Sultan lashed his horse, intending to charge the enemy alone. His sons, relatives, and his uncles Kanjeng Pangeran Ngabei and Kyai Maja, held his horse back, earnestly pleading for him to withdraw. Accepting the divine will, His Highness the Sultan yielded to his uncle's counsel. By then, the Muslim forces had been utterly routed.

It is further recounted that Raden Tumenggung Mertalaya, Seh Abdul Talkah, and Abdul Rahman found themselves encircled by the infidels. All three fought with desperate fury, resolved to embrace martyrdom, and in doing so, inflicted heavy casualties upon the enemy. Yet, by divine will, all three miraculously survived the encounter, not reaching martyrdom despite their fierce resolve. The battlefield was littered with infidel corpses, which finally brought the fighting to a halt. The infidels then withdrew to Yogyakarta, carrying away the bodies of their commanders but abandoning their common soldiers. His Highness the Sultan commanded that the bodies of all who had fallen in the holy cause be reverently tended. Their fragrance was wondrous, some like agarwood and sandalwood, others like blossoms—a scent truly beyond description.

It is recounted that His Highness the Sultan was holding audience at the royal encampment, attended by all his key figures. Ki Maja and Pangeran Bei were prominent among them. Seh Muhamad Ali Basah gently addressed the Sultan, saying, "If it pleases Your Majesty, my companions and I humbly request leave. We all long to return to our families, as we have been on duty for a considerable time and have not yet seen our homes." His Highness the Sultan responded with a gentle smile, "What is your counsel, Uncle? Should their request be granted?" Pangeran Bei and Ki Maja replied, "It would indeed be best to permit their departure, Your Highness. However, we earnestly implore Your Majesty to relocate. This current position is highly precarious. The southern retainers seem exhausted from accompanying you. It is the northern retainers, who have long sought engagement with the infidels, who should advance to battle." His Highness the Sultan consequently heeded the advice of his uncle and Kyai Maja. They then departed from Sekar Ageng, accompanied by Bulkiya. Only the inner court retainers, along with his sons, relatives, ulema, and haji, followed the Sultan. Their troops, known as the Satus Mandhung, were commanded by Mertalaya.

Upon reaching the village, the Sultan established his court and residence, summoning all officials from northwest of Yogyakarta. His younger brother, Kanjeng Pangeran Abdul Rakim Arya Adisurya, arrived with his son, Pangeran Sumanagara, leading a contingent of a thousand soldiers under the command of four tumenggung: Kyai Cakranegara, Kyai Wiryanagara, Mangkuyuda, and Martadipura. From north of Yogyakarta came Tumenggung Kertanagara and Tumenggung Secanegara, commanding another thousand soldiers. Their personal guard included Mas Tumenggung Japenawang, Mas Tumenggung Mertadiwiry, Mas Tumenggung Brajayuda, Kyai Tumenggung Buljaladriya, Mas Tumenggung Sejadirja, Kyai Tumenggung Mandhalika, Sumadiwiry, and Tumenggung Surajenggala. Once all had gathered before the enthroned Sultan, Kanjeng Pangeran Behi was issued orders, and all present affirmed their readiness to protect His Highness the Sultan.

The three divisions of troops were then ordered to disperse and establish intelligence networks. Subsequently, a contingent of five hundred reinforcements arrived from Kedu via the main road. Reaching Logorok, they were ambushed by Kertanegara, leading to a fierce engagement. The infidels suffered a decisive defeat with heavy casualties. They abandoned much of their provisions as they fled back towards Yogyakarta, their dead bodies strewn along the roads; only a handful managed to reach the city. The Sultan's soldiers, meanwhile, grew disheartened, believing they were merely being demobilized. Unaware that the infidels were poised to attack, many returned to their homes. Approximately seven days later, the infidels advanced, divided into three columns, intent on assaulting the Sultan's depleted forces. This caused widespread dismay due to the large number of soldiers who had departed. As the enthroned Sultan arrived, spies delivered news of the infidels' approach almost concurrently, creating significant agitation.

Cakranegara and his soldiers, present at the location, were promptly ordered to intercept the enemy alongside all the inner court troops. His Highness the Sultan's heart was greatly stirred. He dressed himself while walking, as his riding horse was still being groomed. Having proceeded out of the village, his mount arrived, and His Highness the Sultan immediately rode it, addressing his uncles, Kanjeng Pangeran Ngabehi and Ki Maja: "Mas Behi, you shall lead the eastern vanguard with Dipanagara. Pengalasan, you will command alongside Martalaya. Ki Maja, you shall oversee Cakranagara. I will hold the center with my sons and kinsmen." All assented. Ki Maja assumed command of the right flank, Pangeran Behi of the left. With this agreed, they moved to their respective positions. The Sultan, however, felt a surge of overconfidence, for only a small number of infidels were visible.

By divine decree, as Ki Cakranagara's troops approached the infidels, they were immediately met with gunfire, causing all the soldiers to scatter in disarray. They were unable to fight effectively, blinded and choked by the thick dust of the long dry season. Kyai Maja failed to notify the Sultan, leaving His Highness surrounded by the infidels, accompanied only by his sons and close relatives. The retainers and the regent's stable-keepers were trapped, the roads entirely occupied by enemy forces. Lurah Gamel and Lurah Suryagama wept openly, tearfully imploring the Sultan to withdraw as bullets fell like a steady drizzle. His Highness the Sultan retorted, "Where is the path of retreat? It is better to fight fiercely!" Lurah Gamel, Mas Arjawijaya, and Lurah Suryagama, Mas Haji Muhamad, both prostrated themselves at his feet, pleading, "Your servants are ready to embrace the path of martyrdom, but may Your Majesty's life be prolonged!" Convinced, His Highness the Sultan then assented. All charged furiously into the infidels, clearing a path and leaving enemy corpses strewn behind them. His Highness the Sultan thus found a way through the encirclement. He withdrew with his sons and relatives, halting at Mriyan village to rest their horses and await his uncles.

Not long after, Kyai Maja arrived, seemingly in great haste, followed by Pangeran Dipanagara. His Highness the Sultan, surprised, gently inquired, "Where is your grandfather?" Kanjeng Pangeran replied, "I do not know whether he is still alive or has attained martyrdom. He was encircled by infidels, and he commanded me to flee. 'Grandson,' he ordered, 'flee! If I perish, I perish alone, for I am old, my dear grandson.'" Upon hearing his grandson's account, His Highness the Sultan felt a surge of silent anger towards Pangeran Dipanagara. He immediately prepared his horse, intent on riding to his uncle's aid.



Shortly thereafter, Pangeran Behi arrived with Pengalasan, Mertalaya, and Sindureja, fully accompanied by their respective troops. It is related that Pangeran Mangkudiningrat, having come to offer assistance, had also reached the King, leading all his soldiers. His Highness the Sultan gently remarked, "It is done, my younger brother; I yield to circumstance. It is already night, and I surmise the infidels have retreated, having suffered devastating losses." His Highness the Sultan was then urged to rest in Langon and assented to his younger brother's counsel. Having journeyed from Mriyan to Langon, His Highness the Sultan commanded that all those who had fallen in the line of duty be accounted for on the battlefield. Raden Sindureja and Tuan Samparwadi, who had arrived on foot, were then tasked with overseeing proper funerary rites. They reported the names of the fallen retainers: the elder regent Raden Tumenggung Dipadirja, Tuan Sarif Kasan, Lurah Suryagama (Tuan Haji Muhamad), and Lurah Gamel (Mas Ngabei Arjawijaya). "All of them," the Sultan affirmed, "will be treated with utmost care." His Highness the Sultan responded, "Indeed, praise be to God." They subsequently moved their encampment to Salak Mambeng. The consensus was thus to find a suitable encampment to reorganize their forces.

Kanjeng Pangeran Ngabehi set out to locate a new encampment. He soon found a suitable site at a village named Jeksa. Returning to the King, he reported his success and requested that His Majesty depart from Salak Mambeng. The journey to Jeksa, a sprawling village situated between two rivers, is not detailed. The King's father was requested to join them; he and all his troops then departed from Kulur. Their arrival and the subsequent establishment of an encampment on Mount Suwela are not further recounted, nor are the movements of all the soldiers. The Sultan then summoned all commanders for a complete reorganization of forces. Thus, all were assembled at Jeksa. The enemy found themselves unable to advance; any attempt was fiercely countered by Pangeran Adisurya, whose resolve remained exceptionally high upon his recent return.

Consequently, His Highness the Sultan once again appointed new commanders (Basah). Raden Natareja was granted the title Imam Muhamad Abdul Alibasah, commanding three hundred soldiers, which he shared with Tumenggung Suraya, who was given the title Raden Prawiradirja. Formerly, Raden Nataprawira had been granted the title Suraya Raden Tumenggung Buso'eb. The Bulkiya troops had two tumenggung: Seh Haji Bulkadir and Seh Haji Mustafa Basah. Seh Muhamad Yusman commanded three hundred thirteen soldiers. The Mendung Status troops were led by Raden Tumenggung Martalaya, while the Mantri Lebet (Inner Ministers) were led by Raden Tumenggung Puthut Lawa. Forty Mantri Lebet and the Suryagama Haji soldiers, numbering forty, were led by Dulah Haji Badarodin. The Suranata, also forty strong, were commanded by Dulah and Sarif. Samparwadi and Kyai Maja were given a unit named Barjumungah, comprising forty soldiers. Pangeran Abdulrahman Arya Ngabei was assigned forty soldiers, named Jagasura. Panembahan was also assigned the Jagakarya soldiers, but all were awaiting additional troops from Ki Guru Kwaron. The Patih (Prime Minister), Raden Riya Natareja, had two tumenggung under him: Raden Purwadirja and Mas Mangunarja. The Bupati Lebet (Inner Regents) guarding the King were Raden Riya Sindureja, Raden Natayuda, Raden Tumenggung Purbakusuma, Raden Sumayuda, Raden Purbanegara, Raden Wiryawinata, Raden Wiryataruna, and Raden Dipawiyana.

By royal decree, Raden Tumenggung Kreta Pengalasan was elevated to the title of Abdul Arif Alibasah, entrusted with commanding all troops west of Praga. His thousand soldiers were served by two Haji spiritual mentors: Haji Isa and Haji Ibrahim. To the south of Yogyakarta, Raden Tumenggung Jayanagara led a thousand soldiers, with his tumenggung including Raden Sumadiningrat, Raden Jawinata, Pangeran Suryabrangta, Ki Rajaniti, Raden Sumadirja, Raden Demang, and Raden Senakusuma. In Jimatan, Seh Haji Muda commanded one hundred soldiers, led by Raden Resakusuma. Kotagede, the brother of Dolah Resa, also commanded one hundred soldiers. East of Yogyakarta, the leaders were Raden Tumenggung Suranagara, Mangunagara, Sudiranagara, Nitinagara, Suraharja, and Tumenggung Ranupati. Their combined forces numbered seven hundred soldiers in the eastern territories of Remame and Prabalingga. Raden Jaya Pranata and Seh Abdulrahman Wirareja led three hundred soldiers. In Bagelen, there were three Basah commanders with a thousand soldiers, each leading ten tumenggung, specifically Rahaden Danukusuma, Raden Jayasudarga, and Pangeran Suryakusuma, all under the overall command of Kanjeng Pangeran Adipati. In Lowanu, two tumenggung were appointed: Seh Jayamustafa and Mas Tumenggung Jayaprawira. The two Basah commanders who were present before the King, along with all the inner court troops, were assigned the sole task of providing support wherever

deficiencies arose. With these arrangements settled, and all according to the King's will, all commanders were ordered to return to their respective forces and stations.

The infidels were steadily diminishing in strength, and any advance they made was met with resistance reminiscent of the early days at Selarong. Jeksa remained a stronghold, proving impregnable to even minor infidel incursions, which often led to their overconfidence and ultimate downfall. Thus, by divine wrath, Serang was defeated. Pangeran Serang fled to Sokawati, and when Sokawati also succumbed, they all converged in Madiun. Raden Tumenggung Mangunagara was pursued and attained martyrdom, as did Raden Tumenggung Suradireja in Niten. Back in Sokawati, Mas Tumenggung Kretadirja and Pangeran Serang engaged in battle. Mas Tumenggung was struck in the calf by a bullet and was subsequently transported to Surakarta. Pangeran Serang, along with Mas Sukur, fled to Mataram to report the situation. It is also recounted that in Pajang, Mas Tumenggung Cakradipura and Jayadipura achieved martyrdom. Only Mas Tumenggung Kertadipura escaped to Mataram, where he allied with the enemy in Yogyakarta. The infidel forces, though augmented, continued to face relentless attacks. Pangeran Singasari was appointed commander for Gunung Kidul, with Balimbing and Gunawijaya as his escorts. Pangeran Singasari, fighting with the resolve for martyrdom, descended upon Imagiri to join Haji Mudha. Imagiri was subsequently attacked and capitulated, and Haji Mudha Dolah also achieved martyrdom. Pangeran Singasari and Raden Resakusuma, however, managed to escape to Janegaran. In all these engagements, the number of Muslim martyrs far exceeded the infidel casualties. Raden Tumenggung Jayanagara requested royal assistance, which was granted. His Highness the Sultan commanded Kyai Ngusman Alibasah. All Bulkiya forces then departed from Jeksa, launching an assault on Imagiri alongside Raden Jayanegara. The journey to Imagiri is not elaborated upon. A fierce battle ensued, resulting in the defeat of the Sala forces. Many were killed and fled, and Raden Wirakusuma's wife and children were captured and brought to Jeksa.

Tempel was fortified into a formidable infidel stronghold, commanded by Colonel Ribes. When the Senapati found himself unable to overcome this position, he informed Jeksa and requested reinforcements. His Highness the Sultan then dispatched Kanjeng Gusti Muhamad Iman Ngabdul Kamil and Raden Mertalaya from Jeksa with their soldiers. The journey to Tempel is not recounted, but a ferocious battle ensued upon their arrival. The infidels were routed, and Colonel Ribes fled, abandoning many of his men. The Muslim forces pressed their pursuit, seizing two cannons, which were subsequently presented to His Highness the Sultan. Subsequently, Prambanan became another infidel base, under the command of Major Legur. His Highness the Sultan promptly ordered an attack on the forces in the eastern territories. Raden Suranegara and his troops, alongside all the eastern regents, two kaliwon (district chiefs) commanded in concert with an ulema named Kyai Ajali, and Kaliwon Raden Kakrasana, advanced to engage the enemy. The ensuing battle was exceptionally fierce, leaving the corpses of infidels scattered across the field. Major Legur was captured and summarily executed by Raden Suranegara. The Muslim forces emerged unscathed, securing another cannon, which was also presented to His Highness the Sultan.

General de Kock, meanwhile, found himself in deep consternation. Pangeran Mertasana and Pangeran Mangkubumi, both exiled in Ambon, were approached and asked if they were capable of confronting His Highness the Sultan; if so, they would be repatriated. Both agreed, and upon their return, Pangeran Mangkubumi arrived in Surakarta, while Pangeran Mertasana reached Yogyakarta. The latter then adopted the name Pangeran Mangkudiningrat and assumed the role of Senapati in Yogyakarta, yet his commitment remained lukewarm. Indeed, it is recounted that Pangeran Mangkudiningrat's heart was divided. Concurrently, Pangeran Murdaningrat arrived, frequently causing disruption. He requested the title of Pangeran Adipati from His Highness the Sultan, but when the Sultan refused, his fighting ardor significantly diminished.

Nglangon faced frequent infidel assaults, unsettling all the soldiers stationed at Suwela. Consequently, all forces were relocated, establishing a new encampment in the city of Giri. It is also recounted that the Sultan's grandfather, Kanjeng Pangeran Muhamad Abu Bakar, fell ill and subsequently passed away, returning to God's mercy, and was interred on Mount Kedhurong. Kyai Guru Kwaron, residing in Giri city, also fell ill; when his appointed time came, he too returned to God's mercy and was buried in Giri. Furthermore, Raden Ayu Ngabei, Kanjeng Pangeran's mother-in-law, suffered an illness and passed away, returning to God's mercy, and was interred in

Clereng. Amidst these personal sorrows, the infidel enemy continued to swell in numbers. All the Senapati advanced individually, engaging in daily skirmishes, unable to provide mutual support. The inner court soldiers were in a state of great disarray, only able to offer assistance where the fighting was most intense. Despite this, the infidels were defeated.

It is further recounted that a great ulema, the esteemed teacher of all ulema, Seh Ismail, whose home was in Garejen, was attacked by the infidels without the Senapati's knowledge. He fought with ferocious zeal, killing numerous infidels before achieving martyrdom. Similarly, Seh Bulawi, in Susukan, was attacked and also attained martyrdom, with many infidels falling in that engagement as well. It is also recounted that Tumenggung Kretanegara, despite a slight wound, advanced with a mere forty soldiers and was attacked by the infidels. He fought valiantly, and his ailment miraculously healed during the combat, resulting in heavy infidel casualties. Their captain and lieutenant were both killed, and the remaining enemy forces fled. The heads of the fallen enemies were subsequently presented to His Majesty the King. Further, Tumenggung Mandhalika was wounded during a Dutch assault. Only his brother, Mertawijaya, advanced to the front, unaccompanied by troops, as his main force lagged behind. He fought with a mere two companions, yet inflicted significant losses on the infidels. Ki Mertawijaya then achieved martyrdom. When Ki Tumenggung Mandhalika witnessed the desecration of his younger brother's body, he raged like a wounded buffalo, his spear breaking in his fury. Kyai Tumenggung then fought solely with his kris, slaying a vast number of infidels. Though shot, stabbed by swords, and bayoneted, Ki Tumenggung remained invulnerable. All the infidels were struck with terror, believing Ki Tumenggung to be superhuman. He then proceeded to Jeksa, presenting the heads of the infidels, and was summoned by His Majesty the King. Ki Tumenggung, having made a vow that if he survived, he would prostrate himself, now sought to fulfill it. His Highness the Sultan smiled, accepting his prostration and allowing him to kiss his feet. His Highness the Sultan then commanded Ki Tumenggung to return home, instructing him to remain at the rear if he felt any apprehension. However, Ki Tumenggung subsequently fell ill again. By divine will, Kyai Tumenggung returned to God's mercy only one month later.

Lowanu was assailed by the infidels, who were met with a fierce counter-attack that resulted in heavy enemy casualties. However, Mas Tumenggung Jayaprawira, by divine decree, attained martyrdom, and Lowanu was subsequently occupied. A prominent ulema named Seh Ngabdullah, whose residence was in Papringan, presented himself before His Highness the Sultan. As the Sultan sat alone, Seh Ngabdullah's eyes welled with tears. "What troubles you, Ngabdullah, that you weep?" inquired the Sultan. Seh Ngabdullah replied, "I speak what is truly in my heart. It is for Your Majesty to decide, O King, but you place immense trust in Ki Maja, yet he is not truly pure in his intentions. He harbors his own private agenda." His Highness the Sultan smiled and responded, "Why do you entertain such baseless thoughts? Return to your home." Not long thereafter, Seh Ngabdullah passed away, returning to God's mercy.

Ledok was attacked by infidel forces, sparking a battle that left many infidels dead. Mas Tumenggung Andakara achieved martyrdom. It is also related that Kanjeng Pangeran Adipati returned to Mataram. Despite repeated requests from various Basah commanders in Bagelen, he had consistently refused to join them. Even His Majesty the King's father, who pressed him forcefully, failed to persuade him. It seemed to be the divine will that Kanjeng Pangeran preferred to remain in the city of Giri with his troops, residing alongside his grandfather Kanjeng Panembahan, under the protection of his soldiers. Consequently, the Basah commanders in Bagelen became greatly disheartened in their will to fight. It was then that the enemy arrived in Bagelen. Pangeran Sumayuda assumed command, with a substantial force of Sala soldiers and many infidels. In Mataram, it is recounted, Pangeran Mangkunegara, who commanded all coastal and foreign territories, was deployed to Yogyakarta. Pangeran Mangkunegara fortified his position in Tanjungtirta with his exceptionally numerous forces. All the regents of the eastern territories, finding themselves overwhelmed, converged in the south of the country, pursuing Jayanagara. In Mataram itself, the enemy presence was even more formidable.

Consequently, Bagelen became a theater of ceaseless combat, with daily battles where forces could not provide mutual aid due to the sheer scale of the engagements, as was also the case in Tempel, Trerayem, and Baligo. Mataram was overwhelmed by infidel enemies, whom only two

Basah commanders personally confronted. Muhamad Usman Alibasah faced the enemy in Trerayem, supported by Raden Riya Sindureja and Raden Martalaya. Gusti Iman Muhamad Alibasah Ngabdul Kamil engaged the infidel forces in Baligo. At Tempel, Tumenggung Kertanagara and his troops maintained their watch on the roads. Pangeran Hadisurya was stationed in Gamping. Only one Basah, Ngabdul Katip, remained unassigned. He was then commanded by the King to assist the regents in the eastern territories against Pangeran Mangkunegara. With a thousand soldiers, he thus departed from Jeksa. Upon reaching Plered, they were intercepted and engaged by Pangeran Mangkunegara. A ferocious battle ensued, in which Mangkunegara was ultimately defeated. Plered was then occupied by Basah Ngabdul Latif. Raden Tumenggung Jayanegara and his forces, meanwhile, were unable to offer assistance, as they were contending with enemies in Imagiri and Gunung Kidul. Thus, mutual support became impossible across the various fronts. Throughout the Mataram region, battles raged, with cannons thundering incessantly. Small arms discharged continuously, day and night, with no side gaining a decisive advantage. Fighting would only cease when all combatants, including the artillery, were utterly exhausted. Raden Abdul Latif and Basah, along with their soldiers, established their headquarters in the palace at Plered. All the regents east of Yogyakarta, together with their troops, were ordered to guard the outer perimeter.

It is recounted that Pangeran Mangkunegara, finding himself unable to prevail, requested assistance from General de Kock, which was duly provided. General Pagen was then dispatched to Yogyakarta, where all the infidel forces and their Javanese allies converged with the Mangkunegaran troops. Their combined numbers appeared immeasurable. Raden Alibasah was urged to abandon the palace, but he steadfastly refused, insisting that they would all fight within the confines of the Plered palace. Despite the tearful pleas of all present, Raden Basah remained resolute, never looking back.

Raden Basah firmly declared, "If none dare to sally forth, then I shall no longer heed your agreement!"

Soon thereafter, a large enemy force arrived and was met on the battlefield by all the regents. The battle was intense. The regents from East Yogyakarta could not withstand the enemy, as they were heavily pressed by the foe. The regents' forces were overcome, and they promptly informed Raden Basah of their inability to cope, citing the enemy's overwhelming numbers. Raden Basah was urged to sally forth, but he steadfastly refused, insisting on remaining within the palace.

Meanwhile, the enemy had reached their position. The perimeter was besieged, and intense cannon fire ensued. The Javanese artillerymen, however, could not withstand the assault and fled, abandoning their cannons. The infidels advanced further, besieging the brick fortifications, but were unable to close in; they were fired upon from within. Many infidels were struck. For a long time, they displayed their courage, yet many infidels perished, and they were ultimately deterred.

Soon, they mounted a combined advance. With their weaponry depleted, the infidels and apostates sought cover behind the brick walls and began erecting ladders. Nevertheless, the Muslim forces continued to fight relentlessly. As the infidels scaled the ramparts, they were met with spears thrust from within. All who reached the fortress were struck by weapons, resulting in numerous infidel casualties. Some also managed to breach the gate where the infidels and apostates were. Yet, those who arrived later displayed exceptional bravery. Dolah Haji Ibrahim, Mas Panji Jayasumitra, Panji Wanawijaya, along with their hundred brave soldiers, inflicted heavy and continuous casualties upon the infidels.

The southern gate was guarded by Raden Tumenggung Wiryadirja, commanding one hundred soldiers from Kranggal and Lendhah. Their leaders were Mas Panji Surasantika and Raden Mas Panji Kancil. All these soldiers, led by Tumenggung Panji Rangga, entered the courtyard and encircled the inner palace. Outside the palace, the infidels continued their encirclement, taking cover behind the brick walls. The fighting lasted a full day. The infidels could not breach the defenses; every attempt to scale the walls resulted in death by spear, their bodies forming a grim barrier.

When all the cannons were fired, the sound of the gunpowder explosions was deafening, like mountains collapsing. By divine will, all in the courtyard were startled, believing a wall had collapsed. As the Muslim soldiers descended, the infidels managed to ascend. The air, thick with gunpowder smoke, became intensely dark. The Muslim forces were unaware that the infidels had already ascended the ramparts and infiltrated the courtyard. As the infidels descended, they became visible to the Muslims, leading to a surprised and direct confrontation. Muslim and infidel forces became inextricably mixed, and a fierce battle ensued.

The final stand was made within the palace. All infidel forces had now penetrated the palace. The Muslim defenders were severely pressed by the enemy, yet the infidels' main force consisted only of cavalry, with General Pagen and his artillery still positioned outside, awaiting orders. Many Muslim warriors fought valiantly against the infidels, their bodies mingling with those of the fallen enemy. By divine will, the remaining Muslim forces, who had not yet joined the main battle, sallied forth at dawn to assault the general's lines and his cavalry.

Raden Basah had been brought to Dolah Haji Ngisa's quarters. Indeed, Raden Basah was utterly exhausted, unable to speak. It is recounted that General Pagen was greatly pleased, presuming that the Muslim forces had been entirely annihilated, their thousand men reduced to scattered corpses. He believed that any survivors would be few and in full retreat. Upon closer inspection, however, it was the corpses of infidels and apostates that lay in greater numbers. General Pagen's heart sank in disappointment. The region of Palered had fallen to the infidels. This news was immediately relayed to Kangjeng Sultan.

It was Dolah Haji Ngisa who presented himself at Jeksa to report this development. Kangjeng Sultan remained silent and motionless for a long time, deeply stunned. He finally inquired, "Haji, where is Basah?" Sheikh Haji Ngisa replied softly, "Your servant Raden Basah is currently unable to speak, overcome by shock. He is presently at Selarong." Kangjeng Sultan then inquired about the battle. Haji Ngisa responded, "Your Majesty, the \*jajar\* soldiers, numbering one hundred and twenty, fought. The leaders of Your Majesty's servants who arrived at the battle against the infidels, Sinuhun, were Dolah Haji Ibrahim, Raden Tumenggung Wiryadirja, Mas Panji Jayasumitra, Raden Mas Panji Kancil, Mas Panji Wanawijaya, Mas Panji Surasantika, and also Mas Panji Trunadriya and Panji Mukidinata. These were the only leaders among Your Majesty's servants who fought against the infidels."

Kangjeng Sultan softly commanded, "Go home, Haji Ngisa. Safeguard all those who fought. Arrange for their replacements: if a soldier's son is too young, then his brother should take his place." Sheikh Haji Ngisa affirmed his capability, then withdrew from the royal presence.

It is recounted that all the commanders were disheartened following Raden Basah's defeat in the battle of Palered. All regents from East Yogyakarta presented themselves at Jeksa, bringing ill tidings and requesting to be led by Prince Natapraja. This was the collective plea of the regents. A messenger was dispatched to summon Prince Natapraja from Padakan. Soon thereafter, the Prince arrived before the King. His Majesty the King stated, "Natapraja, the regents of East Yogyakarta have requested your leadership. You are reportedly in conflict with Mangkunagara. I shall certainly assist you with Jayanagara." The Prince rendered obeisance, replying, "Very well, I shall comply. However, I hold Your Majesty's blessing in the highest regard." "If you deem yourself capable, younger brother, depart at once," Kangjeng Sultan affirmed. Prince Natapraja then prostrated himself before the King, then withdrew from the royal presence. He subsequently departed from Jeksa, accompanied by all the regents of East Yogyakarta.

His journey is not recounted. Prince Natapraja eventually reached the east bank of the Praga River. Upon passing Samen, he encountered Raden Jayanegara, and a messenger then delivered the King's command to Raden Jayanegara. Prince Natapraja departed from Samen with his soldiers. Raden Jayanegara and his companions had joined them. Their journey brought them to Jelasutra, where they encamped for approximately three days. From there, they ascended the extremely high slopes of Tanjungtirta.

Prince Mangkunagara was accompanied by all the infidel forces. Prince Natapraja held a council with the tumenggung, deciding to postpone a confrontation with the innumerable enemy. Their

forces were then re-grouped on the west bank of the Praga River. Prince Mangkunegara advanced his encampment to Rajakusuma, and his entire army arrayed itself on the east bank of the Praga River. Many of the commanders and remaining soldiers evacuated, moving their wives and children to safety. Those in need sought refuge with Prince Natapraja. They arrayed themselves on the west bank of the Praga River, together with all the commanders. Similarly, in northern Yogyakarta, the commanders found their forces depleted. By divine will, the soldiers lost their resolve, and many feigned submission. Only Panji Rangga and Ngabehi remained united with their tumenggung, intimidated by the overwhelming numbers of infidel and apostate enemies. This situation was reported to Kangjeng Sultan, yet only the two Basahs, chosen by Bulkiya, maintained their positions. Their forces, alongside Prince Adisurya's, were stationed at Gamping. They engaged in fierce combat day and night.

It is recounted that General Pagen intensified his resistance, acting in concert with the infidel and apostate forces. From Yogyakarta, forces had advanced towards Trerayem Baligo, where they were promptly reinforced. The battle intensified. Bulkiya faced the enemy at Trerayem, selecting chosen reinforcements to confront the infidel and apostate forces arrayed at Baligo. The fighting was intense and unwavering. Unexpectedly, a large force of infidels and apostates sallied forth from Gamping. Kangjeng Prince Adisurya, unable to withstand the assault, divided his forces with Bulkiya. They were overwhelmed during the battle.

By divine will, the infidels and apostates crossed the Praga River. It is recounted that Kangjeng Sultan was informed that the entire enemy force had crossed the Praga. His uncle, Kangjeng Prince Ngabei, inspecting his remaining troops, found only Kyai Maja, all the ulama, the Suryagama and Suranata soldiers, and the inner \*mantri\*. Most of the other \*jajar\* servants, having lost their courage, had already fled. Kangjeng Sultan's immediate forces numbered around two hundred. Kyai Maja was no longer subject to suggestions, but was permitted to act as he saw fit. Soon thereafter, news arrived that the enemy had reached Pudhak. Kangjeng Sultan immediately mounted his horse with his two hundred soldiers, while Kyai Maja was forbidden to follow. Approximately two hundred additional soldiers accompanied their departure. They had reached Dusun Dhongdong, while the infidels had arrived at Pudhak. As the infidels prepared to cross the river, Kangjeng Sultan immediately ordered the Suryagama soldiers, Dolah Haji Baharuddin, and his company to engage them. The infidels promptly retreated, as night had already fallen. They then encamped at Dusun Pudhak. Kangjeng Sultan launched an assault with his soldiers, but they were still positioned between the rivers, facing each other. The vast infidel force clashed with the apostate forces from Yogyakarta. The troops from Pasisir and Mancanegara were commanded by General Pagen, while the apostates were led by Prince Murdaningrat and Prince Panular. The infidels and apostates reveled in their engagement; the clamor of battle was immense.

It is recounted that Kangjeng Sultan was resting beneath a tree, ailing. Kyai Maja earnestly implored him to surrender, but Kangjeng Sultan refused. Upon hearing the news of Kangjeng Sultan's illness, Gusti Imam Muhammad Ali Basah was deeply concerned. He immediately returned, bringing with him two Dolahs, leaving all other soldiers and Panji Rangga behind to lead them. Their journey was swift and unrecorded. Upon arrival, they beheld the formidable enemy force and prostrated themselves before Kangjeng Sultan. Kangjeng Sultan was urged to surrender, but he steadfastly refused, determined to fight.

It is recounted that Kangjeng Prince Abdulrahman Ngabei arrived at midnight and was invited to speak. The Prince then approached Kangjeng Sultan, speaking with great courtesy. The King asked, "Uncle, where do you intend to relocate? If it is already morning, then pay it no heed." Prince Abdulrahman softly replied, "Indeed, Your Majesty. I have further considered the enemy's presence. I know firsthand that their numbers are immense. While on the road, I personally ventured out to observe them closely. All their soldiers are infidels; our palace retainers are few. In my opinion, it is not merely about fighting early in the morning. Though numerous, Sinuhun, if we confront them directly, we will not be overly concerned in our hearts. Your son, Ali Basah, is already here before Your Majesty. However, the infidels at Baligo are preparing and will certainly attack from the rear. This is a source of great worry, for though there are those who possess the courage to face them, and who are chosen with companions, they lack proper leadership. Your son Ali Basah and his two Dolahs are already here. Therefore, it is no longer feasible to engage in direct

combat. However, if permissible, tomorrow morning, Commander Rangga Panji and the palace retainer Bulkiya could also fight here."

Kyai Ngusman was deeply disheartened. Kangjeng Sultan, however, deferred to his uncle's words. The Sultan softly stated, "If that is the case, Uncle, it would be better for you to dispatch Bulkiya and his chosen men. This place is already controlled by the infidels; we are trapped. Inform everyone that I have gone to the mountains, and no one is to follow." Kangjeng Prince assented, and immediately dispatched a messenger. Kangjeng Sultan then departed from Jeksa with his soldiers, ascending towards the mountains around midnight. Kangjeng Sultan arrived at the Wunglon River. Once I have departed, Kangjeng Sultan would descend from the mountain after dawn. He encamped at the Sungga River, where he summoned his two younger brothers, Prince Abdulrakim and Prince Sumanagara, along with all their soldiers. They then awaited Bulkiya's arrival. Certain men were selected and dispatched to summon Basah Abdulatip and his company. Soon thereafter, all those summoned had arrived. Prince Abdulrakim was then mandated to prepare his forces at Pundhak. The infidel apostates were at Jeksa, which became their new position, with only infidel guards at Dhongdhong. The infidel forces then stood face-to-face with the troops stationed at Pundhak.

It is recounted that Kangjeng Sultan departed from the Sungga River and encamped at Kamal. Meanwhile, it is related that Basah Pagelen and three others had lost their battles and retreated to Mataram. The infidel apostates gained the upper hand, forming a *\*baris waja\** (steel formation). Their leader, Prince Sumayuda, then relayed this information to Kangjeng Sultan. Prince Ngabei then suggested, "Unless one Basah, namely Abdulatip Ali Basah, is chosen by Your Majesty, that would appear to be the best course of action, for he is their leader." He was granted the mandate and departed from Kamal with his soldiers to confront the *\*waja\** enemy alongside Basah Pagelen. Prince Natapraja endeavored to confront the enemy on the east bank of the Praga River, alongside the regents of East Yogyakarta. The regents of South Yogyakarta were all prepared on the west bank of the Praga. It is recounted that Kangjeng Sultan faced the enemy at Jeksa, accompanied by all the regents of Northwest Yogyakarta. They stood confronting each other.

That night, Kangjeng Sultan sat in his encampment, unseen by any, for all had fallen asleep. He meditated, leaning against a pillar, his heart heavy with sorrow. It is recounted that a figure resembling a falling star appeared in his encampment. Before Kangjeng Sultan sat a woman accompanied by two princesses. The princesses themselves, identical in form, defied description. These three figures were equally resplendent as those accompanying them. Kangjeng Sultan, stunned by the sight, remained silent for a long time, observing them. While present, they did not touch the earth. Kangjeng Sultan gently inquired, "I ask, who are you? I am greatly bewildered." Kangjeng Queen softly replied, "Long ago, Your Majesty and I made a promise that when the time was right, we would surely meet." Kangjeng Sultan's memory stirred. He thought, "So this is indeed Ratu Kidul. How youthful she appears." Kangjeng Sultan softly replied, "I recall now." Kangjeng Queen softly stated, "If Your Majesty permits, I shall assist you. However, I ask for a solemn promise. Once all the accursed infidels are vanquished, I implore Your Majesty, by Allah Rab-il-'alamin, to return home and live as a human. As for all Your Majesty's soldiers, they are all ready to join the battle. I pledge to ensure the eradication of Allah's curse." Kangjeng Sultan quietly replied, "I do not seek assistance from fellow beings. In matters of faith, I rely solely on divine aid." Kangjeng Queen then vanished.

It is recounted that all the accursed infidels at Jeksa were preparing for battle. General Pagen commanded all the apostates, with Prince Murdaningrat and Prince Panular serving as their leaders. The following morning, they departed for battle. The forces at Pundhak, namely Prince Abdul Rahim and all his soldiers, along with Prince Sumanagara, then engaged in combat. They were outnumbered more than five to one, forcing all the Muslim forces to retreat, unable to withstand the assault. They then sent word to Kamal that they could no longer hold out due to the overwhelming numbers of the infidels. Kangjeng Sultan then dispatched those commanded to lead the *\*pupuh\** (close-quarters) combat, selecting Bulkiya and all the regents from northern Yogyakarta. Kangjeng Sultan observed the approaching enemy procession; they appeared like walking mountains. Vast numbers of infidel apostates filled the field. Bearing the Mangkuyuda banner, their cavalry halted, then launched an assault. A brave individual then engaged the cavalry,

resulting in numerous casualties. Soon thereafter, cavalry arrived at Kamal, where they were confronted by Bulkiya's soldiers, selected to fight Kertanegara. Many of the cavalry perished, all defeated by the infidel forces.

Kangjeng Sultan then told his uncle, "Remain at this Panggung, and there, consult with Sheikh Muhammad Ngusman Ali Basah." He spoke earnestly, "Indeed, we cannot fight in the mountains; I am old, and the accursed infidels are too numerous. It is destiny; it is better to seek a level ground." Kangjeng Sultan assented to Sheikh Ngusman Ali Basah's counsel, yet his mind remained burdened by the pervasive difficulties. Kangjeng Sultan Abdul Rahman softly suggested, "If permissible, Mertalaya with all his companions—one hundred Mandung soldiers, forty Suranata soldiers, and Tuan Samparwedi, along with Cakranegara—seem sufficient to protect all the troops and accompany Kangmas Panembahan." As a result of their discussion, Raden Tumenggung Mertalaya was commanded by Tuan Sarif to gather his forces at Suranata. From Panggung to Kota Giri, it is related that Kangjeng Sultan had departed from Panggung. All infidel apostates returned to Jeksa, their leader positioned at Pundhak.

Prince Abdul Rahman Arya Ngabei addressed the King, "If Your Majesty permits, it would be better to proceed east of the river. Remaining here is precarious and too close to Kota Giri. If the soldiers face difficulty, a greater distance would be preferable. Even if we must confront war, it is better to do so east of the river." After a joint discussion where all viewpoints were presented, Kangjeng Prince Abdul Rahman and Kangjeng Sultan concurred. They departed from Selamirah, arriving on the east bank of the river, where they diligently established their position. The enemy then arrived, the numerous infidel apostates advancing in threes. They were not challenged, only retreated to Breja. The King retreated, followed from a distance. The King then withdrew further to Badhut, from where he witnessed a massive fire engulfing Kota Giri. Kangjeng Sultan said to his uncle, Prince Arya Ngabei, "Uncle, it seems Kota Giri has been set ablaze." His uncle, Prince Abdul Rahman, softly replied, "It appears you are correct; that is indeed Kota Giri." Kangjeng Sultan then told his uncle, "If Kota Giri has indeed fallen, Uncle, I wish to return to the west bank of the river. However, your son is a great concern to me; if he is captured by the infidels, I would be undone, Uncle."

Prince Ngabei responded, "If that is His Majesty's will, then indeed we must face this war here. However, this is a divine trial; our entire force is depleted. Many wish to return home, leaving only those who remain at Badhut. These include the two Basahs, who are soldiers—Bulkiya, the \*mantri dalem\*, and the \*denpilih\* Suraya and Suryagama. Only a few remain with Ki Maja and his companions—the ulama, including one Tumenggung from northern Yogyakarta named Raden Mas Jaya Penawi, who no longer commands soldiers. Only three of his companions are left." Kangjeng Sultan, in his heart, was already prepared to make the ultimate sacrifice. General Pagen's forces were positioned in the corn and candlenut fields on Mount Kanigara. The infidel apostates advanced in groups of three, encircling all those at Badhut. Sheikh Muhammad Ngusman Ali Basah softly told Prince Ngabei, "If I may make a suggestion, it would be better to find level ground here, as it would be precarious to wage war on uneven terrain. All are prepared to fight in the path of God, even in a confined space."

After deliberation, Kangjeng Sultan asked, "Yes, Uncle, where is this level ground?" Prince Ngabei replied, "I am not yet familiar with this entire area." Raden Mas Tumenggung then organized the troops, proposing, "If Your Majesty permits, it would be better to proceed to Kasuran, a flat and spacious area in the village." After further discussion, Prince Ngabei softly stated, "If this has been agreed upon, it is best to depart immediately. If we delay until morning, I will only just arrive. The infidel apostates' forces have already arrived in formations of three." Kangjeng Sultan softly replied, "Uncle, I shall depart tonight once the moon has risen. For now, I feel overwhelmingly drowsy and wish to rest for a moment." Kangjeng Sultan then retired to bed and slept until morning. Due to his deep slumber, no one dared to awaken him. All preparations were complete, and everyone merely awaited his presence. Kyai Maja and Prince Ngabei exchanged worried glances, both hesitant to rouse him. Kangjeng Sultan awoke with a start, realizing it was already morning. In great haste, he performed his prayers. After the dawn prayer, Kangjeng Sultan dressed and departed from Badhut, arriving at the enemy's position.



It was morning, yet by divine decree, a great flood swept through, concealing Kangjeng Sultan and his forces. None of the infidel apostate forces knew that Kangjeng Sultan had departed from Badhut with his troops. Consequently, when morning broke, the infidels and apostates found their target vanished. It is recounted that Kangjeng Sultan, with all his forces, arrived at Kasuran that Friday. The King then addressed all the ulama, "Come, let us all perform the Friday prayer; I shall lead it." Thus, all the ulama performed the Friday prayer. As the \*bedug\* sounded, the infidel apostates arrived, advancing in formations of three. Those performing the Friday prayer were greatly rushed. The sermon was kept concise, and Ki Maja served as the imam, reciting only the \*Kulhu\* verse.

Once finished, they presented themselves before the King—Ki Maja and his forces. Sri Nalendra sat leaning against a coconut tree, while Kyai Basah sat before him alongside his uncle, Prince Abdul Rahman. The enemies arrived simultaneously; the cannons were no longer being fired, only small arms remained. The two Basahs requested permission to engage in battle. Kangjeng Sultan gently replied, "Silence, all of you. Let this cease. The men are already prepared to sacrifice. Rather than exhausting yourselves, witness me. If there is divine assistance, I shall humiliate the enemy, and I have no intention of moving from this spot."

Cavalry then appeared, led by a rider on a black horse. The enemy advanced in two divisions: riflemen from the east, and cavalry from the south. A barrage of bullets was unleashed; the cannons were silent, but small arms continued to fire. Kyai Ngabdul Kamil Ali Basah then sought permission from the King, for in his heart, he yearned to confront the enemy. This youthful bravery, along with his two Dolahs—namely Raden Prawiradirja and Raden Abusongeb—was truly exceptional. Kangjeng Sultan softly replied, "Now, wait for a moment, let this cease. But if it becomes unavoidable, then the three of you shall mount your horses and engage them. Confront the cavalry on the battlefield." Sheikh Ngusman Ali Basah then sounded the call to battle. Bulkiya's forces, joined by Suraya's chosen men, advanced in a combined charge. Sheikh Ngusman Ali Basah led them into a chaotic melee with the entire cavalry force.

Kangjeng Sultan, deeply concerned, then ordered Ki Maja and all the ulama to assist on the battlefield. Soon, more enemies advanced from the east. Kangjeng Sultan then commanded Sheikh Haji Badarudin, Tumenggung Puthutlawa Suryagama, and the \*mantri lebet\* to join the battle. The battle then intensified, with riflemen unleashing a relentless barrage. However, Tumenggung Puthutlawa and Badarudin's soldiers, with their forces, infiltrated amidst the thick smoke. It is recounted that Kyai Ali Basah, leading the cavalry, and Ki Maja with his forces, engaged in a fierce battle. It is recounted that many of Japenawang's soldiers had arrived. By divine will, the cavalry and riflemen were annihilated. General Pagen fled and was then surrounded. With only four cavalry remaining, the General then ascended the mountain with three horsemen. Fortune had not favored them, as night had fallen. Prince Ngabei was dispatched to halt the fighting, for Kangjeng Sultan desired that General Pagen's forces cease their engagement. The corpses of the infidel apostate cavalry and riflemen lay scattered. As for the Muslim forces, by divine aid, all were safe. The wounded were carried away on stretchers from that very spot.

Kangjeng Sultan was deeply distressed by the sight of the strewn corpses, piled high in the rice fields, in the clearings, and along the riverbanks—everywhere—to the point where he could not bear to look. Kangjeng Sultan then proceeded to Kasuran. Night after night, they changed encampments, eventually settling in Dusun Landangan, where many of his soldiers had already arrived. Prince Ngabei then stated, "If Your Majesty permits, it would be better to press on while the entire army is emboldened. It would be best to strike General Pagen while he remains in one location." His words were accepted. Prince Ngabei was then ordered to sound the signal, selecting those to advance into battle, followed by Bulkiya's forces. When General Pagen's forces arrived, all were fully prepared.

Halting at Banyuurip, Kangjeng Sultan inquired, "How fares our journey?" Prince Ngabei replied, "All is well. Hopefully, the general is at Trerayem." A signal was then ordered to be sounded, and they departed from Banyuurip. They arrived at Dusun Candhi, where they rested and dispatched scouts to report on any approaching enemy. Approximately one thousand, or at least five hundred, enemy troops were spotted. But even before orders could be issued, they collectively sounded the war signal. However, their lines could not be maintained; all the soldiers clamored to advance,

having become greatly emboldened. The enemy was taken by surprise and immediately opened fire. They had not anticipated that the soldiers would engage them with spears and bayonets. Soon thereafter, the infidel forces were routed, leaving only the apostates and cavalry. Kyai Basah observed carefully that all of Kangjeng Sultan's royal relatives—Sang Eyang, Sang Paman, and his younger brother, Kyai Ali Basah—were ready. He and Kyai Ali Basah then attempted to pull back the entire force, intending to inform the Sultan, but the soldiers could no longer be restrained.

As if by the will of the Almighty, the appointed time had arrived. Prince Ngabei and Ki Maja arrived, but could not halt the retreat. The entire army had gone berserk, like a *\*bandheng tawan brana\** (a fish thrashing wildly in a net) in Dolah Prawiradirja's assault. The Sultan then arrived, proceeding to his encampment by the riverside rocks. Upon arrival, he was startled to see Dolah Prawiradirja, and then remarked that the enemy forces were, in fact, entirely composed of royal relatives. However, the entire army could no longer be restrained. Kangjeng Sultan then mounted his horse, Ranis, from Margapati, a descendant of the legendary *\*sembrani\** steed. Soon thereafter, the King arrived at Lengkong. All the retainers who had been left behind eventually caught up, but he arrived alone. He encountered piles of corpses; the infidels and apostates had been annihilated. The Muslim forces were all safe, with no one wounded, as if by divine will. Upon witnessing the scattered and piled corpses of infidels and apostates in the river and rice fields, the King halted, overcome with deep concern. He remained stunned and speechless.

Then his uncle, Prince Ngabei, arrived with Ki Maja. The two Basahs reported that the King's younger brother and his two uncles, who had sought refuge with Basah Iman, were alive; all others had perished. Kangjeng Sultan then dismounted and entered the village. At Lengkong, the King could not bear to behold the scattered bodies. Sri Nalendra was already seated, with Prince Ngabei, Ki Maja, the two Basahs, and all the regents seated in rows before him. All had just concluded their fighting. Ki Maja softly relayed Basah Iman's report: "Your Majesty's younger brother, Prince Suryawijaya, and both of Your Majesty's uncles, Prince Martasana and Prince Natabaya, along with a servant named Salimin who fled, are still alive. However, a total of five people, excluding Your Majesty, have perished."

Sri Nalendra then asked Prince Suryawijaya about who had fled and survived, and who had died. Prince Suryawijaya softly replied, "Those still alive are Uncle Sontawijaya and Uncle Purwakusuma, along with the Dutch cavalry and one of their assistants, Uncle Murdaningrat. As for those uncles who have passed away, they are Yyang Panular and Eyang Danupaya, Uncle Adiwinata, and Uncle Adiwijaya. Three regents and two village heads also died. The highest casualties were among the *\*mantri\**, all the coastal people, and all those allied with the Dutch." Kangjeng Sultan then commanded Dolah Suryagama and Haji Badarudin with their forces to properly attend to the deceased. Kangjeng Sultan had departed from Lengkong. Sri Nalendra then halted at Kemusuh, resting his forces for approximately seven days. All the regents in northern Yogyakarta and those in Kedhu were fully prepared.

Kangjeng Sultan addressed his uncle, Kangjeng Ngabei, and Kyai Maja: "Uncle Maja, I wish for you to issue the command. In northern Yogyakarta, which I have entrusted, order those regents—Jaya Penawi and also Ki Adipati Urawan—to all provide assistance. As for Kertanegara, Mancanegara, and myself, we shall withdraw. Simply carry out these tasks on my behalf; I grant permission for this command and for those one hundred soldiers." Ki Maja assented and paid his respects. The King then added, "Discuss amongst yourselves whether we shall breach Trerayem, whether to conquer Trerayem or to return again." All agreed to follow the command. Kangjeng Prince Ngabei softly stated, "If Your Majesty permits, what course of action should be taken regarding Trerayem? I ask, but there is no general there. Their movements are swift and erratic, without clear purpose, yet they are merely guarded by soldiers. To what end? It would be better for all to assist one another." All the palace retainers in the south, whose hopes were reawakened, and those in the north, who had already risen, rallied. Kangjeng Sultan agreed to Prince Ngabei's suggestion, and all deliberated upon it. The King then departed from Kemusuh. Adipati Urawan, who had become a leader, along with his companions, had returned to the Sultan's forces, and their resolve had greatly strengthened, having just received approval. They rested overnight on the road, with their forces spreading across the vast fields and villages. Prince Adisurya and Prince Sumanegara had also caught up, thus swelling their numbers.

It is recounted that Kangjeng Prince Ngabei, that night, dispatched Mas Tumenggung Mangundirja, instructing him to inform Prince Natapraja that Kangjeng Sultan was willing to assist, but only via the east bank of the Praga. Prince Natapraja was tasked with disguising himself as a \*ledhek\* from the west of the Praga, leading the Mangir forces. Mangunarja departed at once. That morning, Kangjeng Sultan had already set out via Toya Tumumpang. Kangjeng Prince Adipati then followed with his three hundred soldiers, and Raden Sindurja also met Kangjeng Sultan upon their arrival. At Jipangan, Kangjeng Sultan rested overnight. The following morning, Prince Ngabei carefully prepared the soldiers for their march, as did Prince Abdulrahman Arya Ngabehi and his own troops. His soldiers were divided into three groups: Ki Adipati Urawan and his troops advanced on the west road. Prince Adipati, as leader, remained vigilant for any of Yogyakarta's two enemies and Raja Suma who might merge or emerge through the center. Prince Sumanegara accompanied the West Yogyakarta soldiers. In Kedu, Prince Abdulrahim, Usman's War Commander, led. The King himself led with Suryagama, Mantrijero, Ki Maja, and Prince Ngabehi via the mountain slopes. "Let no one concern themselves with who gains credit once the battle has begun." All answered with assent, then sounded the signal and departed from Jipangan. The forces were divided into three equal groups. It was Kangjeng Sultan's will to build fortresses encircling the mountain. Selarong was fortified, as was Mangkunegaran, which lay atop the mountain. The two Basahs tasked with assaulting these fortresses—Pinilih and Bulkiya, as named by Kangjeng Sultan—faced increasing difficulty.

Bulkiya advanced through the mountains, while Pinilih moved through openings, where they were met with cannon fire. The cannons, however, fired only three times, as the defenders' resistance was too swift, causing the shots to miss. They then responded with a flurry of pistol fire. The air grew thick with dark smoke and saltpeter, yet no return fire came. Pinilih scaled the fortifications, crawling along roots, dragging and clutching his spear. All within the fortress were terrified by Pinilih's audacious actions. Such was the scene in Java: the apostate cavalry were all attacked by Bulkiya's soldiers. In an instant, the fierce battle ceased with their annihilation. All who survived fled, only to be pursued by the Basahs and four Dolahs, who cut them down with swords, leaving their corpses scattered. All the apostate forces within the fortress were entirely annihilated by Pinilih's furious assault. They captured one cannon, countless pistols, and horses. The corpses of the apostate forces lay piled high within the fortress. Kangjeng Sultan then rested in Puluhan village, awaiting those who had not yet arrived and allowing his soldiers to recuperate. When questioned, all were reported safe, with only one \*jajar\* soldier, a chosen one, sustaining a minor injury.

Thus, those who had taken the main road arrived, comprising Kyai Adipati Urawan with his forces, and Prince Abdulrahim with his soldiers. Kangjeng Prince Adipati strategically positioned himself at the rear, vigilant against any enemy reinforcements approaching from behind—a threat they actively guarded against. They arrayed themselves at Sumuran with their soldiers, while others had already arrived before the King. The King asked his uncle, Kangjeng Prince Ngabehi, "Uncle, are those in the south not continuing the battle?" Prince Ngabei replied, "They are awaiting orders. I have instructed them to observe and await news of the enemy. There are two enemy forces: at Mangir and Kalisat. Which of these is the larger force, awaiting news of the battle?" Soon thereafter, a messenger named Daeng Markincing arrived. He reported, "The larger force is at Kalisat, numbering slightly over one thousand, led by three princes and possessing two cannons. The Mangir force numbers five hundred, is not led by a prince, and has one cannon."

Prince Ngabei then inquired about Sheikh Usman's readiness, stating, "If permissible, as it is nearly Dhuhr (midday prayer) time, it would be better to perform our prayers first and then rest for a while." Prince Ngabei heeded Sheikh Usman Ali Basah's words. All forces were prepared. Prince Adisurya was tasked with assaulting the Mangir forces alongside his troops from West Yogyakarta. All assented. Ki Urawan, with all his companions and the soldiers from northern Yogyakarta, was dispatched to attack Kalisat, where the two Basahs, Bulkiya and Pinilih, were appointed as leaders, along with the Suraya Mantrijero and Suryagama soldiers. Prince Ngabei and Kyai Maja remained with the King. The strategy was agreed upon. Following this, all performed the Dhuhr prayer together, and then the signal was sounded. All the soldiers then prepared with cheerful hearts, having just received their orders. They set forth once more. Prince Adisurya advanced towards Mangir with his forces. At Kalisat, Ki Adipati Urawan and his companions were led by Imam Ali

Basah and Usman Ali Basah. According to their prior agreement, no mutual aid was to be given during the battle, as all forces were deemed balanced and prepared to fight independently.

Upon reaching Kalisat, they advanced into battle. At Mangir, the fighting was already fierce, with intense gunfire accompanied by cannonades. Kangjeng Prince Adisurya's forces were pressed, his soldiers dispersed because their war leader, Ki Surajenggala, was wounded by a cannon shot to his chest. Yet, Ki Tumenggung, despite being knocked back, was not wounded by the impact and did not succumb to fear; he was simply carried to his comrades. It is recounted that an old \*Mantri\*, having performed the \*praba leksana\* ritual, rushed to report to the King: "Sinuhun, Your Majesty's younger brother is hard-pressed in battle!" Kangjeng Sultan then questioned his uncle, and Ki Maja responded, "What if we summon all forces and dispatch them to Kalisat?" As if increasingly anxious that they had already engaged in mutual slaughter, given their agreement not to provide mutual assistance, if allowed by the King, they should be returned. Kangjeng Sultan became enraged at his uncle, Ki Maja.

Without another word, he mounted his horse, Ki Wijayacapa, and immediately departed. Accompanying the King were Tumenggung Puthut Lawa and Rangga Puthut Guritna. Raden Jayanegara then followed, riding his horse named Jagul. Kangjeng Sultan sharply rebuked, "Hey, Jayanegara, you are acting inhumanly!" Upon hearing the King's call, Raden Tumenggung Jayanegara immediately drew his sword. He quickly moved to the front, joining Tumenggung Puthut Lawa and Rangga Puthut Guritna, who were positioned before the King. His younger brother, Prince Suryawijaya, followed. Upon reaching Mangir, they plunged into battle, assaulted by weapons and cannons that nonetheless fired only three times. Jayacapa was not hit, being shielded, and they reached the cannon's position. The \*setabel\* soldiers were killed by the spears of Tumenggung Puthut Lawa and Rangga Puthut Guritna. The cannon was then brought to Kangjeng Sultan.

It is recounted that when Basah heard news of Kangjeng Sultan engaging the enemy personally, he forgot about his own forces. He left them all behind, taking only Dolah, Tumenggung Busongeb, and Prawira Dirja. These three then charged furiously on horseback, wielding swords. Jayanegara and Puthut Lawa, with Puthut Guritna, used their \*lawung\* (long spears). These six men raged without regard for the rules of combat. Many infidel apostates perished, yet those at the rear continued to unleash volleys of gunfire. Pinilih Suraya, having caught up, then charged furiously through the billowing gunsmoke. Similarly, Usman Ali Basah arrived with Bulkiya's rampaging soldiers, soon followed by Urawan and his companions. Meanwhile, at Kalisat, Mantrijero Suryagama charged through the smoke, and Ki Maja and Prince Ngabei also arrived. Five hundred infidel apostates perished, their corpses piled high in the open field. The few survivors fled but were cut down by the villagers. Such was the news. "Yesterday, I ordered all of you to gather grass, fill water jugs, and weave, and you did not refuse. Remember the various complaints." The villagers replied, "Indeed, yesterday I was afraid because my Lord had not yet arrived, but now I am no longer afraid because everyone joined the fight, and they are all gone. Five hundred died, none remaining. By the will of Hyang Sukma (God), all Muslims were safe. Only one was wounded, a servant of the Adipati, but it was nothing serious, just a graze from a bullet." Kangjeng Sultan then arrived and ordered the cannons to be thrown into the well. He then saw the scattered corpses of the apostates covering the open field. Kangjeng Sultan's eyes welled up as he witnessed the scene, then he proceeded to Pijenan, accompanying his forces, where all were rested. All troops were in this village. Pinilih and Bulkiya fought twice in a single day, so they were utterly exhausted.

It is thus described: The infidel apostates at Kalisat had received news that the forces at Mangir had been annihilated, and that the fortress at Selarong had been assaulted, resulting in the death of their comrades—a fate they had not anticipated. Consequently, they defiantly took to the main road, all fleeing with their cannons, pursued from behind by Prince Natapraja and his contingent. The regents of East Yogyakarta and South Yogyakarta all joined the pursuit, resulting in widespread skirmishes, though these were limited to gunfire rather than close combat. The corpses of apostates littered the roads. Kangjeng Sultan, observing from the edge of the village with his soldiers, intended to temporarily relieve them. However, his heart was heavy with exhaustion. He then said with a smile, "Ah, Basah Usman, defeat that enemy, but do not bring any assistance yourself. So that Natapraja's engagement remains significant, I myself will instruct him to fight.

Firing (with weapons) yields no real results, and even if successful, it achieves little." Basah Usman laughed and replied, "Am I being told to die? One man is ordered to block a thousand infidels on the road!" Everyone then laughed, and the King said, "Uncle, you are appointed to accompany Prince Natapraja. Prince Ngabei has already withdrawn with his forces, including forty Jagasura soldiers."

It is thus described: Kangjeng Sultan rested overnight in Pijenan village. The following morning, he departed and halted at Bambang Lipura, where he allowed his soldiers to rest. Prince Ngabei arrived and reported to the King: "Prince Natapraja has arrayed his forces at Bantul, acting as \*pecalang\* (scout/guard), assisted by Tumenggung Jawi and Raden Sumadiningrat." It is related that the infidel forces at Waja and Jeksa all received news of the assault on Kalisat. The ongoing battles at Mangir and Selarong instilled fear in everyone. At night, Basah Abdul Latif, Pagelen, and three other Basahs often concealed themselves, creating disturbances. Similarly, at Jeksa, three tumenggung—Mangkuyuda, Wiryanegara, and Tumenggung Cakranagara—collaborated in attacks. At Waja, Prince Sumayuda and the Kedu forces retreated under attack. The entire Pagelen force at Jeksa, led by General Pagen, also withdrew, returning to Yogyakarta only to be attacked by the three tumenggung. It is recounted that Prince Mangkunegara arrived at Arjakusuma with his descendants from Kali Sat, bearing news that all at Selarong had perished without exception. His heart filled with fear, Prince Mangkunegara then departed from Arjakusuma with his family. Upon reaching Yogyakarta, the Prince met General de Kock, who questioned him, but he was unable to speak. Soon thereafter, General Pagen and his officer arrived from Jeksa, having been pursued. They then presented a letter from Kedu, stating that Prince Sumayuda had been driven from Waja by Pagelen's forces. General de Kock was enraged. General Pagen, having been reprimanded, then inquired of Prince Mangkunegara, "Where is the Sultan now?" Prince Mangkunegara softly replied, "The news places him at Lipura, but Natapraja is preparing his lines at Bantul, acting as a \*pecalang\* (scout/guard) at Karang Nangka."

General de Kock sternly commanded, "Pagen, attack immediately! Depart tonight. Prince Mangkunegara and all the people of Yogyakarta are to join; bring as many men as possible." They then made preparations, staying awake all night. At five o'clock, they departed from Yogyakarta. General Pagen's escort was substantial, heavily armed. They reached Karang Nangka around seven o'clock. The forces at Karang Nangka came under attack. The King, unable to withstand it, fled and ordered Prince Natapraja to prepare for an advance. He also informed the forces at Lipura that the enemy would soon be visible: cavalry, led by the Adipatis, would then engage in battle. The cavalry could not withstand the assault and retreated to Plangkir. Then, all opened fire with their cannons. The Adipatis and Prince Natapraja, unable to hold their ground, then sent word that they could no longer resist. The two Basahs were then appointed to confront the enemy. Suraya Bulkiya and Pinilih advanced, reaching Sumuran where they engaged the foe. The battle was tumultuous, with the roar of cannons and the crack of pistol fire.

Kangjeng Sultan had departed from Bambang Lipura village, desiring to witness the battle firsthand. He arrived at Sumuran village, where Bulkiya and Pinilih were present. Surayaka's forces had been defeated. Kangjeng Sultan decided that all should advance again, but requested a brief rest. Everyone, however, declared themselves utterly exhausted. The King then asked Kangjeng Prince Ngabei, "Uncle, what should be done about the soldiers requested to face the battle?" Prince Ngabei replied, "My grandson Prince Adipati's entire force has not yet fully engaged." Kangjeng Sultan commanded, "Uncle, give the order! Where will those forces forming the rear line be positioned later?" Prince Ngabei departed from the King's presence and met with Kangjeng Prince Adipati, conveying the order. Kangjeng Prince Adipati then set forth with his troops. The fighting grew louder, and the sound of weapons intensified. Kangjeng Sultan smiled and said, "Uncle Ngabei, if your grandson wishes it, he may be heard." Kangjeng Prince Ngabei then looked towards the mountain slope, seeing that his grandson, Prince Adipati, was there with Prince Natapraja and their forces. Prince Ngabei remarked, "This prince and Natapraja have ascended the mountain."

Upon seeing the prince, Kangjeng Sultan felt ashamed before his uncle. He promptly spurred Ki Wijayacapa, who then charged forward. Mantrijero and Suryagama led the way, eager for battle. When Basah Iman saw the King intending to join the fray, together with Basah Ngusman, their desire became unified. Bulkiya, Pinilih, and Suraya were all greatly invigorated as they accompanied the battle against the infidels. Raden Riya Sindureja merely circled within the village,

thus the infidels remained unaware that the escorts were few. The apostates and infidels believed their numbers to be great, for they were still reeling from previous defeats. Upon seeing Bulkiya and Pinilih, they advanced simultaneously with all forces, while a roaring din of drums erupted. From both the southeast and west, facing them squarely, the infidels opened fire with cannons, their barrage relentless. General Pagen remained deeply wary of the Muslim forces. Yet, the Muslim forces, now resolute and unafraid of gunfire, exhibited their customary steadfastness in such circumstances, ensuring the infidels' inevitable demise. General Pagen then retreated. All the infidel apostates fled pell-mell in the same direction, pursued by the Muslim forces.

Kangjeng Sultan led the charge. The infidel apostates were cornered and pressed during their retreat. The Muslim soldiers, when they attacked, were beyond compare. The infidel apostates could not withstand them; their bullets were useless, having no effect on the Muslims. The corpses of the infidel apostates littered the roads. Kangjeng Sultan halted at Dusun Keringan, awaiting the soldiers who were still in pursuit. When all had returned, Prince Ngabei suggested, "If Your Majesty permits, it would be better to encamp at Pandhawa." Kangjeng Sultan assented and encamped at Pandhawa, where his entire force was now assembled. However, Kangjeng Prince Adipati, feeling afraid and ashamed before Sri Bupati, returned to the west bank of the Praga with his uncle, Prince Suryenglaga.

This has been narrated. At Pandhawa, Prince Ngabei was requested to make all arrangements according to Kangjeng Sultan's wishes. They then proceeded to Sambirata, where all the royal relatives and Prince Natapraja's retainers were gathered. When questioned, they still expressed willingness to serve as war escorts. "Kangjeng Sultan intends to depart, my son, for Sambirata. Be cautious. Array your forces at Prambanan alongside the Regents of East Yogyakarta. I shall assist you, my son Sumadiningrat, a wise Javanese King. Enough, my son. You may depart first, but be wary. Tumenggung Surareja and Ranupati shall form lines along the ditch." All assented. Prince Natapraja then departed from Pandhawa to various locations. Prince Ngabei told Prince Abdul Rahim, "My son, by the King's will, you are to remain at the rear with the retainers from West Yogyakarta. Only Suranegara's grandson and his troops are permitted to join. The outcome is at your discretion, my son; all will unfold. You shall be under the protection of Kangjeng Prince Adisurya." Abdul Rahim assented.

Kangjeng Sultan then departed from Pandhawa. His soldiers were divided into three routes, not proceeding along a single path. Adipati Urawan and his contingent, along with Raden Jayanagara and his group, advanced with great caution, mindful of the potential dangers to Kangjeng Prince Ngabei. On the King's chosen path were Basah and Prince Sumanegara. Throughout their march, drums resounded. The infidel apostates were in a state of utter resignation. Their journey unrecorded, Kangjeng Sultan arrived at Sambirata and established a temporary encampment. Mas Tumenggung Surtayuda then informed Prince Ngabei, "At Kejawen, a large formation is obstructing our path. They are located directly behind us from this position." Kangjeng Prince then commanded Ki Adipati Urawan and his contingent, with Mas Tumenggung Surtayuda leading the escort. The Prince stated, "Urawan, by divine grace, you are to carefully advance towards Kejawen with your company." Ki Urawan assented and loudly struck the \*bende\* (gong). All forces, along with their contingents, then departed from Sambirata and arrived at Kejiwan. The troops arrayed at Kejiwan merely observed, believing it was Kangjeng Sultan himself who was approaching. They began to flee, each trying to outpace the other. The Mangkunegaran forces were greatly intimidated. All were then pursued. Kejiwan was occupied by Adipati Urawan and his company, who then informed Prince Ngabei. This news was then conveyed to the King.

It is related that Prince Natapraja, who was arrayed at Prambanan with the Adipatis, came under attack from the infidel apostates. Battle ensued. The clamor of small arms and cannons intensified, sounding like a collapsing structure. Kangjeng Sultan then instructed his uncle, Prince Ngabei, and Kyai Maja to summon all available forces for aid, including all regents present before the King. Prince Ngabei and Basah both replied, "However, our request is that Your Majesty remain here. Do not join the battle until we inform you." "Yes, Uncle," the Sultan replied. The signal was immediately sounded, and all departed. Prince Ngabei and Ki Maja led the way. Kangjeng Sultan remained with Dolah Haji Badaroddin and Dolah Puthut Lawa and their contingents. Prince Ngabei then encountered the enemy. However, they were taken by surprise, meeting the foe before they were

fully prepared, which disrupted their formations. Only Kertanegara and Jayanagara maintained their leadership.

Kangjeng Sultan felt a growing unease in his heart. He then took the mount prepared for him, Ki Wijayacapa, and personally led the advance into battle. His entire force was left behind, though Puthut Lawa and Haji Bandarodin, with their contingents, followed. Kangjeng Sultan was accompanied by only three individuals: Prince Suryawijaya, Raden Riya Sindureja, and Raden Tumenggung Cakradirja. The hussars pursued the soldiers. It was then that the hussars encountered Kangjeng Sultan. Ki Wijayacapa charged bravely. The hussars were greatly surprised and fled at high speed. Due to the intense heat and dust, the Sultan's main forces were obscured. The hussars mistakenly believed Kangjeng Sultan was accompanied by only three men, and that all his other soldiers had withdrawn. Indeed, the apostates and infidels were still reeling from their previous defeats. Unaware of their surroundings in their panicked flight, the hussars stampeded. Many fell and died, trampled by their comrades. Fifteen *\*rontek\** (banner) bearers also collapsed. Then, about a hundred hussars arrived from the south as reinforcements. They had learned that Kangjeng Sultan himself was leading the battle, accompanied by only three men. The hussars charged forward, firing their pistols. Kangjeng Sultan remained resolute. Ki Wijayacapa then leapt over the castor bean hedge, clearing the riverbank. Unable to follow such a daring maneuver, the hussars were delayed until nightfall. Kangjeng Sultan then returned to his encampment.

Prince Ngabei had arrived with Ki Maja, the two Basahs, and all the Adipatis. Prince Natapraja had also arrived and was ordered to return his forces to Prambanan. "However, be cautious," the King warned. "Do not let what has happened recur. Be wary of danger. Kangjeng Sultan intends to go to Kajiwana. Go there first, my son." Prince Natapraja assented and departed with his contingent for Prambanan. The following morning, Kangjeng Sultan departed with his forces from Sambirata towards Kajiwana. Upon arrival, they rested at Dusun Kuwanen. Prince Pakuningrat then arrived with his brother, informing them that his elder brother, Prince Mangkuningrat, had returned to Magelang. The narrative pauses here.

The accursed infidels and apostates pursued Kangjeng Sultan. Their journey brought them to Kajiwana by the Asr prayer time. As Kangjeng Sultan was performing prayers with his forces, they came under cannon fire. Cannonballs landed to the left and right of Kangjeng Sultan. Once all prayers were concluded, Kangjeng Sultan then commanded his uncle, Kangjeng Prince Ngabei, to advance into battle with Ki Maja. The signal was immediately sounded. After preparation, they departed. Ki Adipati Urawan and his contingent headed west, led by Basah Iman. Suraya and Pinilih, Raden Tumenggung Jayanegara, Canegara, and Kartanegara all advanced from the south with their contingents, led by Basah Usman and Bulkiya's forces. The vanguard was formed by Raden Arya Sindureja, Prince Sumanagara, and Prince Pakuningrat with his brother. Kangjeng Prince Ngabei and Kyai Maja led the main force. The battle raged, intensifying as forces emerged from the west and east. From the north, Raden Riya led his troops. The accursed infidels and apostates moved around the village, maintaining their presence. Their numbers were indeed vast, showing no signs of faltering. Neither side—the accursed infidels nor the Muslim forces—desired to advance. For a long time, they merely exchanged gunfire. Ki Maja informed the King that the fighting was relentless, consisting solely of continued exchanges of fire.

Kangjeng Sultan then, in anger, mounted Wijayacapa and charged into the fray. Mantrijero, along with the Suryagama soldiers, advanced at the front. When the two Basahs saw the King intending to join the fray, they, along with all the Adipatis, united in purpose. They charged forward together with their soldiers. The accursed infidels intensified their gunfire. They were met by the cannons of the Maduran apostates. All the accompanying forces bore three banners, which made it easy for the accursed to target them. The smoke was intensely dark. All Muslim forces infiltrated amidst the gun smoke. Basah and the Adipatis had no intention of retreating. Led by the King, Ki Wijayacapa became uncontrollable. The grooms on both sides struggled to hold him, but Ki Wijayacapa broke free, throwing the grooms far away. Ki Wijayacapa himself targeted the cannon position. Twenty-five Dutch *\*setabel\** and accompanying *\*Ped\** forces were killed by spears. All were eliminated. Three small cannons were captured. Many accursed infidels were utterly routed by the Adipatis. Only a few managed to retreat alive.

Ki Wijayacapa's four legs were drenched in blood. The fleeing infidels and the few remaining apostates then vanished from sight, retreating to the fortress at Kalasan. All the pursuing Muslim forces returned. Kanjeng Sultan halted to perform the Maghrib prayer in the open field with all his troops. After the prayer, the King then inquired, "Were there any martyrs in the path of God?" Ki Urawan replied, "One of my comrades, a \*rangga\* named Syeh Indris, and a \*mantrijero\* named Syeh Jayaniman, along with a \*punakawan\* servant named Mas Arifin, and an escort named Syeh Jagaswara. These four then charged furiously and perished, their bodies mingling with those of the infidels. They were then ordered to be recovered and purified. The cannons were ordered to be buried. Thereafter, the Regent returned to his encampment at Kuwanen. The following morning, Prince Natapraja handed over forty apostate captives—Madurese, Bugis, and Sepoy—who had been separated from their units. He was then asked to release them. The narrative then shifts to the \*Megatruh\* song/meter.

It is then recounted that Tuan Sarif Samparwadi, charged with guarding Kanjeng Ratu Kedhaton, arrived, accompanied by Raden Martalaya, and his retainers Mandung and Suranata, presenting themselves before the King. Tuan Sarif respectfully offered greetings, while Raden Tumenggung prostrated himself to kiss the King's feet. The King's heart was deeply moved. He then recalled his younger sister, Kanjeng Ratu Kedhaton, and with a gentle smile, inquired, "How fares you, Sarif? I had intended to return earlier, but Uncle Ngabei insisted we press on with the campaign east of Praga, and so it unfolded. Had I followed my instincts, I would have erred greatly, especially after witnessing the immense fire, which resembled the blaze that engulfed the city of Giri."

Tuan Sarif prostrated himself, reporting, "Indeed, the city of Giri was besieged by all the apostates and infidels, with Kanjeng Ratu as their primary target. Such was the intelligence received. It was reported that Pangeran Hadiwinata, in conversation with General Pagen, had stated, 'Should His Majesty the King be captured, then Kanjeng Ratu will surely be an easy target.' Consequently, the mountainous city of Giri was then surrounded so tightly that none could escape. Kanjeng Panembahan was reduced to tears, imploring her to flee immediately. The enemy was already visible, cheering and firing their weapons, yet the King's sister remained silent. With calm and gentle voice, she said, 'Kyai, where would I go? From long ago I have prayed to the Lord of all Worlds that I would not be touched by any man other than Your Majesty's son, much less these infidels. Even if they were to approach, I place my utmost trust in the All-Seeing God. And should my son truly fail to win this war, it is better that I first return to God's grace.'"

The infidels and apostates then pressed forward, seemingly confident in their knowledge that she was indeed the King's sister. They appeared exceedingly joyous, as if certain she could not escape, just as they had been told. Kanjeng Panembahan, naturally, was deeply shocked. The words of the King's sister, Kanjeng Ratu, were indeed a stark departure from her usual demeanor.

Kanjeng Ratu then assented and retreated into the forest, not far from the main road. As if by the power of the Almighty God, the pursuing infidels and apostates were rendered blind. They ransacked the entire forest, firing their weapons in frustration, and seemingly losing all patience when they could not find her, they then set the entire forest ablaze. Panembahan, the powerful chief retainer, had resolved to fight to the death, yet Kanjeng Ratu showed no trace of sadness, merely sitting calmly. The forest to her left and right had been consumed by the flames, entirely burned, with only a small area remaining. The retainers were astonished by the greatness of the All-Seeing God; despite the enormous fire, it had no effect, and the royal resting place within the city of Giri remained entirely intact. Having clearly found nothing, the infidels and apostates then departed.

Kanjeng Sultan then inquired, "Where are all the soldiers now? Are they still garrisoned in the city of Giri?" Tuan Sarif softly replied, "They have all relocated to Ngrejasa, as they no longer had cause for concern, the enemy having been routed. Furthermore, all forces from Bagelen, including the three Basahs, have returned home." "Were none of those retainers left behind?" Tuan Sarif replied, "Only the revered grandmother, Nyai Jawinata, was taken to Yogyakarta."

Kanjeng Sultan then addressed his uncle, Pangeran Bei, saying, "Uncle Bei, you may return home now; I grant you seven days. Pakuningrat and all your brothers shall accompany you. You shall take the place of Mangkudiningrat, and you must remain steadfast in your duty." Pangeran Mangkudiningrat readily assented. Kanjeng Sultan continued, "Uncle Bei, should you be stationed



in the west, it causes me some slight concern. If you return home, bring Basah Abdul Latif and his troops back here." The Prince affirmed his readiness. Pangeran Bei then withdrew from the King's presence. Pangeran Pakuningrat, not to be outdone, departed alongside all his brothers from Kuwanen. Nothing further is related concerning their journey.

All the infidels and apostates were now at their wits' end, resorting only to cunning and trickery. Letters were dispatched to every commander, offering bribes and persuasion. General de Kock Pagen had already arrived in Sala. Yogyakarta lay deserted, and all the infidels and apostates had gathered in Sala. Their forces were then divided into three contingents, stationed at Singasari, Nglungge, and Delanggu. They were unwilling to attack Kuwanen again, having learned a bitter lesson.

All the people of Pajang arrived and presented themselves at Kuwanen. Kanjeng Sri Raja then commanded Ki Maja to attack certain enemy forces, but Ki Maja merely delegated the task. Kyai Maja, unwilling to distance himself from the King, delegated Ki Kasan Besari and his Barjumungah troops to escort the entire Pajang contingent. Kanjeng Sultan provided reinforcements, dispatching Urawan and his troops. The signal was immediately sounded, and all who had been commanded departed from Kuwanen. Without recounting their journey, they arrived in Lungge. No battle had yet ensued when heavy weaponry was sighted, believed to be the Bulkiya regiment. The infidels and apostates, already thoroughly deterred, immediately fled in disarray, abandoning their arms. Three cannons were left behind, which were subsequently presented to the King.

They were then commanded to attack Singasari, departing from Lungge and ascending to Singasari. The Singasari forces, whose commander was the Englishman Setewer, upon seeing the formidable size of Mataram's weaponry, believed that Kanjeng Sultan himself was leading the charge, and thus offered no resistance. They fled, disregarding their possessions, leaving behind six cannons. Consequently, all enemy forces converged as one in Delanggu, eager for battle. All the princes and relatives from Surakarta, along with Dutch soldiers and regents, had assembled their forces in Delanggu, their sole objective being to intercept the assault. They had already laid mines and positioned their cannons, numbering twelve in total. All their forces, consisting of apostates and infidels, numbered eight thousand men. The preceding Mataram troops, however, were unable to advance, halting their march and merely facing the enemy. Kasan Besari informed Ki Urawan and handed over all the captured cannons. Kyai Maja then urged Kanjeng Sultan to advance. The King, however, was unwilling to rush, preferring to await his uncle's arrival.

As for Kanjeng Pangeran Ngabei, once he arrived, Kanjeng Sultan could truly bear it no longer. His uncle, Pangeran Ngabei, felt deeply hesitant in his heart. He felt unable to offer counsel concerning the battle, for that was a role truly suited only for Pangeran Bei. Meanwhile, Ki Maja could not be relied upon; he was boastful when no enemy was present, but fearful when facing them. Thus, Kanjeng Sri Raja indeed felt a degree of regret regarding Ki Maja's disposition, as he seemed more fearful of the Divine than of the enemy. At that time, Ki Maja was implicitly reproached by the King for his frequent boastfulness. Despite this, his resolve often proved insincere, and his fear was only fleeting, as he was easily comforted or pleased by many. Nothing further is related concerning this.

Pangeran Bei had arrived, accompanied by Basah Abdul Latif and his troops. They then offered their respects to the King, with Basah prostrating himself to kiss the King's feet. Thereafter, Pangeran Bei stated, "All matters have been relayed." Kanjeng Sultan offered praises of gratitude to the All-Seeing God. Subsequently, Kanjeng Sultan inquired of his uncle, Pangeran Bei, and was duly informed of all that had transpired.

Pangeran Bei spoke softly, saying, "If it pleases His Majesty the King, I propose that the Basah retainer, namely Abdul Latif, along with his thousand troops, be sent as reinforcements to Natapraja, who commands the three regents' retainers south of Yogyakarta. They are already assembled before Your Majesty, not a single man lacking. Furthermore, Basah Abdul Latif is already well-versed in all the challenges encountered east of the main road." Kanjeng Sultan readily approved, and forthwith issued the command. Basah and Pangeran Natapraja were commanded to maintain their vigilance at Baki and to subjugate all forces east of the main road. Basah affirmed his readiness. Basah and his troops then departed from Kuwanen and reached Prambanan, where they met with Pangeran Natapraja. All of Kanjeng Sultan's wishes were then

conveyed to him. The Prince was greatly pleased to be assisted by Basah and his thousand troops. The three regents had already gone ahead, accompanied by Raden Tumenggung Sumadiningrat, Raden Jayawinata, and the three Kyai Rajaniti.

It is recounted that His Majesty the King had departed from Kuwanen. The King, accompanied by his soldiers and retainers, arrived in Kendaren and took his rest there. Pangeran Bei had assigned those tasked with guarding the rear against any trouble: Raden Riya Sindureja was to stand ready in Dasasela, and Tumenggung Bumi Mas Sutayuda in Kejambon. Pangeran Natapraja and his forces, alongside the regents from east of Yogyakarta and Raden Basah Abdul Latif, all departed from Prambanan. There was no resistance to their advance; the populace east of the main road, up to Baki, simply surrendered and formed their ranks.

Great commotion ensued in Sala. (The narrative pauses regarding Daren.) Kanjeng Sultan then issued orders to all the regents. They were commanded to attack the enemy forces in Delanggu. Pangeran Sumanagara was appointed their leader, along with Raden Jayanegari and all the other adipatis. A thousand soldiers from Kendaren had already departed to assist Kasan Besari and his forces in Kopan. It is not related that they arrived, but all hesitated, and thus merely faced each other. Ki Urawan, following Kanjeng Sinuhun's will, was commanded to return with his troops, to take turns guarding the rear alongside Pangeran Hadisurya. However, Pangeran Hadisurya had not yet arrived, so only the two Basahs guarded the King at Kendaren. Ki Maja, Pangeran Bei, Tuan Sarif, Tumenggung Puthut Lawa, Haji Dullah Badarodin, and all the ulama, numbering just over a thousand, were tasked with guarding the King.

It is thus related that at Gendaren, all those maintaining vigilance in Koripan had agreed not to consolidate their forces, but rather to disperse their troops. The King was informed of this, and consequently, the state of the Koripan forces became a matter of grave concern. Kanjeng Sang Raja then wished to personally intervene. The two Basahs, having received their command, then gave the signal, and departed from Kendaren without delay, accompanied by soldiers and retainers. They then rested at Umbul for the night. Departing in the morning, they reached Koripan by eleven o'clock, and thus a halt was responsibly called.

The King then summoned the adipatis. Pangeran Ngabei stood forth, followed by Ki Maja, the two Basahs, all the ulama, and the high officials. Kanjeng Sultan addressed his uncle, Ngabei, saying, "Uncle Bei, you shall arrange all the military formations." The Prince affirmed his readiness. Pangeran Bei then inquired of Usman Alibasah. Basah Usman replied, "Yes, if permissible, after the Dhuhr prayer and a brief rest." Following this exchange with Seh Usman Alibasah, Kanjeng Pangeran Bei then inquired about the enemy in Delanggu, their numbers, and their battle formation.

Kasan Besari softly replied, "Earlier, there were eight thousand enemy troops. However, upon the Prince's arrival at Baki with Basah Abdul Latif, the enemy numbers decreased by a thousand, leaving seven thousand. They still possess twelve cannons, and their general, along with all the princes and relatives, including those from Yogyakarta, are all gathered in Delanggu. Only small contingents remain in Klaten, Kalitan, and Kartasura. The forces in Delanggu are divided into three sections: the General, along with the princes and all their relatives, occupies the center of their formation; the southern flank consists of common soldiers; while all the adipatis hold the northern flank."

Pangeran Bei then softly inquired, "How many divisions of the Pajang forces do you command?" Kasan Besari replied, "One thousand men, excluding the troops of Adinda Maja, but including the Barjumungah forces, which constitute the very backbone of all Pajang troops." Pangeran Bei smiled, then softly said, "The agreement between Basah Iman and Basah Usman is clear: the attack shall be divided into three. What, then, is the best course of action?"

Ngusman Alibasah replied softly, "If it is permissible, it would be best for the attacks not to support each other directly, so that their resolve remains firm, for the enemy is numerous and entrenched in a difficult terrain. Otherwise, envy might arise, leading to neglect. As for myself, I truly ask for no further assistance; my forces alone, the three hundred Bulkiya troops, will suffice. My chosen position is in the very heart of the conflict, hoping to achieve martyrdom. This is already my heart's desire, and it shall be a good tale for future generations. Basah Iman shall command the soldiers'

position. As for the line of the regents and all the challenges that entails, I have entrusted this to Your Majesty's wisdom."

Thus spoke the two Basahs. Pangeran Bei then said amiably, "If that is the case, the adipatis shall engage the enemy, specifically the Mataram regents' forces. However, they are not yet fully reliable as frontline attackers. Grandson Basah Abdul Hamid, I request you as the vital strength of this force. The Suraya troops shall take my place, along with Mandhung, Suranata, and Suragama; such are my wishes, grandson. Only the Mantrijero regiment should accompany His Majesty. Those who tend to the horses shall be drawn from the \*punakawan\*, grandson. These younger and elder scions have already joined our ranks."

Basah Imam replied, "As you deem fit." Pangeran Bei then instructed, "You, Ki Kasan Besari, along with the thousand Pajang soldiers and all the Barjumungah, shall join the battle. At Delanggu, you shall stand ready at Wiyagang and face the two enemy contingents from Kalitan and Kartasura." "However, you must be resolute, lest you waver in battle. You, Jayanegara, and Kertanegara, along with Secanegara, the three of you, shall take positions on the main road. Engage the enemy in Klaten; engage them, but ensure your lines are fortified. Now, launch the assault!" All affirmed their readiness. The orders concluded, and they were commanded to depart.

As for Ki Kasan Besari, along with the Pajang contingent, a thousand soldiers, and three tumenggungs, they departed from Koripan and, moving ahead, arrived at Wiyagang. Meanwhile, Ki Kasan Besari then arranged his forces along the road. The three regents, for their part, had arrived in Nglajur and then arrayed their forces along the road.

Now, the narrative shifts to Koripan. They all then performed the Dhuhr prayer together. Upon its completion, the two Basahs immediately sounded the signal for war. Thereafter, the troops departed, followed by the three principal commanders. Firstly, Basah Iman Abdul Kamil departed, having been chosen to lead the vanguard. Raden Prawiradirja served as the escort for this campaign. Immediately, the Mandhung troops formed the link. Raden Tumenggung Martalaya and Dolah Haji Badarodin were accompanied by the Suryagama troops. Tuan Sarif Samparwadi accompanied the Suranata troops. Gusti Basah brought up the rear, accompanied by his relatives, resembling the valiant Raden Abimanyu. Gusti Basah himself rode a stout warhorse. Kanjeng Pangeran Bei departed with Ki Maja. Pangeran Sumanegara served as the troop commander. Kyai Rajaniti, followed by Kanjeng Pangeran, with Ki Maja bringing up the rear, accompanied by a large contingent of ulama, all departed from Koripan together. The Bulkiya troops then departed. Seh Dulah Haji Dul Kadhira served as their escort, followed by Seh Dulah, then Haji Mustapa, with Seh Ngusman Ali Basah bringing up the rear. The signal was sounded, its roar exceedingly loud and terrifying. Such was the Bulkiya regiment, for it was by divine will that they marched forth to the battlefield. The sound of the signal seemed to pierce the heavens, as all the troops immediately brought forth their potent heirloom spear, Ki Barutuba. All Bulkiya soldiers understood that the spear glowed like a torch. Indeed, the Bulkiya troops' distinctive emblem was their drumming accompanied by this very heirloom spear. All Bulkiya troops became fearless and undaunted.

It is related that those in Delanggu had already deployed a formidable formation, commanded by three leaders. The infidels and apostates of various affiliations had prepared themselves, then engaged in a mutual cannonade upon the arrival of Basah Iman and Basah Ngusman. However, Kanjeng Pangeran Ngabei found himself powerless, unable to offer or receive aid. The din was immense, the sound of weaponry akin to a collapsing mountain. Thus, those arrayed for battle, including all the troops in Nglajur, were rendered deaf by the sound of small arms, fresh volleys, and cannon fire. Kanjeng Sultan remained composed in spirit, staying at the encampment in Koripan. He then immediately called for his horse. Ki Wijayacapa was instructed not to outpace the \*mantri lebet\* who formed the vanguard. Puthut Lawa led, accompanied by Puthut Guritna, while the Ngampel stable-master remained at the rear with all the \*punakawan\* retainers.

The royal princes—Pangeran Suryawijaya, Pangeran Suryadipura, Pangeran Adinegara, Pangeran Tepasonta, Pangeran Wijil, and Pangeran Mangkudipura—were on the road when they encountered a wounded reinforcement whose chest had been pierced by a bullet, yet he endured the pain with remarkable strength. The King's heart grew increasingly anxious. He hastened to reach the Bulkiya troops' headquarters. Upon Ngusman Ali Basah's arrival, the King followed suit.

The three hundred Bulkiya soldiers were gripped by fear. Their courage had vanished; their battle formations were in disarray, and they could no longer advance in unison. They then retreated along the paddy field dikes. The paddy fields were deeply trenched, yet they all traversed along the dikes. All the Bulkiya troops were fired upon and cannonaded. Yet, the Bulkiya advanced enveloped in smoke, and bullets proved utterly ineffective against them. All the infidels and apostates were greatly terrified upon witnessing the Bulkiya troops' demeanor. Their formations then disintegrated.

All the princes and relatives of Surakarta mingled with the high-ranking Dutch. Great pandemonium ensued. They scrambled for horses, becoming utterly pitiable as they were unable to secure mounts before the Bulkiya arrived. They even resorted to seizing keris as they fled. Thus, Pangeran Bei from Surakarta was left behind. He encountered Dulah Haji Abdul Kadir while fleeing. As Dulah Haji Abdul Kadir moved to raise his spear, Pangeran Bei exclaimed, "Abdul Kadir, have you forgotten me?" Dulah Abdul Kadir replied, "No, I have not forgotten. However, at this moment, Your Highness has truly become an apostate." Kanjeng Pangeran was then speared by Dulah Haji Abdul Kadir. He fell and was thrown, but rose only to be speared again. Yet, by the will of the All-Seeing God, Kanjeng Pangeran fell, utterly powerless, and his assailant's spear broke. Immediately, Kanjeng Pangeran was rescued by all his retainers and borne away. Many of his retainers, however, perished, their bodies mingling with those of the infidels. All clambered aboard the same carriage, but they were pursued and scattered, leaping out in disarray. The numerous enemy formations were shattered, leaving behind six cannons and three carriages.

Thus, it is related that the northern flank had engaged in battle. The Regent who held sway in Sala, leading the Mancanegara forces, was Raden Tumenggung Sastrawinata, the younger brother of the Patih of Sala. He unexpectedly encountered Dulah Suraya, also known as Raden Busungeb. Both were equally courageous, neither willing to retreat, and instead tested their weapons against each other. They fought until both had exhausted their gunpowder. Raden Sastrawinata then took up his spear. Busungeb immediately recoiled, and Raden Sastrawinata called out, "Soldiers, return to your homes, but do not flee in haste!" Raden Dulah Busungeb replied, "I shall not flee, for I intend to retrieve my own spear; wait there for a moment." Raden Dulah Busungeb, having exchanged his spear, immediately approached once more. For a long time they parried and thrust, both proving equally strong. Yet, by the will of the All-Seeing God, Raden Tumenggung Sastrawinata was instantly struck by a spear, which pierced his chest; he fell and died. All the Regents fell into utter disarray. Many of the \*mantri\* had perished, leaving behind three cannons, those in the north already destroyed, with only those in the south remaining.

Basah Iman was greatly saddened. Due to hesitation, they had become a target, unable to advance because of the formidable obstacles. There was muddy terrain and sharp bamboo traps, and their fortifications were exceedingly thick. Even the bullets from the weapons of their elite troops proved ineffective. All the Sumenep soldiers, however, were able to wield their weapons with great effectiveness. Furthermore, the Sultan of Sumenep, with his cannons, was exceedingly pleased to learn that many of the elite troops lay dead, and seventeen were wounded. One of the chosen Ngabehi retainers, named Ki Surawana, was wounded, but the rest were unharmed. Four retainers of the \*rangga\* class wept, for they were disheartened. For as long as they remained under fire, they could not advance. This was due to the presence of sharp bamboo traps amidst the muddy terrain. The \*rangga\* wished to report this, but they feared Gusti Basah. Immediately, Raden Dulah Prawiradirja, weeping, pleaded with Basah Abdul Kamil to retreat first, as their position was exceedingly difficult. They could not retaliate while being subjected to such intense fire. All the \*rangga\* wept, namely Prawiradilaga, Prawiradirja, Bahuyuda, and Jadrana. Basah Iman angrily declared, "If you fear death, then all of you shall retreat! I, however, shall not waver, for that is my sworn oath." Dulah Haji Tuan Sarif spoke, but his words went unheeded. Raden Prawiradirja, accompanied by Raden Jayasentana, then immediately conveyed the news to His Majesty the King.

His Majesty the King, who was seated beneath a banyan tree, was startled by their arrival. Raden Dulah Prawiradirja reported, "Your Majesty's son, Kanjeng Gusti Basah, cannot be relieved from his post. Many of our elite troops are wounded, for they are subjected to constant fire and truly cannot retaliate, facing numerous obstacles and an incessant hail of bullets. Your Majesty's son continues to fight. I offered him horses and invited him to retreat, but Your Majesty's son refused,

stating that he would be shamed if the land of Delanggu were not yet utterly destroyed."

Upon hearing Raden Prawiradirja's report, Kanjeng Sultan became exceedingly worried, and immediately took the horse that Ki Jayacapa had prepared. After mounting, he commanded, "Let none follow me; all of you shall remain here." "As you command," they all replied." His Majesty the King immediately departed, accompanied by Raden Prawiradirja and Raden Jayasentana. It was not long before they arrived at Basah Abdul Kamil's position. Kanjeng Sultan spoke softly, "That is enough, my son, let us withdraw for now and seek the best path forward." Basah Iman was speechless, unable even to look upon His Majesty the King. His Majesty the King became even more worried, and then prayed to the Divine.

Then, a hurricane from the southeast appeared, and a fire of unknown origin erupted. The flames consumed all the houses in Delanggu, and their fences were utterly destroyed. The Sumenep troops were also engulfed by the blaze, many perishing in the fire, creating utter chaos. The elite troops then advanced together, raging with their spears amidst the spreading fire. The Sumenep troops fled northward, only to be intercepted by Seh Usman Ali Basah and his forces. All the Bulkiya troops pressed their spear attack, which was parried and countered by the chosen enemy soldiers, yet few escaped their grasp. As the corpses of the Sumenep troops mounted, Delanggu was finally subdued.

Meanwhile, reinforcements from Klaten had arrived. In a long line, they had parried the assault on Jayanegara, Secanegara, and Kartanegara, but were no longer able to provide further assistance. The same situation held true in the north; forces from Kalitan, seeking to provide aid, arrived simultaneously at Kartasura. Wiyagang had been fortified by Kasan Besari and the Pajang troops, resulting in a stalemate where both sides suffered losses.

It is related that Kanjeng Sultan had returned, heading back to the gate and resting there. Pangeran Bei had arrived with Ki Maja, and along with Basah, presented themselves before His Majesty the King to report the spoils of war, consisting of twelve cannons; this was what was explicitly reported to His Majesty. Numerous ornaments had been left behind, but these were not reported to His Majesty the King, as they had already been distributed. All these were personal gains. Only items such as cannons, ceremonial umbrellas, and flags were presented to His Majesty the King. His Majesty the King smiled and softly inquired of his uncle, Ngabehi, "Are all those who were resolved to fight to the last man safe?" Pangeran Bei replied, "All are safe, for they were blessed by Your Majesty's presence, though many have been wounded."

The canto shifts from Megatruh to Pucung.

My uncle's companions sustained three injuries, though not gravely. These included all the regular soldiers from Kedu and a lone soldier from Suraya. While all of Bulkiya's contingent remained unharmed, many of those under Basah's grandson suffered wounds. The elite Pinilih corps, seventeen strong, led by a singularly courageous Ngabei, reported no casualties.

His Highness the Sultan smiled faintly, then inquired, "Uncle, have you ordered all the wounded to be repatriated first?" Prince Bei replied, "Indeed, Your Highness." With that, the King concluded his repose. The narrative offers no further details on this matter.

The Sultan remained at that location for seven days. During this period, the infidels were severely demoralized, and the apostates refused to advance into battle, choosing instead to remain concealed in Kalitan.

Ki Maja then presented himself before the King, urging an assault on Kalitan. His Highness the Sultan acceded to this counsel.

They departed from Koripan, with no soldier or servant left behind. Upon reaching Pengging, they established camp at Umbul, a retreat belonging to His Highness Susuhunan Sala. The exceptionally clear water, teeming with fish, greatly pleased the Sultan, prompting memories of the Queen. For three months, the Sultan had been preoccupied with the war, causing him to forget his personal affairs; now, a poignant recollection stirred within him. Witnessing the clear waters of the large spring, abundant with fish and even turtles, alongside the prominent \*batu gilang\*, brought to

mind Selareja. The Sultan's spirits consequently changed, as if he were undergoing a profound trial.

Ki Maja frequently pressed the Sultan about the timing of the Kalitan assault. In truth, His Highness was growing rather vexed with Ki Maja, especially as the latter increasingly boasted that the infidels and apostates were utterly powerless. Amidst discussions of an attack, it was recalled that Prince Mangkubumi had passed away thirty-five days prior, struck by a bullet in his calf. This only fueled Ki Maja's burgeoning arrogance, as he proclaimed, "Upon whom shall we rely? All the people of Sala, their fathers were my father's disciples, and now, they are all my own disciples!" Consequently, His Highness the Sultan reprimanded Kyai Maja, though the latter's bravado was only momentarily checked. With Pajang having fully aligned, only Sala, Kalitan, and Boyolali remained unconquered. Yet, all present were rendered speechless.

Thus, Kyai Maja, with mounting arrogance, daily advocated for the subjugation of Kalitan. Only three figures remained in disagreement: Seh Ngusman Alibasah, Basah Iman, and Prince Bei, whose consensus was still awaited. Kyai Maja's persistent insistence was finally indulged; the war signal was sounded, and his entire force was divided into three columns, each taking a different route. Owing to the vast size of the combined forces from Pajang, Mataram, and Kedu, numerous reinforcements subsequently joined, all meticulously organized by Kyai Maja, who assumed overall command.

Prince Ngabehi had already set forth. All the soldiers from Pengging were present. His Highness the Sultan chose merely to observe the proceedings. Following the main road, accompanied by grooms and servants bearing ceremonial accoutrements, the Sultan halted at Ngasem Market, where he seated himself beneath a tamarind tree.

The attacking forces had reached their objective, and battle erupted at Kalitan, marked by a tremendous din of weaponry. Cannons and small arms roared, and before long, a massive, blazing conflagration became visible. The Sultan then dispatched an envoy to investigate: Lurah Nangsa, accompanied by a mantri named Malangprawira, also known as Bratakesamantri, who rode on horseback. Both hurried to the scene, but upon encountering the hussars, they were pursued and forced to flee.

Upon their return, they breathlessly reported to the King, "Your Majesty, all our forces are retreating; the hussars are in pursuit!" However, His Highness the Sultan did not fully credit Malangprawira's account, as no other reports had yet confirmed it, nor had any soldiers been seen withdrawing. Shortly thereafter, the full retreat of all the troops became evident, as they streamed across rice field dikes and along the mountain's edge. This disorderly withdrawal, not following the main route, mortified the Sultan, transforming his shame into anger. He then demanded Ki Jayacapa's mount, which was immediately provided to the King. Mounting it, the Sultan unhesitatingly spurred the horse through the muddy embankments of the ditches.

Upon seeing His Highness the Sultan, all the soldiers fell silent, gripped by terror. Prince Bei and Ki Maja soon appeared, presenting themselves before the King, accompanied by both Basahs. The arriving troops halted en masse in the open field. The King, his anger evident, sternly addressed Ki Maja and Prince Bei, demanding, "Why did you stand idly by? This only emboldens the enemy further!" Ki Maja and Prince Bei bowed their heads, too terrified to speak. Basah Ngusman then stated, "I have not been disgraced. With my comrades, I had already laid siege to the fort and Kertanegara's descendant. I had ordered all the houses burned, leaving only one in this joint assault, unaware that my comrades had all retreated. I retreated with the Tumenggung's son because we found our path blocked by the infidels, who were running amok, which then opened a way for me." His Highness the Sultan then inquired, "Who then was responsible for disrupting the formation?" Basah Usman declared his ignorance. Prince Bei and Ki Maja remained silent, heads bowed. Dulah Haji Badarudin then calmly stated, "I know the reason for the general retreat. Upon learning that two of Your Majesty's servants had fallen as martyrs, the formation immediately broke. Without consulting their hussars or me, many cavalry troops were already dead. Your Majesty's servant, Seh Mataram, a revered scholar who taught in Wanakrama, fell in a charge of excessive bravery. Another was Your Majesty's servant, the lurah mandung Gagat Taruna. Subsequently, all of Your Majesty's forces scattered in disarray, beyond organization."

Upon hearing Seh Kaji's words—especially that Seh Mataram had attained martyrdom—the King's fury erupted, directed at his uncle and Kyai Maja. He commanded them to reassemble all the troops, declaring his intention to lead the assault himself. Immediately, the troops were reorganized and divided into three columns. The Adipatis of Mataram and Kedu were ordered to advance from the south. The Pajang soldiers were directed to proceed from the north, forming the main body of the inner guard, led by the two Basahs. A signal for simultaneous departure and arrival at Kalitan was then given. The forces tightly encircled the position, but the infidels remained motionless, paralyzed by fear and unwilling to confront the army. Approximately three hundred individuals, including two key figures, were present. The two cannons positioned before them remained unfired. All seemed stunned, as if mocked, yet the infidels remained silent. The two Basahs then implored the King for permission to attack, but His Highness refused, ordering them to await the signal of cannon fire. His Highness the Sultan harbored great compassion for the infidels, believing it to be God's will. Such was the turmoil in the King's heart: "Should I annihilate them, they will surely be destroyed, but what little would that accomplish? My true concern is that this conflict will inevitably spread to Sala. Even if I vanquish them, what then would I truly gain? This situation is akin to that turning point before; my only prayer is that these infidels and apostates might finally see the light."

As night fell, His Highness the Sultan summoned his uncle, Prince Ngabei, and Ki Maja. Upon their arrival, he gently instructed, "Uncle Bei, order all the troops to withdraw. Night has fallen, and my heart is weary. We shall discuss this further tomorrow morning, uncle." Prince Bei promptly stated his compliance and forthwith issued the command for all soldiers to retreat. A signal was immediately given for the general withdrawal. His Highness the Sultan then returned to Pengging, while the infidels fired their cannons three times.

Approximately two days later, Kyai Maja, accompanied by Prince Bei, implored the Sultan, "Your Majesty, please command us to resume the attack on the Kalitan lodge." The King smiled faintly and gently replied, "No, uncle. I shall first ascertain the direction of Kartasura. As for the infidels, let them follow us, uncle." Prince Bei then asked Ki Maja, "Which village lies near Kartasura?" Ki Maja replied, "Beyond this point lies Kalienggen." The King then commanded the establishment of a royal encampment, which was promptly completed and reported. His Highness the Sultan departed from Pengging with his troops. The narrative then skips to their arrival in Kalinggen. However, the infidels had become dispirited and showed no inclination to attack.

The narrative now reveals that the Sultan's mind was solely occupied by the Queen, and he yearned to return home, yet saw no viable path. For seven days, the King remained in Kelinggen. During this time, Prince Bei and Ki Maja frequently entreated him to resume the war, but His Highness remained unwilling.

It was then that Prince Ngabdul Raim, followed by Hadisurya and his troops, arrived. They were questioned, and everything was reported to His Highness the Sultan. Though longing for his beloved, he disguised his sentiments, smiling as he addressed Ki Kasan Besari: "Has this area been subdued? How many of these Pajang people serve as your soldiers? Which units do you personally command?" Kasan Besari replied, "One thousand soldiers. As for Pajang, it has been entirely brought under control. To the west of the road, all are our people, with Jatinom as the boundary. To the north lies the territory of the king's brother, and to the east of the road is Prince Natapraja's domain; all have been subdued by Your Majesty." The King then addressed Prince Bei, "Uncle, I shall bestow upon Kasan Besari the title of Basah, as his troops now number a full thousand." Prince Bei assented, and all officials and high-ranking dignitaries concurred.

The King then turned to his younger brother, Ngabdul Raim, asking, "How many soldiers have you brought?" Prince Hadisurya replied, "Five hundred, Your Majesty, for I merely await Cakranagara at Ngrejasa." Increasingly, the King's thoughts turned to the Queen. He smiled and addressed his uncle, Ngabei: "Uncle Bei, remain in Pajang as my representative and assume full authority there. Do not engage in battle unless the infidels initiate it. I wish to return to Mataram to fulfill a vow made long ago in Kasuran—a ritual shaving." Then, to Kasan Besari, he added, "Kasan Besari, can you now ensure the safety of your subordinates should the infidels trouble them?" Basah Kasan Besari affirmed his capability, asserting, "Indeed, if still protected by the Mataram soldiers, we are more than capable of handling the accursed infidels." The King smiled. He then told his uncle, "And

summon Natapraja. Has the territory east of the road been organized? What is the strength of his forces?" Prince Bei replied, "Ready, Your Highness." The King continued, "Ngabdul Raim, you have not yet received your assignment. I shall remain with Uncle Bei and Mertalaya; please exercise caution." All expressed their willingness. "I shall lead the Mataram and Kedu troops back," the King concluded, "as I suspect they are weary."

The King then departed from Kelinggen with all his soldiers and servants. Riding Ki Jayacapa, his heart urged him swiftly towards Rejasa, for the Queen occupied his thoughts. Consequently, the main contingent of soldiers and the attendants accompanying Ki Maja were left behind. Only Basah Kamil, Raden Prawiradirja, and Abu Sungeb, with their four warhorses—Prang, Gemun, Madras, and Semar—were able to keep pace. The journey that typically took three nights to Kelinggen from Rejasa was accomplished in just one day, greatly astonishing Panembahan, who then came forth to welcome them. Prince Ngabdul Majid and Prince Dipakusuma immediately arrived from Yogyakarta and prostrated themselves at the Sultan's feet. Still mounted, His Highness's feet were reverently kissed by his younger brother and son. Following this, Jenggul hesitated to move forward. Panembahan then appeared, rushing towards them. The King dismounted his horse. Panembahan embraced His Highness the Sultan, both shedding tears.

It felt like a dream. They sat for a moment in the \*pendapa\*. All three of his sons came forward to greet him, then sat in a row; only the Queen was conspicuously absent. Panembahan then slowly inquired, "Why has Your Highness returned without an escort of soldiers? There are no \*kampil\* bearers, no Ki Maja, nor even your younger brother Bei. Has Your Highness suffered a defeat in battle? Only three horses accompanied you, which then vanished, leaving you to arrive alone, without even a single groom. My heart is greatly startled." The King smiled, and gently replied, "Kyai, are your sons not present? All the daughters are here. The elder ones have offered their greetings, and the younger ones have all prostrated themselves." Raden Ayu Panembahan then interjected, "I requested Her Highness the Queen, your beloved younger sister, to come out, but she refused." The King smiled slowly and said, "Kyai, please remain here. I have not lost the war; I am simply very eager to see your daughter. So, please stay and receive anyone who comes to seek an audience later." Panembahan then returned, smiling. Raden Ayu Sepuh, who accompanied the Sultan, said, "I did not meet her." The King then proceeded to the meditation chamber, where he finally met with Her Highness the Queen.

Not all details of their reunion are recounted, for such was the Queen's nature when she had been long separated from her beloved elder brother. Her Highness the Queen was overcome with shyness, while her attendants arrived individually. It is said that His Highness the Sultan and Her Highness the Queen were deeply consumed by mutual longing.

It is recounted that Kyai Maja had just arrived, accompanied by \*kampil\* bearers, several Islamic scholars, sons, relatives, and high-ranking officials. Basah Dullah, having met with Ki Maja, then presented himself before the King. However, Panembahan received them all in the \*pendapa\*, having previously been instructed by his son (the Sultan). Kyai Maja then offered his greetings, as did Seh Basah Ngusman and all the \*ulama\*. All the officials and royal relatives prostrated themselves. Panembahan, smiling gently, addressed them, "Kyai Maja, your king is presently unable to grant an audience, as he is engaged in spiritual seclusion. I am deputized to receive you." They were then all served a meal, which was distributed equitably. Amidst the jovial atmosphere, all formality dissolved. Panembahan then gently informed Ki Maja and all who had come that they were permitted to return to their respective homes. Their hearts were gladdened by the prospect of reuniting with their families. After withdrawing from Panembahan's presence, all the soldiers sounded the signal for departure from Rejasa, returning to their individual homes. The narrative offers no further details on this.

His Highness the Sultan then shaved his head after the Friday prayer, an act that was universally emulated; all Muslims consequently shaved their heads. This practice was adopted throughout Mataram, Pajang, Kedu, Bagelen, Wonosobo, and even in the outer regions. Furthermore, stable boys and the impoverished also shaved their heads. This widespread adoption occurred without explicit command, as if it were the direct will of Allah Almighty. All Muslims were thus distinguished by their shaven heads. In contrast, the apostates sported long hair, while the infidels maintained cut



hair; such were the distinguishing marks of the time.

Not long thereafter, Prince Bei arrived with Prince Hadisurya and their entire contingent, then presented themselves before the King. His Majesty was seated in the \*pendapa\* with His Highness Panembahan, while Ki Maja was positioned at the forefront, alongside the \*ulama\* and all the royal relatives. Prince Arya Ngabdulrahman Ngabei then offered his greetings to the King. Prince Abdurakim Arya Hadisurya kissed the King's feet before seating himself before His Majesty. The King inquired, "Why have you returned so swiftly, uncle? What is the situation in Pajang since my departure?" Prince Bei replied, "It is now safe, Your Majesty, though all troops withdrew from Kelinggen and are now stationed in Maja. Natapraja also withdrew his forces to Majaraga; I observed that all his soldiers east of the road, numbering a thousand, are now there. The infidels currently show no inclination to sally forth, so I returned to perform the ritual shaving. And all your children are now settled, and everyone has indeed shaved their heads." The King smiled faintly and asked, "Uncle, is Pajang no longer a concern?" Prince Bei answered, "I have left Basah Kasan Besari and Natapraja there; both are capable of defense, but neither possesses sufficient strength for an assault. And Basah Ngabdul Latip Martalaya is available should significant assistance be required. If the deficiencies are minor, it seems there is no cause for concern."

The King's audience then concluded. The three Basahs of Pagelen collectively requested a change in their command, proposing His Highness Prince Adipati Dipanagara as their new leader. The Sultan granted this, but Prince Dipanagara's condition was that he be accompanied by a hundred Mataram soldiers. Permission granted, His Highness Prince Dipanagara then departed for Pagelen. The reason for their request for new leadership was the frequent disagreements among the three Basahs.

The narrative now shifts from Pagelen to Pajang. Prince Natapraja and Basah Kasan Besari frequently found themselves under attack by infidels and apostates, often being hard-pressed. They informed the Sultan, prompting His Highness to depart for Pajang with all his soldiers and retainers. The Sultan arrived at Kedaren and settled into the royal encampment there. When the infidels launched their attack, the two chosen Basahs led the counter-offensive. The elite Suraya forces and Bulkiya's soldiers advanced. Upon reaching Jeram Gulung, they engaged the enemy in a fierce battle. Though the fighting was intense, the infidels were defeated, suffering heavy casualties, and all the apostates fled, abandoning three cannons, which were captured. One Pajang soldier, Ranga Dipareja from Kelalung, attained martyrdom. The two Basahs then withdrew from Jeram Gulung with their forces, returning to Kedaren, where they presented the three captured cannons as spoils. This instilled such fear in the infidels that they refused to venture out. Subsequently, the King returned to Rejasa, his journey back remaining unchronicled.

Prince Bei conferred with Ki Maja and all the senior officials. They observed that whenever the King personally intervened, he acted alone, rendering the efforts of his officials seemingly superfluous. Therefore, it was decided that all Mataram soldiers would take turns guarding Pajang. One thousand soldiers would rotate monthly to assist Kasan Besari. Prince Natapraja's forces, numbering seven hundred, would provide support, thus reducing overall concerns. Gunungkidul, Pacitan, and Ngawen had all been subdued. Basah Ngabdul Latif's proposal was approved in the King's presence, thus reinstating the three Basahs in full capacity. Their role was indeed to serve as guardians, providing assistance when necessary. This decision was promptly conveyed to the King. All these deliberations were sanctioned, and all commands were issued accordingly. Prince Ngabdul Rakim was assigned to guard the western flank of Yogyakarta. To the south, Prince Suryawijaya commanded, with only his \*tumenggung\* rotating duties. Further south was Raden Jayanegara, and to the west, Prince Sumanagara; all soldiers and \*tumenggung\* were obedient. This rotating system was implemented monthly. By the King's will, his younger brother, Prince Ngabdul Majid, was commanded to guard Kuwanen and also receive reports from Pajang. His son, Prince Dipakusuma, pressed for an opportunity to advance into battle. This was granted, and he was appointed to lead forces in Dasasela. His \*bupati\*, Raden Arya Sindureja, commanded a formidable army in Peluneng. North of Jatinom, all of Basah Khasan Besari's forces were reinforced by one thousand Mataram soldiers. East of the main road, extending to Gunungkidul, Prince Natapraja was supported by seven hundred Mataram soldiers. All these units rotated their duties, ensuring sustained strength.

It was during the turn of Raden Tumenggung Jayanagara, accompanied by Kyai Tumenggung Mangkuyuda, while they were resting with all their soldiers in Jatinom, that Basah Khasan Besari's forces were attacked by the enemy. Indeed, the infidels and apostates had merely been observing all this time. When the Mataram soldiers concluded their rotation and the next contingent had not yet arrived, the enemy launched an attack against the infidels and apostates. Basah's forces were relentlessly pursued, fleeing all the way to Jatinom, with the infidels in close pursuit. Thus, the Pajang troops, upon seeing the forces in Jatinom, mistakenly believed them to be enemy blocking their path. Their actions became chaotic, and they were already cut off to the east. From a distance, the uniforms of Mangkuyuda's soldiers resembled those of the regulars. Subsequently, a soldier from the ranks recognized Raden Jayanagara and informed the Basah of Pajang. The Basah's heart was relieved, and he continued his journey with all his soldiers, finally meeting with Raden Jayanagara. This encounter brought a sense of calm to the Basah of Pajang. Their journey resumed, and they soon met with Ki Mangkuyuda as well.

The infidels and apostates arrived, encircling the position from the north and east, just outside the village. Basah Khasan Besari grew very anxious concerning his immediate family and lineage within the ranks. Jayanagara calmly interjected, "Wait, Kyai. I shall discuss this. How do we proceed, Ki Mangkuyuda, now that the enemy has arrived, and there appear to be two separate forces?" Mangkuyuda replied, "Come, my son, let us together divide the responsibilities. The situation is dire; where would we retreat to now, with all paths blocked? I shall advance with the smaller contingent from the east, while you, my son, lead the larger force from the north. The Pajang troops need not participate; it would be futile." All agreed. The enemy fired their cannons. Raden Jayanagara gave the signal, and trumpets and drums were promptly sounded. The Prawiratamtama soldiers were filled with zeal. Mangkuyuda then matched the drumbeats, advancing simultaneously, and upon their charge, battle was joined. The infidels and apostates intensified their cannon fire, almost excessively. The Prawiratamtama advanced, piercing through the smoke, as did Ki Mangkuyuda. Close quarter combat ensued; many fell to small arms fire, while others fought with only spears, clashing bayonets, and dueling swords against \*keris\*.

The infidels and apostates, gripped by fear, fled, leaving their dead strewn across the field. All the Muslim forces were safe; only three attained martyrdom: two common soldiers and one \*tamtama\* from Sendang Pitu. The Pajang soldiers then pursued them relentlessly. Such was the pattern of engagements: merely chasing and intercepting. They were willing to confront the enemy independently, resulting in an ever-increasing number of infidel casualties. Those in the vanguard were all scattered, with many bodies lying in disarray, testament to the Pajang soldiers' lethal prowess. Raden Jayanagara seized two cannons as spoils, and Kyai Mangkuyuda captured one. Numerous bodies of foreign apostates were found, including all the \*mantri\* from Panaraga and Kediri who were in Sala. This outcome, including the three captured cannons, was reported to the King. Kyai Maja, meanwhile, grew ever more arrogant.

As for His Highness Prince Ngabei, his report was predictably different; such was his custom. When an enemy appeared, the Pajang soldiers would simply flee, with their own Basah often leading the retreat. Over time, when accompanied by Mataram soldiers, any victory would simply be claimed by Pajang. Meanwhile, to the east of the mountains, Prince Natapraja was engaged in fierce combat against Prince Mangkunagara. After Basah Ngabdul Latip departed, the people of Pajang, and likewise those of Gunung Kidul, were once again willing to fight. Only Natapraja remained as their general. Mas Tumenggung Mangunagara, Prince Mangkunagara's uncle, frequently suffered defeats against Basah Natapraja, who was supported by two \*tumenggung\* fighting as martyrs from Masaran and Weru. Prince Mangkunagara's encampment shifted to Tembayat, but whenever Mataram troops arrived, they would advance towards Majaragi. Similarly, with Basah Khasan Besari: if the next rotating contingent had not yet arrived, his soldiers in Lingge would withdraw. Upon their arrival, however, they would advance towards Maja.

It is narrated that General De Kock found himself greatly perplexed, for his forces were frequently defeated, and his tactics seemed merely to cause minor disturbances. All his formidable senior commanders received letters, purportedly from the Residents of Sala, Yogyakarta, and Kedu. These letters, it was reported, were part of an attempt by all the Residents to entice and reward Javanese figures. While all the letters bore similar content, every recipient promptly delivered them

to the King. Ironically, those dispatched to deliver these missives were frequently killed. The General was profoundly disheartened. He promptly repatriated the body of Prince Mangkudiningrat so that his son might retrieve it. All these efforts were made with the aim of securing submission, yet they consistently failed. His Highness the Sultan soon returned, accompanied by the elders. Thus, General De Kock's intentions proved fruitless, for the Sultan commanded the unwavering loyalty of all his sons, grandsons, servants, \*bupati\*, and even those who had become his sons-in-law, their children, and grandchildren.

Upon his arrival in Yogyakarta, His Highness the Sultan was immediately welcomed by all his descendants—sons, grandsons, and great-grandsons—as well as all the \*bupati\*, both male and female. Truly, they were all the children and grandchildren of the venerable Sinuhun Sepuh. All were given letters and informed accordingly—all sons and daughters, grandsons and granddaughters, along with all the \*bupati\*. However, His Highness Panembahan's words were consistently laced with apprehension regarding this grandson. His Highness the Sultan dictated the reply: "All such answers are to be immediately conveyed to the General." The General, in turn, again instructed Sinuhun Sepuh to send a letter to his grandson, His Highness the Sultan. The letter arrived, stating clearly that the General was blameless, with the Resident being at fault; moreover, it claimed the Resident had already been punished. The letter concluded, "Now, grandson, return home. Do not prolong this matter further. Trust me, grandson." His Highness the Sultan was truly burdened by religious matters, so much so that he was unwilling to seriously consider the letter. He had already suspected it was a manipulation by the General and his grandfather from the outset. Therefore, his uncle, Prince Bei, was tasked with conveying the reply to his grandfather. The Sultan, fearing a curse from his grandfather, refused to even look at the letter, having full trust in his uncle. Indeed, the King would not countenance seeing the reply. Thus was his mandate to his uncle, His Highness Panembahan, and all the \*ulama\*: "Bear witness, all of you, to my prayer to God that the land of Java may truly prevail. May His Highness Grandfather live to witness this, and not depart too soon. I yearn to render my devotion; if I cannot, may His Highness Grandfather not suffer this burden. This truly exacerbates my difficulties." All his words were heeded.

Subsequently, the Queen's aunt, Raden Ayu Asmaraningsih, sought leave from the King. She was granted permission and requested to accompany the Queen on her return to Yogyakarta, bearing a message for the King. The message, though mentioned earlier, was gentle in tone. Her arrival in Yogyakarta is not further elaborated upon in the narrative.

It is narrated that Ki Maja, with fervent discourse, urged His Highness the Sultan to conquer Sala, contending that without its destruction, no true resolution could be achieved. Numerous apostates had gathered in Sala, intensifying the infidels' opportunism. Therefore, Ki Maja was said to be ardently focused on this strategy. He harbored concerns regarding Kasan Besari, as the latter frequently suffered defeats in battle whenever Mataram soldiers were not fully deployed. Moreover, Kasan Besari often quarreled with his auxiliaries, whose morale had consequently diminished. In combat, the Pajang forces frequently fled, abandoning their positions. Mataram would inevitably be defeated if the Pajang troops consistently behaved in this manner. Kyai Maja recognized that this situation caused great dissatisfaction among all Mataram forces and thus feared the King's discovery of this sentiment.

However, the King had long disregarded Ki Maja's counsel. Such was God's will: the King now readily heeded Kyai Maja's words and was prompted to issue commands to the entire Mataram army. Pangeran Ngabei then addressed the King, stating, "If Your Majesty permits, Basah Ngabdullatip should be recalled to Pangeran Natapraja, so that all our forces may be strengthened." The King granted permission, and was subsequently instructed to issue orders, specifically to send ahead the regent of eastern Yogyakarta, should they convene at the royal residence. All were commanded to proceed in procession alongside Raden Basah and Pangeran Natapraja. They were to convey the message that the King intended to subdue Surakarta.

The Pajang troops, under the command of Pangeran Natapraja, were positioned to the east of the road. They were all ordered to advance with their formations towards Baki. Raden Basah readily assented, immediately sounding the signal for war. The entire armed forces prepared for deployment. Raden Basah Abdul Latif set forth with his contingent of soldiers. This part of the

narrative is not further elaborated upon.

The story then shifts to the King, who donned the attire of a warrior. The entire army stood ready. Both Basahs—Kyai Maja and Pangeran Ngabei—were already poised. It is recounted that Kangjeng Ratu attended to her elder brother as he dressed. As Kangjeng Ratu gazed upon the King, her eyes welled up with tears. The King observed his younger sister's distress. He immediately embraced the Queen, drawing her onto his lap and caressing her gently. His Majesty spoke softly, "My dearest sister, my precious gem. What troubles you? Your sorrow stirs my heart. My precious one, your elder brother implores you, speak of your grief if I fail to comprehend it. Is it a foreboding? If you do not grant permission, my lady, then your elder brother shall truly depart for war. Let it be."

Kangjeng Ratu replied softly, "Forgive me, Your Majesty. My heart truly desires not to burden your spirit. Yet, these eyes cannot help but well with tears. I fail to comprehend God's will, but each time I behold Your Majesty, my eyes invariably betray me and shed tears." The King smiled and said, "It is decreed, my dearest, your elder brother shall indeed go to war." Kangjeng Ratu rejoined softly, "Should Your Majesty rescind this decision, it would be a profound disgrace. Your humble servant is already prepared." With that, the King took his leave and departed. He immediately sounded the signal for war.

The military commanders then set forth. Bulkiya led the vanguard, followed by Suraya and Pinilih. Pangeran Bei and Ki Maja promptly joined them. Directly preceding the King were the Mandhung and Mantrijero troops. Behind him marched Ngampil, Suranata, and Suryagama, accompanied by royal relatives and all the Miji regents. All had thus departed from Rejasa. Their procession resembled a thousand leeches, slow yet relentless. Meanwhile, all the senapati (military commanders) had been dispatched ahead. No further details of their journey are recounted. The King arrived at Kedaren. The King encamped there with his entire army for approximately three days. They prepared themselves and allowed the troops to rest.

Pangeran Dipakusuma, Raden Riya Sindurja, and Tumenggung Sutayuda were not permitted to participate. They were instructed to form ranks at Dasasela. By divine decree, Kangjeng Sultan's thoughts remained solely upon his wife. That night, while at Daren, he had his Chinese concubine brought to him for a massage. Kangjeng Sultan's conduct was rather unbecoming, driven by his intense longing for his beloved. She served as a solace for his heart.

They departed the following morning, pausing for an overnight stay in Maja. Basah Kasan Besari and his Pajang troops were dispatched as the vanguard. Their commander was Raden Tumenggung Mretalaya, leading a contingent of one hundred Mandhung soldiers. They were then ordered to assault the enemy forces poised at Menang. Upon reaching Menang, they engaged in battle with the Surakarta troops. The skirmish was brief. The Sala troops were routed and fled, allowing Raden Mertalaya to occupy their former positions in Menang. Mertalaya promptly relayed this news to the King. The King immediately set forth from Maja with his entire army. They subsequently reached Sukaraja. The King established his encampment.

All Pajang soldiers were instructed to prepare their positions at Gowok. Pangeran Natapraja, accompanied by Basah Ngabdul Latif and his contingent, were commanded to advance and prepare at Baki. No further details are recounted regarding this. The narrative now shifts to Sukareja. The following morning, the King sounded the signal. The entire army had already set forth from Sukaraja. The King remained at the rear, accompanied by all his royal relatives. Throughout their advance, they encountered intermittent skirmishes. The Sala forces were utterly defenseless, resorting only to flight.

Upon reaching Cemani, in the southern region, the King paused to rest. He intended to perform the Dhuhr prayer with his entire army. All observed their prayers. Following the prayers, the King prepared to rest his troops. At the vanguard were Basah Kasan Besari and his contingent of Pajang soldiers. They were suddenly confronted by enemy forces from Sala. A vast number of Infidels and Apostates from Sala advanced in concert. They immediately fled and reported. By the time of Asr prayer, they had already succumbed in battle.

As the enemy — the entirety of the Apostate and Infidel forces — arrived, they were immediately engaged by all the adipatis, namely Raden Jayawinata, Mas Wiryanagari, Kyai Mangkuyuda, and Cakranagara. They confronted each other, engaging in a fierce exchange of blows. The King promptly returned to Sokareja. All adipatis were commanded to retreat. The onset of night enveloped the area. The combatants disengaged, and all returned to their encampment at Sokareja. The King's heart was indeed uneasy, yet he yielded to Ki Maja's insistence. The King felt a distinct disquiet during his stay in Sokareja. He merely felt a sense of shame about articulating his reluctance to re-enter battle should Ki Maja urge him again. Kangjeng Sultan simply did not wish it.

Not long thereafter, three days later, Infidels arrived with Apostates, advancing along the main thoroughfare. Basah Kasan Besari, unwilling to confront them directly, instead reported their presence to the King. The King was at that moment in council, facing Kyai Maja, who stood before him with all the ulama, alongside Pangeran Bei, Pangeran Abdul Majid, the two Basahs, and all the adipatis. Ki Maja's counsel was insistent. Kangjeng Sultan was urged to conquer Kartasura. The King then posed the matter to his uncle and the Basahs. Their collective reply was, "The entire Mataram court still fails to grasp the true nature of the Sala obstruction, seeing it as a minor issue. If a solution exists, it is preferable not to complicate matters further by relocating. Let us remain here. Should the Pajang contingent choose to attack, let them do so. It is of no consequence."

Ki Maja felt a pang of resentment towards Kangjeng Pangeran Bei. Before their discussion concluded, an envoy arrived with a report. The envoy reported that the enemy had reached Wiyagang. Kangjeng Sultan then instructed his uncle, Pangeran Bei, and the two Basahs to engage in battle alongside all the adipatis. The two Basahs replied, "Our humble plea, Your Majesty, is that you do not personally witness the battle; pray remain seated here. As for all the royal retainers, we, your humble servants, beseech that Ki Maja lead us all." Kangjeng Sultan assented. Those who remained in the King's presence were only the \*panakawan\* (royal jesters), the \*gamel\* attendants, and the \*ngampil\* (royal bodyguards). They conferred briefly, then all withdrew from the King's presence. Pangeran Bei promptly sounded the signal.

Shortly thereafter, cavalry arrived and were brought to confront the Pinilih troops. The cavalry fled, retreating towards Wiyagang to seek assistance from their \*pelangir\* (support troops). Consequently, the two Basahs, Pangeran Ngabei, Raden Jayanagara, Puthut Lawa, Jawinata, and all the adipatis advanced westward through the countryside. Ki Maja, accompanied by Pangeran Abdul Majid and all the ulama, proceeded northward with the Suranata troops. The Suryagama troops also joined them. They were fully prepared as the Infidels and Apostates arrived en masse from Wiyagang. They converged into a single formidable force. They then commenced a barrage of cannon fire directed towards the royal encampment. The bombardment was relentless. Cannonballs rained down incessantly. The \*panakawan\* scattered, seeking cover behind the kweni trees. The King, too, took shelter, clinging to one of his uncles, Pangeran Wijil. The trees were remarkably small and provided scant cover. They jostled for the limited cover afforded by the kweni trees alongside the King. Amidst the chaos, they exchanged jests. One remarked, "Very well, I am already shielded; it would be unseemly for the King to see me here, and besides, I am quite invisible." This lightened the mood.

No further details of this interlude are provided. The narrative now returns to the ongoing battle. The Apostates and Infidels were profoundly surprised to witness the resurgence of the Muslim forces. The Infidels, now in disarray, were individually confronted. To the southwest, all the Infidels and Apostates found themselves battling the Bulkiya, Pinilih, Suraya, and Tamtama regiments. The Infidels and Apostates, akin to inexperienced youths, were utterly disorganized and scattered, seeking refuge near their cannons. Pinilih and Bulkiya, along with Suraya and Tamtama, immediately pressed their advance. The Infidels and Apostates were seized by profound fear. They were then subjected to a hail of gunfire, receiving continuous bombardment.

However, the two Basahs, and thirdly, Jayanagara, disregarded their own contingents, choosing instead to await Kyai Maja's arrival. Many of the Infidels' and Apostates' weapons had fallen silent. Due to their rashness, Basah Kasan Besari and all the Pajang troops, along with the adipatis, were overcome in battle. Ki Maja fled in disarray to report to the King. He implored the Sultan to engage in combat. The King, meanwhile, remained concealed behind the kweni tree. The King felt profound

distress and discomfort, yet was too ashamed to speak. The King then spoke, "Ki Maja, do you deem me fearful of death?" The King immediately advanced. Those who followed him were his uncle, Pangeran Wijil, the \*gamel\* attendants, and the \*ngampil\*. All the \*panakawan\* were left behind, their courage proving insufficient. Kangjeng Sultan did not mount his horse; it was simply held back. Ki Jayacapa remained at the rear, though he frequently halted. He was urged forward by all the \*gamel\*.

Upon realizing that the King himself was leading the battle, the Infidels and Apostates advanced all their cannons, raining down a barrage upon the King. Precisely on the main road, the King's path became a mockery of safety, utterly exposed. Ki Maja had vanished from sight, unable to bear the sound of the projectiles. Ki Maja had taken a divergent path. It is recounted that when Raden Dolah Prawiradirja and Raden Jayanagara observed the King leading the battle on horseback, from their vantage on the ground, their hearts were greatly moved. They immediately dismounted, rushing forward to present themselves before the King, their eyes welling with tears. They left their own contingents behind. They were overcome by fear, struggling to articulate their words. Thus, these two royal officials advanced towards the King. All remained directly behind the King. They grew increasingly vigilant. The Infidels, in their relentless pursuit, aimed solely for the King's head. However, being of shorter stature, the projectiles struck them squarely in the chest. Yet, by divine providence, the projectiles seldom struck their chests, more frequently hitting their legs. One such projectile struck Pangeran Wijil's \*emban\* (bearer), severing his leg. He was immediately withdrawn from the field.

Likewise, Raden Dolah Prawiradirja and Raden Jayanagara, whenever the King was struck by a projectile, would exclaim "My Lord!" and pause to observe the King. This caused their advance to falter. The King urged, "Senthot, do not halt. Proceed forthwith!" By divine decree, the King was struck once more. The King felt as though his chest had been violently impacted. The steel projectile shattered upon his chest, disintegrating into fragments. The projectile was rendered inert, and blood seeped from his chest. Upon seeing his attire stained red, he was instantly reminded of his wife. His inner voice pondered, "What fate awaits you if I should perish? Furthermore, it would be truly shameful were I to fall before Allah Ta'ala permits. May these cursed Infidels be utterly vanquished!"

Overwhelmed by profound shame, the King then withdrew from the engagement. He walked with his head bowed. His headcloth was pulled up to obscure his face. He averted his gaze from those around him. The \*gamel\* attendants, however, observed the reddish stain on the King's chest. Kyai Jayacapa was promptly presented, and the King was urged to mount him. Ki Jayacapa, as if sensing the King's injury, seemed to comprehend the situation. The King was then swiftly carried away. Jayacapa did not follow the main road; his route was southwest, disregarding ravines as he ascended the mountains. By divine grace, it was as if a guiding spirit led the way.

It is recounted that Dolah Prawiradirja and Jayanagara, witnessing the King's wounded chest, a messenger immediately ran to inform the two Basahs. They were prepared to fight to the death. Both messengers were prepared for martyrdom. Consequently, Usman Ali Basah and Gusti Imam Basah Kamil unleashed their fury. The Bulkiya and Pinilih regiments, along with the Suraya and Tamtama, fought with fierce determination. Seh Ngusman Ali Basah bore the spear Kyai Barutuba. Basah Iman carried the heirloom Kyai Macan. All advanced in a concerted effort. The accursed Infidels scattered in disarray. The Apostates were no different, merely unleashing a barrage of cannon fire. The forces in the rear had opened their formations. At this juncture, a messenger arrived, disguised as a royal envoy. He informed the two Basahs that they were no longer permitted to engage in combat. All troops were commanded to withdraw. Furthermore, the King had indeed been saved. All had been duly informed.

Consequently, the two Basahs were deeply disheartened, yet dared not defy the command. Yet, their remaining wooden spears were few indeed. They then received the order to withdraw all troops, issued by the Basahs. All the soldiers were commanded to retreat. The entire army was filled with profound disappointment. They withdrew, fearing the consequences of continued engagement. All the Infidels and Apostates did not pursue. So ends this particular account.

Ki Maja, upon realizing that all the troops were retreating and the King was nowhere to be seen, became deeply distraught. His horse could not be found, having been taken by his \*gamel\* attendant. It was Secanegara's horse that Ki Maja had been riding; in his haste, he had rushed to join the King and Pangeran Abdul Majid. They soon met the King on the road. The King then took a brief respite at Daren. It was but a short rest. Pangeran Ngabdul Majid presented his valuables to the King. His turban was offered for the King's use. Pangeran Ngabdul Majid offered these while weeping. The King spoke softly, a gentle smile on his face, "Calm yourself, my younger brother; it is nothing of consequence." The King then resumed his journey. Many royal attendants had by then arrived. Soon thereafter, Pangeran Ngabdul Majid ventured to address the King with a suggestion. Pangeran Ngabdul Majid invited the King to stay for the night. The King declined. The King explained, "My younger brother, I fear for your elder sister; should she hear of my condition, she would undoubtedly hasten to my side. And naturally, as this news spreads, it will only bring greater distress to all. No, let us depart, my brother. Later, when the full moon appears, we shall perform our prayers together." After they had all completed their prayers, the full moon emerged. The King, accompanied by his retinue, then set forth. Their journey is not further chronicled.

By morning, they had reached Kumiri, where Pangeran Adisurya's contingent was stationed. Pangeran Ngabdul Rakim was greatly alarmed to discover that the King's chest was wounded and bandaged. Pangeran Ngabdul Rakim bowed in reverence, his eyes filled with tears. The King, with a gentle smile, said, "Rest assured, my younger brother; this is but a trifle, a common occurrence for a warrior." The King remained for an extended period in Kemiri Hamlet. He reposed beneath a mango tree. Though invited to the royal pavilion, Kangjeng Sultan declined. No further account is given.

Pangeran Bei then arrived, accompanied by the two Basahs and their entire troop. They then presented themselves before the King. Pangeran Bei offered his salutations, while the two Basahs prostrated themselves at the King's feet. All three had tears welling in their eyes. Kangjeng Sultan spoke gently, "Enough, silence yourselves. I am unharmed. How fares the contingent at the rear?" Pangeran Ngabei replied, "Only I remain, Your Majesty. Our rear guard has been entirely dispersed. As for the enemy, they merely returned whence they came. However, I have ordered Jayanagara and Basah Kasan Besari to prepare their positions at Koripan." No further details of this are provided.

News reached Rejasa that the King had sustained a chest wound from a cannonball. All the princesses wept profusely for His Majesty, yet only Kangjeng Ratu found herself unable to shed a tear. All outward expressions seemed to have abandoned her. Kangjeng Ratu was indeed prepared to defend the King, should the news prove true. She had already donned the heirloom, Ki Sarutama. However, its presence was obscure, unknown to any, concealed as it was beneath a chest cloth. She was awaiting a messenger from her husband, His Majesty the King, who had not yet arrived. He was tasked with clarifying the veracity of the reports.

It is recounted that the King, accompanied by his army, departed from Kemiri. His departure appeared as resolute as ever. They encountered an envoy on the return journey. Upon his arrival, he affirmed that the King's path remained as before. All were hushed into silence. The princesses, who had been weeping for His Majesty, found their grief alleviated, now simply awaiting his arrival. The King, borne by palanquin, thus arrived in Rejasa. His reclining posture within the palanquin surprised the \*keparak\* (female attendants). Those who had come to greet him all burst into tears. Panembahan rushed towards his son, weeping as he approached. Upon reaching the King, he clasped the palanquin, embracing it while weeping—Panembahan's profound display of emotion for the King. The King spoke softly, "Kyai, cease your weeping. I am well. Such occurrences are commonplace in warfare; indeed, Kyai, these are but its hallmarks."

With a faint smile, the King arrived at his resting quarters, then dismounted the palanquin, Panembahan accompanying him. Upon seeing the King's still-bandaged chest, all the princesses collectively burst into tears once more. Kangjeng Sultan was now seated within the pavilion. It is recounted that Kangjeng Ratu, upon seeing the King's bandaged chest, smiled, thinking, "I had mistakenly believed this was due to some grave mishap; instead, it is merely a matter of precaution. It appears he is quite unharmed." The King spoke softly, "Why have they not been loosened? My

arms remain helpless." He then smiled and addressed Kangjeng Ratu. Panembahan Sepuh then instructed the Queen Mother to remove the bandages. Kangjeng Ratu then departed. The King then quietly instructed his father, "Kyai, please go out, meet all those who have come, and bid them return to their homes." Panembahan affirmed, paid his respects, and then exited to receive the visitors. No further details of this are provided; the visitors were all granted permission to depart.

The narrative then shifts to the King addressing his mother, "Where is your son? I fear I may expire soon." Raden Ayu Panembahan smiled, then departed to summon Kangjeng Ratu, saying, "I am not required; you are summoned." Kangjeng Ratu subsequently arrived. This particular interaction concludes here. The Queen Mother, who was gravely ill, upon learning of her son's injury, rushed to him, weeping uncontrollably. Upon her return, her illness worsened significantly, ultimately leading to her passing into the grace of Allah. She was interred in Imogiri, by which time Kangjeng Sultan had recovered from his own ailment.

Meanwhile, it is recounted that Pangeran Natapraja, in the midst of battle, was pursued by forces from Pajang, led by Basah Ngabdullatip, all the way to Mataram. One Tumenggung perished, identified as Pakiringan of Rangka Plered. Additionally, three junior soldiers were unable to return to Pajang—so the narrative relates. Pangeran Dipakusuma frequently found himself at odds with Basah Pajang, consequently appealing to the King for justice. His father, however, refrained from arbitrating, for he was genuinely embarrassed by Kyai Maja's presence. Kangjeng Sultan was already aware of the disruptive conduct of the Pajang forces. Ki Maja was awaited, as it was understood from his own words that he deemed the matter just. Given that this was the King's will, Ki Maja was invited, and all his counsel was heeded. In truth, it was the King's own son who was in the right, and the villagers had all taken offense. Pangeran Dipakusuma, though, felt a deep hurt towards his father and a profound shame towards Ki Maja. Kangjeng Pangeran promptly returned to Surakarta. The General and Kangjeng Sunan were greatly pleased, as were the royal scions in Surakarta. In time, they would be replaced by Pangeran Ngabdulmajid and Raden Riya Sindurja, who would then assume authority in Pajang. The entire area south of Jatinom, as well as along the eastern side of the main road, served as their designated boundary. However, the three Tumenggung—Jayadipura, Cakradipura, and Martadipura—are not mentioned in the accounts of Pagelen. Though no enemies remained, the three Basahs were all safe and well.

Pangeran Dipanegara requested Basah Ngabdullatip to lead and assist the royal retainers. This he conveyed to his grandfather, Pangeran Ngabehi. The matter was then brought before the King, who granted permission for Raden Basah Ngabdullatip to assume leadership. It was the King's wish that Basah be dispatched wherever military resistance was deemed weakest. Basah Ngabdullatip undertook this task. The soldiers were supplied with horses and revenues from eight villages, and were attired as Jayengan warriors. All the troops stationed west of Praga were assigned to Gusti Basah Iman Ngabdulkamil. Basah Ngabdullatip was instructed to proceed to Pagelen to support Kangjeng Pangeran Dipanegara. No further account is given here.

The narrative now shifts to Kedhu, where Mas Tumenggung, accompanied by Kertanegara, positioned his forces on Mount Rosan. There, alongside Tumenggung Kedhu, Ngabdul Rahman, and Ki Wirareja, they collectively confronted the Infidels and Apostates. The three commanders engaged them, and soon, battle was joined, with both sides intermingled. Neither side gained a definitive advantage. The enemy, however, found themselves severely pressed. Mas Tumenggung was ordered to withdraw, yet Kertanegara provided assistance. The accursed Infidel enemy was innumerable. Kertanegara had once faced them single-handedly, devastating the Infidels and earning him a fearsome reputation among them. Even with threefold their numbers, the Infidel forces dared not confront Mas Kertanegara.

As if by divine decree, Mas Tumenggung met a martyr's end, struck by a small projectile that wounded his shoulder blade. He was surrounded by enemy soldiers and then separated from the main engagement. Many Infidels and Apostates perished. Five Muslim soldiers met martyrdom: four in Kedhu, and one from Mataram—a Rangka named Wirapati. The remaining three were junior officers (\*jajar\*) from the Ngebei in Mataram. The aforementioned Mas Tumenggung Kertanegara was carried back to his residence. He refused medical treatment, and ultimately succumbed to his wounds. When this news reached the King, he was greatly shocked, for Kertanegara had no



children, and his siblings were still young. The King desired that a new Tumenggung Kertanegara be appointed, bearing the same title as his predecessor. No further accounts of this matter are provided.

Pangeran Ngabei and Ki Maja then spoke to the King, presenting the issue of relocation. Rejasa was deemed inadequate for the entire army, preventing their proper consolidation. Banyumeneng was considered more suitable, as it would allow for the entire army to be unified. Panembahan had deliberated on the matter and was then instructed to commence improvements. Once Banyumeneng was prepared, Sinuhun departed from Rejasa with his entire force. Upon arrival in Banyumeneng, the King proceeded to his lodging. So the account relates.

Bagelen was once again occupied by Infidel forces. Colonel Cleerens led these forces, accompanied by Major Buyskes and Captain Uta. One thousand Infidel and Apostate troops then engaged in battle with the Pagelen forces and the three Basahs. Basah Ngabdullatip held overall command. Pangeran Dipanegara personally led his own contingent. For a time, the battle raged fiercely. The Infidels advanced into the Jana lodge, where they were subsequently encircled by the entire Pagelen force. However, the engagement did not conclude there; the entire Pagelen force was then unexpectedly assaulted. Kangjeng Pangeran Dipanegara deliberated with all the Basahs and dispatched envoys to Mataram to request reinforcements, which were to serve as an escort. The request was conveyed to the King, who granted and promptly supplied the aid. The designated commanders were Tumenggung Secanegara and his troops, with Ki Margaewuh, the Lurah Palawija, appointed as their leader. They all set forth from Banyumeneng and arrived in Pagelen. Before they could advance to battle, divine intervention occurred. The Infidels and Apostates departed, taking all the Chinese troops with them, and subsequently abandoned the position at Jana. Combat ensued throughout their retreat. The Bagelen forces pursued them towards Banyumas, and the Infidels and Apostates continued their retreat. The bodies of Infidels and Apostates lay scattered. Pagelen was entirely secured with the subjugation of Jana. The remaining cannons, twenty-one in total, both large and small, were all presented to the King.

The narrative now shifts from Pagelen to General De Kock, who sent a message to the King proposing a treaty. The King was informed, but the address still referred to him as Pangeran Dipanegara. Ki Maja replied to this letter, stating, "After conveying my respects, the General addressed his letter to Pangeran Dipanegara, who is not here but in Pagelen. I merely inform you of this, and thus the correspondence ceases." Subsequently, another letter arrived, this time from his elder brother, Kangjeng Pangeran Purbaya. Its content read: "With respectful greetings to my younger brother, the King. If I, your elder brother, may speak freely, it is not customary to rule unilaterally. It is always preferable to govern by consensus, ensuring the contentment of all." Much was omitted, with only the essential points recorded.

Ki Maja then composed a reply to Pangeran Purbaya, stating: "With greetings and prayers, I, Ki Maja, present this letter to Pangeran Purbaya, Your Majesty's younger brother, to caution against ruling unilaterally. Sinuhun Sultan, bestowed with the name Ngabdulkamid by the Lord of the Worlds, has been appointed by all the ulama to reign as a religious monarch, governing in accordance with the commands of the Qur'an." Shortly thereafter, another letter arrived from General De Kock. Its full contents are not recorded, only the pertinent excerpts: "After extending profound salutations to Your Majesty. Pangeran Dipanegara, as he was formerly known, has now, by divine will and with the high esteem of the ulama, assumed rule as the Islamic King of Java. For my part, I wish to extend my blessings upon the enthronement of the Islamic King of Java, known as Sinuhun Sultan Ngabdulkamid. If it pleases Your Majesty, I request a temporary cessation of hostilities. Let us meet in private. Should Your Majesty agree, I await your designation of the day and location for our meeting."

Kyai Maja penned the following reply: "My respects. You request a meeting, yet this is not feasible at present. You are not a king. Sinuhun Kangjeng Sultan has placed his full trust in me to conduct this meeting. Regarding the cessation of hostilities, Sinuhun grants his assent." Once this message was conveyed, all senapati halted their military operations. Pagelen, too, followed suit. Pangeran Dipanegara was commanded to cease all hostilities. Yet, an ominous sign, like a bird struck by lightning, foreshadowed impending disaster.

To prepare for the cessation of hostilities, General De Kock had issued an order to all forces in \*Kurnela\* for operations to cease. For quite some time, there was no warfare.

Regarding the meeting, it was still uncertain; the General merely sent representatives, an Englishman named Stuers, and Bulngali.

Therefore, the General met with Ki Maja, and had entrusted his two representatives with whatever was to be discussed, assuring that once an agreement was reached, it would not be disregarded. The General then met privately with Ki Maja.

Upon their meeting, Stuers and Bulngali, accompanied by their aide, joined Pangeran Ngabei and Ki Maja. Stuers spoke affably, "Ki Maja, I have been instructed by General De Kock to ascertain any matters not aligned with the King's will; please state them openly. The General will comply."

"As for what has caused anger, it is due to two individuals: Mayor and Danureja. Therefore, regarding the King's wishes, I am commanded to convey this message: If he is demanded to die, then he shall die. If he is desired to live, then he shall be allowed to live. Furthermore, concerning all fortifications, if His Majesty does not approve and orders them to be razed, they shall be razed. Please state your command."

Ki Maja replied with a laugh, "Is that all you have brought? A request to cease all hostilities."

Stuers softly responded, "If there are any further demands, please state them. I shall convey them to the General."

Kyai Maja replied sternly, "Stuers, since time immemorial, His Majesty has had no other desire than the glorification of the Islamic faith throughout the Land of Java. And as for Danureja, convey whatever actions are deemed necessary. Even these fortifications will be of no benefit if they impede the glorification of the faith. All the King's commands are infallible."

Stuers then took his leave, as all discussions proved futile.

Thereafter, hostilities resumed without informing the General. The war became extremely brutal; refugees were massacred. Men, women, and even children, if captured, were slain, resulting in many becoming martyrs throughout the Land of Java. The infidel forces fought with extreme ferocity. They laid waste to everything, leaving death in their wake on the battlefield. When the infidels engaged in battle with the Muslims, they were frequently crushed.

Thus it is recounted. In all these battles, every challenge was confronted. In these engagements, the infidel forces were often defeated.

It is recounted that Pangeran Dipakusuma, who was in Solo, felt immense pity for his elder brother. They could not be separated, day or night; they always ate and slept together with Kanjeng Sultan. Kanjeng Pangeran requested to remain in Java. His elder brother, Kanjeng Sunan, did not permit even a brief separation.

Kanjeng Sunan personally undertook efforts, approaching his uncle, namely Kanjeng Pangeran Purbaya. All of them, including his elder brother, showed affection, often remarking, "My child, you should simply remain here. Truly, it would be improper for you, a royal relative, to merely remain with me in the palace."

Pangeran Dipakusuma replied to his father, "As you wish." Soon thereafter, he spoke thus to his elder brother, Kanjeng Sunan. They all gathered in the horse-drawn carriage, rode around, and then returned home.

It is recounted that the General found it very strange that Kanjeng Pangeran was then requested by Kanjeng Sunan, but Kanjeng Sunan remained firm, ensuring the meeting with Pangeran Dipakusuma would still take place. The General insisted, urging Kanjeng Sunan to immediately inform his younger brother.

Upon his arrival, he was immediately embraced, and all present wept. "Enough, my dear younger brother, return home to Mataram. I can no longer, my dear younger brother, maintain Adhimas for

you, for the time is not yet ripe, my dear. Tonight, it would be best for you to depart, my dear brother." The Pangeran bowed at his feet, weeping. Thus acted Kanjeng Sunan.

Thereafter, Kanjeng Sunan summoned the Army Mayor. Upon his arrival, Kanjeng Sunan spoke softly, "Mayor, escort Adhimas to Lajur. If possible, do so secretly and with utmost caution. Depart tonight." The Mayor assented.

No further details were recounted regarding this; that night, after the Isha prayer, the Pangeran departed from Surakarta. Kanjeng Sunan escorted him out, the Mayor was already there, and they then set off. They proceeded on foot, and if questioned, they feigned answers in turn. They traveled to Lajur, and upon arrival, Kanjeng Pangeran then sent a message to Koripan, outlining his objective, addressed to the Koripan forces.

Mas Tumenggung Wiryanegara was requested to send an escort; Mas Tumenggung then came to pick them up with his soldiers. They arrived in Lajur in the morning, and Kanjeng Pangeran was informed that the escort had arrived, namely Mas Tumenggung. Pangeran Dipakusuma then departed, with Raden Mayor following while performing a military salute. He also informed this commander that the Pangeran had escaped, and was subsequently pursued by all the soldiers. They encountered the soldiers of Wiryanegara, whereupon the Dutch soldiers engaged in battle, and the soldiers were dismayed and retreated. Pangeran Dipakusuma had already joined forces with Wiryanegara's troops. Kanjeng Pangeran then ordered a retreat to Dasa Sela. No further details were recounted.

The General was deeply disheartened, and thus formulated a strategy. As for Pangeran Natapraja, who was under pressure and whose wishes would be accommodated, agreed to comply. Colonel Nahuys was tasked with ensuring his compliance. Kanjeng Sultan observed this, but pretended not to know.

Pangeran Natapraja, at the King's behest, was ordered to ascend to Gunung Kidul, and the Regent of East Yogyakarta returned to Gunung Kidul, albeit reluctantly, as he was ordered to level the area. Pangeran Natapraja assented, and then all the regents in East Yogyakarta were ordered to ascend, with their route through Terung. Pangeran Natapraja proceeded south, intending to reach Sorog.

Not all regents' journeys through Terung were recounted; however, they had ascended. Their leader was Mas Tumenggung Mangunnegara; while Mas Tumenggung Ranupati ascended the mountain. Thus it is recounted.

On the mountain, the troops of Prangwedana were already prepared, with a ready strategy. Mas Tumenggung was unaware that the infidels and apostates were all bravely arrayed. As for Mas Tumenggung, when he sighted the enemy, the infidels and apostates, all of them lacked any decorum, and were full of fervor.

All his soldiers were left behind, but Mas Tumenggung Ranupati followed from behind, accompanied by a young relative who was still a child; both ran. Mas Tumenggung pursued all the infidels he could see, unaware that he was being tricked. The infidels and apostates, who had all concealed themselves, continued to hide, causing Mas Tumenggung to become separated from his soldiers. By God's will, Mas Tumenggung was wounded, in his thigh and chest; yet he still held strong. He had dismounted from his horse; his horse too had died.

When his relatives saw this, they paid their respects and all wept. Mas Tumenggung Mangunnegara spoke softly, as he sheathed his weapon, "Enough, my dear younger brother, flee! My condition is now God's will, that I should be martyred here; this is the sign. Take this keris, my dear brother, and convey to the King that it is you whom I ask to succeed me and all the soldiers. Now, gather everyone and return home." Mas Tumenggung concluded his message.

Mas Tumenggung Ranupati witnessed the very fierce attack, and many were slain. He had achieved martyrdom; his body lay prostrate. Thus it is recounted. As for Mas Mangunnegara, he was mourned and urged to retreat, but he refused. The infidels swiftly surrounded Mas Tumenggung's relatives. By God's will, they managed to escape. Mas Tumenggung remained alone; he sat, leaning back, no longer willing to move, clutching his spear. But Mas Tumenggung

could no longer take a step; he became forever a subject of discussion, as no one dared to approach him.

No more bullets were fired; instead, a two-fold approach was taken. Then Pangeran Prangwedana swiftly ordered all his troops, who had been firing earlier, to rest. The Pangeran arrived before Mas Tumenggung, and then softly inquired, "Are you indeed Mangunnegara? A noble and brave name. If you are willing to yield to me, I shall assume responsibility for the entirety of this endeavor, and I will acknowledge you as a brother."

Mas Tumenggung replied sternly, "I, too, serve Sinuhun. I do not seek worldly desires, nor have I ever lacked sustenance; since ancient times I have served Kanjeng Sultan, both in this world and the hereafter. It is the faith that I uphold. If defeated by you, and if my sacrifice is not acknowledged, then tomorrow, in the afterlife, I shall report to Sinuhun Sultan."

The extent of Abdul Hamid's suffering in death, the deaths of the infidels, and the Pangeran's immense rage then led him to order his troops. Mas Tumenggung Mangunnegara had perished; his body was then left by the infidel forces to lie undisturbed.

It is recounted that the soldiers of Mangunnegara, all of them, met with his younger brother, Mas Tumenggung Ranupati, who ran forward, weeping, and brought the instructions for their return, and his keris sheath was stained with blood. All the soldiers halted, and were informed of Mas Tumenggung's message. All wept. Panji Ranga Ngabei wished for everyone to follow and attack, but was very afraid. He explained his words. Mas Tumenggung then returned home, all feeling deeply concerned. He met with everyone, namely the regents. It was recounted that those who returned were all very much afraid.

Having lost their commander, they all descended from the mountain, the regents of East Yogyakarta along with their soldiers. Mas Tumenggung Suranegara had delivered a letter to Natapraja, requesting the Pangeran to return home; the letter had been given to the King. The King's heart was deeply saddened by the fate of Mas Mangunnegara. He had no children, so his request was granted. It was said from the King's heart to Mas Tumenggung that his name would not change.

It is recounted that Pangeran Natapraja was greatly afraid and ashamed before Sinuhun due to Mangunnegara's death. It was explained how this calamity occurred. Namely, due to the Pangeran's immense fear of Kanjeng Sultan, the Pangeran indeed returned to Yogyakarta. How delighted they were upon reunion. General De Kock had assumed the Pangeran would bring all his forces, unaware that only the remaining regents of East Yogyakarta and their soldiers were present. No further details were recounted.

Mas Tumenggung Suranegara informed the King that Pangeran Natapraja had returned. Kanjeng Sultan smiled and said, "That is fine. However, you and your troops must exercise caution, for it is certain that you must attack all those who arrive." Mas Tumenggung Suranegara replied that he would obey the command. He was then ordered to return home; Mas Tumenggung departed from the presence of the King, his arrival was not recounted.

Pangeran Natapraja, who was the target of this attack, arrived with his troops, namely all the regents in East Yogyakarta, because the Pangeran had previously agreed as he had been pressed to do so. However, every day, letters were sent to all the regents, but the envoys did not return, for they had perished. Kyai Maja and Pangeran Ngabei received an order, due to the weariness of the conflict, to make the enemy give up, for both those who commanded and those who were commanded were equally affected. Due to all this, any commander, wherever they were, if they received such a letter, their envoys rarely returned. Thus it is recounted.

Pangeran Natapraja was ordered to depart for battle to East Yogyakarta, because all the regents of East Yogyakarta were ready, even if their numbers were few. Accompanied by infidels and apostates, Pangeran Natapraja was repeatedly pursued. Many infidels and apostates perished. As their forces were augmented by all the regents, they attacked, but ultimately retreated. Consequently, the General was disheartened with Pangeran Natapraja, as he had expected him to succeed, for the General only relied on reports, trusting solely in them.

Kanjeng Sultan, for his part, was resolute; for the stakes were immense, ultimately amounting to mere worldly gain. The troops were merely ordered to array themselves outside. The Pangeran (Natapraja) did not anticipate this, but requested a location, specifically Kota Gedhe, if permissible. It seemed Kanjeng Sultan was deeply saddened, for that was his treasure. All that warfare, and the place of refuge, and all the people who were employed, were halted by the Commander. If they were to change location, bullets and cannons were prepared. Pangeran Natapraja's request was granted by the General regarding Kota Gedhe, which was frequently utilized.

As for its leader, it was Pangeran Natapraja, but he could not ascend, as he frequently returned home. Encountered on the battlefield, the infidels and apostates indeed suffered many deaths, and were often pursued. Those garrisoned in Kota Gedhe, with Mas Tumenggung guarding his loyal followers, were very strong, having requested reinforcements. They were then hidden. General De Kock also remained unchanged in leading, along with Sultan Sumenep, and Kanjeng Pangeran Adipati Mandur. Mas Tumenggung was disappointed, and departed from Kota Gedhe. The General then constructed a fortress at Danalaya.

It was asked of all the regents of South Yogyakarta and East Yogyakarta what caused their defeat, referring specifically to Pangeran Suryawijaya and Pangeran Suryadi; none were disheartened. Pangeran Suryawijaya informed Banyu Meneng that the enemy was vast in number. The King provided assistance; Basah Ngabdullatip was appointed, and ordered to defeat the soldiers, a thousand men from central Pagelen. Their leader was Basah Ngabdulmuhyi; they departed from Banyu Meneng. Their journey was not recounted, but they had arrived.

They then prepared their battle lines to the west of Danalaya. Raden Jayanegara was asked to move his lines to the south of Danalaya along with his entourage. Pangeran Suryawijaya led the eastern lines. As for Suranagara and his contingent, Pangeran Suryadi led them. Then the battle raged fiercely. No one was disappointed. The fighting continued relentlessly day and night. Many infidels and apostates dwindled in number. The General grew increasingly distressed, but was ashamed to fail. In constructing the fortress, the cursed apostates were deployed at that time. They had all arrived, their numbers increasing. Syekh Abdul Latif then reported that more reinforcements of the accursed ones had arrived.

The King then approached with all his forces. The two Basahs became escorts for the war. They had departed from Banyumeneng, their ranks resembling a thousand-bodied caterpillar. Their journey was not recounted, but they had arrived. The King then rested in Dusun Singkil. The Basahs were summoned. They arrived before the King, Pangeran Suryawijaya, Suryadi, and Raden Jayanagara. Kanjeng Sultan addressed Pangeran Bei, "Uncle, prepare all the lines that are not yet in good order." Pangeran Bei assented. They then deliberated on the best course of action. Three Basahs were appointed to reinforce the lines. Pangeran Suryawijaya and his troops, and Raden Tumenggung Jayanagara, were arrayed in the west. As for Basah Abdul Latif, he was arrayed in the east. Basah Abdul Muhyi led the Pagelen soldiers. As for Pangeran Suryadi, his forces were positioned to the north, escorting the regents from all of East Yogyakarta and providing assistance to Pangeran Dipakusuma and Mas Dulah Resa Sentana. The two Basahs, serving as the vanguard, replaced Raden Jayanagara's lines; their position was to the south. An agreement was reached, and all the forces then departed from Singkil and changed positions. The King also joined, taking position to the south, along with the inner troops and the ulamas. All had arrived at their respective positions, and then prepared their lines. The King rested at Duren. It was only two villages away from Danalaya. It was observed that two Basahs were in Jejeran.

Then, after days of continuous fighting, the General became increasingly troubled. From the north, south, east, and west, they were attacked, and many of the accursed ones perished. When he tried to press the attack, it was difficult. Their \*Greragol\* was not yet complete, with only one side remaining. Dulah Resa Sentana had informed Pangeran Bei that the \*Greragol\* was only one side away from completion. Pangeran Bei then consulted with the Basahs. They advanced together when ordered, the soldiers and regents. When morning came, they sounded the signal for war. The accursed ones then reciprocated. They had been divided into three groups; none were defeated, the forces of Islam and the infidels being of equal strength. Then the battle raged fiercely. The cacophony of gunfire and cannons was deafening. It was like the felling of mountains. They chased

each other in turns, neither side was defeated, neither the infidels nor the Muslims.

It is recounted that Tumenggung Suranagara, who had passed through the north with his contingent, had arrived at Danalaya. This was at the Gregol outpost, their objective. It was bustling with all the cursed soldiers, all mounted on horses, while those on foot had not yet arrived. The General was greatly perplexed. Cannons were immediately fired, thus supporting those fighting at the front. The 'plangkir' soldiers, whose numbers dwindled, retreated while parrying; they then fired at all the enemies. This caused Suranegara to retreat with his troops. Only those bearing the standard rode stiffly. Those on foot, for a long time, were awaited but had not arrived. They then met on the road during their retreat, with all the ground forces. All the pursuing infidels and apostates returned. Thus was the battle. Neither side had yet been defeated. Until then, they had only exchanged fire; the battle could not become a close-quarters engagement. Even the Basahs grew increasingly anxious. The accursed ones sought to attack, but were already afraid of defeat, and many had been struck, the cursed infidels. It is recounted that Gusti Basah advanced alone. Only one person, Dullah, accompanied him. Abu Su'aib was his objective. Kanjeng Gusti was now followed by all his soldiers. As if by God's will, on that day, they could not engage in close combat, neither the accursed ones nor the Muslim forces. Instead, they were separated by nightfall. All the soldiers retreated, leaving only Gusti Basah Kamil and Dulah Abu Su'aib. Weapons continued to be hurled at the accursed ones. Kanjeng Sultan grew increasingly emboldened, and thus joined in overseeing the remaining forces until the opportune moment arrived.

A courtier, named Sengkuni, came before him. He was ordered to call back and summon the Basah. Sengkuni feared the heavy rain of bullets. He hid behind a tree. Then Kanjeng Sultan himself called his son Basah Kamil, telling him to retreat. No further details were recounted.

The war at Danalaya continued daily for half a month. Even though the fighting ceased at night, many of the accursed forces perished. However, the fortress was now complete. Jayanagara sent a message to Pangeran Bei. "If the King permits, it would be best to return home, for the fortress is now complete. I am prepared to wait here alone, should they venture out." At that time, both sides were dwindling in their will to fight, both infidels and Muslims. It was as if by God's will: they never engaged in close combat, but instead exchanged fire between the accursed ones and the Muslim forces daily. The barrage of their weapons was continuous, as were the cannons. Yogyakarta, too, faced the same; Kanjeng Pangeran Adisurya Abdul Rahim, when charging the enemy, used only a pistol. In Gowok, too, it was the same. Ki Urawan ultimately failed, thus, neither side emerged victorious or defeated in their battles.

Thus it is recounted that Pangeran Bei stated to the Regent that if Jayanagara's request to inspect the fortress was granted, he would be prepared to guard it with his troops. Thus, the King then ordered the summoning of the four Basahs. Upon their arrival, they were immediately questioned about Raden Jayanagara. Thus were their words to the King. Basah Usman said, "Yes, it is very good, and for all our friends to rest. However, if permitted, it would be best to bring provisions to attack tomorrow morning." All the Basahs conferred. "Hopefully, with God's help, we can achieve victory; otherwise, the outcome will remain the same. Let us not go empty-handed." The Basah contingent later all became leaders. As did Dulah Rangga Panji. All the Ngabeis remained silent. The \*jajar\* contingent in the rear had all reached an agreement. They then all withdrew from the King's presence.

The next morning, they immediately sounded the signal for war. As if by appointment. The accursed ones did likewise. Then the battle raged fiercely. They met and both advanced. The cannons remained silent, as they immediately charged each other with small arms, but soon thereafter, they engaged in close combat. Rifles against spears; the infidels were defeated, their corpses strewn about. Van Kaberek, as the infidel leader, fled into the fortress with all his forces, while firing his cannons. All the Muslim forces, who had been pursuing, returned home.

Thus were those who attained martyrdom: Mas Dulah Jayengwardaya, Mas Panji Bunwara, and Mas Bei Pinilih Sumatingal. Along with one Haji from Gadhing, whose name was Syekh Muhammad Tahir, and the Ngabei from Mridan. From the Panji Tamtama contingent, two attained martyrdom. Three Ranggas from Pagelen. As for the others, all Muslims remained safe. The corpses of the accursed ones were scattered, numbering around three hundred. The account

ceased here, no further details were recounted.

It is recounted that the King desired that Mas Dulah Resa Sentana be replaced. He was ordered to unite the forces in Imagiri because his battle lines were in disarray. He was very willing to comply. It is recounted that General de Kock had returned from Danalaya to Yogyakarta. He departed at night. The King had been informed that the General had withdrawn from the field, leaving only Danalaya and the present situation unresolved. Pangeran Natapraja disappointed the King. Basah Abdul Latif and Basah Abdul Muhyi were all asked to return home with their troops to Pagelen. Consequently, the King then departed with his forces, returning to Banyumeneng. At Danalaya, those ordered to guard it were Pangeran Suryawijaya and Raden Tumenggung Jayanegara with their respective troops. Those who were in Danalaya could not then leave.

It is recounted that the Regent burned Yogyakarta upon his return. Kanjeng Pangeran Bei stated: "If General Surapesthi still intends to advance into battle, that is the objective to be pursued." The King then sought solace in Pajang, staying in a high area for about seven days. The accursed ones became increasingly submissive. Those who were marching simply halted. Not all details were recounted. The King had arrived in Banyumeneng with his troops.

There is more to recount. It is recounted that another General arrived, named Commissioner de Bos, the representative of the Dutch King. He brought a very large army, replacing General de Kock. He then sent a letter, a large parchment, and a significant token, to Kanjeng Sultan. The letter was received by Kyai Maja, and then presented to the King. At that time, the King was seated in the pendopo along with his father, Kanjeng Panembahan. Pangeran Ngabei was before him, with all the princes and retainers, along with soldiers and wise men, all arrayed before the King.

Ki Maja presented the letter from Commissioner General, the representative of the Dutch King. He was then asked to read it. Many things were not explicitly written, only the essentials. It read as follows: "After greetings from your humble servant, General de Bos, it is best to convey this to my brother first, namely Pangeran Dipanagara, who has been blessed by God. Kanjeng Sultan reigns, with the title Abdul Hamid, esteemed by all the ulamas and religious scholars, sharifs, and martyrs, hajjis and maulanas. Fighting in this great war to uphold the justice of the Quran. The glory of Islam in the Land of Java, the Caliph, Kanjeng Rasulullah, making all of Java a sacred land like Syam. Therefore, I send this letter, truly as a bridge to the King of the Netherlands. All will affirm the enthronement of the sovereignty of Islam in the Land of Java and will adhere to it. Glorifying the Prophet's faith in Java, as in Syam. I humbly request again the cessation of hostilities; if permissible, I seek peace. For I have been entrusted with the seal of the Dutch King, therefore, let us both deliberate upon this. I submit to the will of Sinuhun Kanjeng Sultan. However Your Majesty deems fit, so shall I obey." Thus concluded Johan's letter.

Kanjeng Sultan then asked all those present. Panembahan said, "It would be best for the Sultan to meet him. It is clear that he is a genuine representative; he will not disappoint. Although an infidel, he is also a king. The Sultan is the King of Islam in the Land of Java. That Commissioner General is also a true representative of the Dutch King. With that seal, it is truly clear. Thus, there will be no cause for disappointment." Pangeran Bei and others spoke similarly.

However, Kyai Maja disagreed. This was his statement: "It is difficult to use that argument. A true Islamic King has no equal. Even if the King of the Netherlands were to come himself, he truly should not meet with His Majesty. It is improper to accept the Commissioner General as a substitute representative, if that is even permissible. If Kanjeng Sultan were to meet him, it would demean the faith, and the punishment would be severe."

All fell silent, for the religious arguments precluded it. Thus, the ulamas were all afraid to oppose Kyai Maja, for he had been approved earlier to speak before the King. If any ulama dared to speak, they would immediately be opposed, thus all were afraid. At that time, Kyai Maja's questioning showed much envy and arrogance. In his daily life, even when speaking with his own disciples in turn, if they spoke frequently they would be antagonized, so all were afraid.

Panembahan softly spoke, "What is the best course of action regarding this religious matter? Ordinarily, in the past, I have not known of such a precedent concerning a Sultan meeting what is

called the King of the Netherlands. If a representative brings his seal, it is no different from the one he represents in person. Therefore, I advise that the Sultan should meet him personally. I have no knowledge of any past kings from the time of Amangkurat until now, down to the Dutch King. Ordinarily, it was only the General in Batavia—De Kock being his counterpart—who installed the Kings of Java, which left me more at ease. This is now a more significant matter than usual." His acceptance was sincere, that it did not deviate from religious tenets.

Kyai Maja said, frowning, "That is still not the point. The King of this world and the King of the Hereafter are different. It is the King of this world who empowers the accursed ones. While the King of religion is elevated by the ulamas. Your Majesty's child, for example, if he were to meet with an infidel, he would not be able to offer religious justification. It would diminish blessings and reduce divine mercy."

Panembahan said, "I do not care for religious arguments; I only know the customs of Java. There has never been a Sultan like this one." The King softly spoke, "Enough, Kyai, let it be. If the religious argument truly forbids such a command. Indeed, it is the Quran I follow."

Ki Maja, thus addressed, was very pleased that his will was followed. He felt he had succeeded. Kanjeng Sultan softly said, "Paman Maja, what is the best course of action, in terms of religious tenets and the Quran's meaning? As for me, truly, my sole intention is only to fulfill my duty. I carry out all His commands. Regarding the Quran, I have no intention of deviating."

Kyai Maja stated, "Such is the command in religious law: Your Majesty must not meet with the infidel unless that infidel first surrenders. Even if he were to surrender in name, if he is merely a representative, it is truly not permissible, for he is not the King of the Netherlands. At this moment, it is truly clear the apprehension of the accursed ones. The letter from the Commissioner General has already replaced General de Kock in his position. General Pagen had already disappeared from the scene. General de Kock certainly replaced General Pagen's task. The Commissioner General, who replaced General de Kock's task, has therefore not yet attained the same standing as General de Kock had when he formerly presented a letter. However, at present, the time is ripe for a reckoning. The sword and the words of that Commissioner I shall consider. General de Kock is comparable to Pangeran Bei."

The King smiled; "Yes, I shall follow your counsel, if that is indeed the command of the Quran. Only, be firm in this. Draft a reply to the Commissioner's letter." Ki Maja assented. The King then left.

Ki Maja drafted a letter to the General, in reply to the Commissioner. He could not be reprimanded for mocking Pangeran Bei and Kanjeng Panembahan. Ki Maja declared loudly, "You are surely unaware of divine retribution from the Quran and the ulamas. Know this! You have not yet studied... In the Quran, there is compassion."

Prince Bei held Kanjeng Panembahan in great awe, attributing it to the protective power of the Quran. Consequently, it was Kyai Maja alone who undertook to respond to the Commissioner-General's letter and its accompanying overtures. The letter's tenor was akin to Ki Maja's own pronouncements to the King, thereby escalating the affront concerning the ongoing conflict.

The pause in communication was brief. Soon, another set of dispatches arrived, two letters penned by de Bos and de Kock. These missives referred to the Commissioner-General only cursorily, asserting that ultimate governing authority would soon revert entirely to General de Kock. Indeed, the very signals now emanating from the Commissioner-General himself, shrouded in an atmosphere of bribery, indicated a renewed trust in General de Kock, effectively marking de Kock's ascendancy and arrogant demeanor.

Only a letter could now compel a meeting, its formidable tone already asserting dominion over land, sea, and mountain. This dispatch then extended an invitation for negotiations. Ki Maja responded by proposing a prompt meeting. As the narrative recounts, the appointed day for the parley soon arrived.



Ki Maja then commanded Basah Abdul Muhyi to summon the Pagelen forces, a contingent of one thousand soldiers. Such was his decree. Furthermore, Kyai Maja was advised not to be disheartened should the meeting with the General proceed. The King, feeling protective of Kyai Maja, chose to attend the proposed meeting between the General and Kyai Maja, though he did so discreetly. Thus, without revealing his intentions, the King departed from Banyumeneng with all his troops, arriving at Jahalanang.

The General subsequently dispatched an envoy to ascertain the certainty of a meeting with the King. Upon the King's arrival, General Pagen presented himself, but it was only Kyai Maja who was received at Klaten, where they deliberated on a suitable venue. Their discussion concluded satisfactorily. Kyai Maja retorted sharply, "What is there to gain in Klaten? Whether you are willing or not, General, I am extending an invitation now, for it aligns with the agreement made with Cadikrama, as you stated. If that is the case, then that is my intention." Cadikrama then returned to Boyolali to relay this news to the two Generals still stationed there. The narrative offers no further detail regarding the identity of this representative.

Stuers was still en route, while Bun Ali Ketib, now known as Sarif Hasan, was also summoned. Concurrently, the four Hajis from Solo had received a mark, albeit only a stamp, symbolizing the two Generals and, thirdly, the Queen of the Netherlands. This was because the letter, containing all points of discussion, had already been finalized. Stuers was entrusted with a message and instructed to procure a specific writ of command. This writ was intended as a definitive sign. Cadikrama subsequently conveyed to Ki Maja that the General would be sending merely a representative. However, by then, it was already too late.

Ki Maja then issued orders for the construction of the Junut encampment, designated as the venue for the impending meeting. The agreed-upon day having arrived, Kyai Maja took his leave of the King and Prince Ngabehi. Accompanying him were Prince Abdul Majid, Gusti Imam Basah Kamil, Basah Abdul Muhyi, and the various regents, though Usman Ali Basah was absent due to illness. They set forth from Jahalanang and, shortly thereafter, arrived at Junut. Kyai Maja was attended by all his officials. Not long following their arrival, Stuers and his entire retinue made their appearance.

After preparations were complete, Stuers began, "Kyai, I am an envoy from both Generals, who have commanded me to convey their bestowal of all territories across Java. These lands, extending from Blambangan in the east to Banten in the west, are offered according to His Majesty's wishes. The Generals have specifically proposed to cede Surakarta and Yogyakarta to the King. Such is the transfer that awaits His Majesty. However, the Generals present three conditions. Firstly, any Dutch individuals compelled to convert to Islam would rather face death. Secondly, should His Majesty the King grant permission, all coastal regions are requested to pay the customary taxes. Thirdly, if the preceding condition is not agreeable, the Generals request permission to retain a presence on Java. I have brought with me the trade petition, which is to be authenticated with three seals. Should His Majesty assent, this petition is to be subsequently stamped, as per the Generals' explicit instruction to me."

Ki Maja retorted vehemently, "What exactly are you proposing to cede? In truth, all of this realm belongs to the King. This is the very land of Java. As for Surakarta, it is but his own progeny. The kingdom of Yogyakarta is ruled by His Majesty the Sultan, the King himself. And should Surakarta defy its father's will, I alone am prepared to lay waste to it. So, I ask again, what is it that you presume to surrender? It is akin to a gambler who, having nothing to stake, has nothing to lose should he face defeat."

Stuers then rejoined, "Kyai, I fail to grasp your precise demands. I have been dispatched by the General with the mandate to relinquish all territories in Java. The ultimate disposition of these lands now rests entirely with His Majesty's will. However, the General specifically instructed me to present myself and solicit an order from the King. While the General defers to His Majesty's wishes, his request to me was thus: 'Let us designate what is to be relinquished.' Therefore, Kyai, I have been furnished with these three seals. Whichever is His Majesty's desire and the command issued to me, that I am instructed to affix with a seal."

Ki Maja retorted with a sharp edge, "Stuers, is this truly the command I issued? You have not yet fully submitted." Stuers replied softly, "What do you mean by 'fully submitted'? I fail to comprehend." Kyai Maja countered, "I shall enlighten you later. Once you have completed your task, I shall issue my command." This pertained to the King's will and the tenets of the Quran.

Khatib Bun Ngali interjected, "Sir, that is a perilous path. It would be advisable to reiterate this to the Commissioner-General. I am apprehensive." Stuers, having heard Khatib Bun Ngali's words, appeared startled and then stated, "Kyai Maja, it would be prudent to withdraw from your position in accordance with your own wishes. As for the General's earlier demand, he stated that all would rather face death than be compelled by you to embrace Islam."

Ki Maja retorted gruffly, "What sign are you referring to? You pledged to fulfill the King's desire." Stuers countered with equal bluntness, "The coastal regions. If the King permits the collection of customary taxes, then so be it; if not, then that is acceptable. However, trade must still be permitted throughout Java."

Ki Maja responded with severity, "If your demands are pursued, it will lead to naught but futile conflict. All of this is devoid of true benefit, serving only personal gain. Furthermore, the Kanjeng Bupati himself, in truth, has no stake in the matters I now dispute, for his sole ambition is to become a military commander."

Stuers retorted grimly, "If that is your stance, then the consequences fall squarely upon you. All future deaths across Java, and all spilled blood, will undoubtedly be at your hand, for they are the direct outcome of your actions."

Ki Maja responded fiercely, "Even if all blood is shed, the blood of my comrades will become a fragrant anointing, like musk. They die and are rewarded with entry into paradise."

Stuers then declared, his voice rising, "Indeed, Kyai, I shall not participate in this as you desire. I am no longer involved in this matter, Kyai. I relinquish all to you." With that, he bade farewell to his companions, and Stuers withdrew from Junut. His subsequent departure is not detailed. The narrative instead shifts to Kyai Maja, who departed from Junut and returned to Jahalanang.

Meanwhile, the King, who was stationed at Sela, awaited Ki Maja's return. Upon his arrival, Kyai Maja presented himself before the King, along with Prince Bei, Prince Abdul Majid, Basah Abdul Kamil, Basah Kasan Besari, and Basah Abdul Muhyi. Addressing his courtiers and nobles, the King inquired, "How fared your journey?" Ki Maja recounted the entirety of the events, much to the King's profound astonishment. After a prolonged silence, the King turned to Uncle Ngabei, asking, "If we were to pursue him, would Stuers still be within reach?" Prince Ngabei responded, "He appears to have traveled a considerable distance already. His journey has been ongoing for some time, and his horse was urged to a swift pace. He seemed exceptionally enraged." The King then remarked, "He indeed seemed exceedingly angry. Ki Maja spoke at length. What will transpire now? Is there not cause for concern?"

Prince Ngabei then asked Ki Maja, "What is your assessment, Kyai Maja? Is it possible they will not advance tomorrow morning?" Ki Maja responded, "Indeed, for some time now, I have not anticipated such a move from those accursed infidels. Nevertheless, we must remain vigilant. Even if those damned ones were inclined to meet again, at present, they harbor apprehension toward the three Basahs, who serve as our bulwark."

The King, displeased by Ki Maja's pronouncements, then withdrew to his quarters. Upon arrival at the encampment, His Majesty retired for the night, while all others dispersed to their respective lodgings. The following morning, the infidels did not advance to engage in battle. This development only served to inflate Ki Maja's arrogance. As if by divine decree, he became beyond reproach, his self-aggrandizing claims growing ever more pronounced. Consequently, all Muslim men engaged in combat on his account, for he proclaimed himself beloved by Hyang Manon. This presumption often led to disagreements with Prince Ngabei, and indeed, all the regents harbored both fear and resentment towards Ki Maja.

At the hour of Asar, a \*pecalang\* reported, with considerable trepidation, that the accursed enemy was preparing for battle, delivering this news nervously to the King. Ki Maja had already been dispatched to engage in combat. However, the regents, having found none of Ki Maja's boasts to be true, were profoundly disillusioned with him. The King, too, was seized by fear, and his resolve waned. The enemy subsequently arrived and were engaged in battle by Basah, along with the Pajang forces under Hasan Besari. Yet, after merely three cannon volleys, the Pajang soldiers fled in disarray, with Basah initiating their hasty retreat. Basah and his forces sought refuge in Pagelen and Mataram. The enemy had been confronted, but night then fell, bringing a halt to the hostilities. The accursed forces bivouacked at Kejiwan, while the two Basahs and their soldiers spent the night at Kejambon.

Basah Hasan Besari led the vanguard alongside all the Pajang soldiers. During the night, they were poised to launch a stealth attack, though it ultimately did not materialize. The following morning, battle was joined. The commanders were Tumenggung Sutayuda at Kejambon, accompanied by Mas Rangga. They were flanked by archer forces, also under Mas Rangga. At Guling, Jayasentika and Mas Rangga Wirasentika engaged the enemy, and fierce combat ensued. All their units were abandoned by their comrades, prompting the Muslim forces to fight until martyrdom (\*sabil\*). Many of the accursed enemy perished. It was as if divine will ordained retribution. The Mataram soldiers, unable to press forward, were compelled to retreat en masse. The King was advised to inform his younger brother, Prince Abdul Majid, that the troops were presently incapable of further combat and must all withdraw. Additionally, Mas Tumenggung Sutayuda and Rangga were to be informed; all three ultimately attained martyrdom (\*sabilillah\*). The King was deeply dismayed, perceiving this as a trial from Allah. His long-held conviction, based on Ki Maja's assurances, was that Muslim forces, when pitted against the accursed enemy, would be four times superior. Grief-stricken, the King remained silent for an extended period, growing increasingly apprehensive of divine wrath. Never before had the Muslim forces fought in such a manner, a clear sign of God's displeasure.

The King then addressed Prince Abdul Majid softly, "Abdul Majid, ensure that all your men who fell as martyrs are replaced, and their names preserved." The Prince affirmed his willingness. The King then departed from Jahalanang, leaving no contingent behind. His Majesty returned to Banyumeneng, and his journey was not further recounted. He arrived safely at Banyumeneng.

It is recounted that the accursed enemy advanced concurrently with the King's withdrawal. Prince Abdul Majid remained behind, overseeing all of Pajang. Raden Riya Sindurja was requested to serve as his escort, and all troops were already deployed in their designated positions. No further details are provided on this matter.

The narrative turns to the King, who paused at the \*pendapa\*, accompanied by Panembahan. Kyai Maja was positioned at the front alongside Prince Ngabehi. Basah Abdul Muhyi took his leave of the King, stating his intent to return to Pagelen. He expressed concern that a prolonged absence from Pagelen would demoralize his entire contingent of soldiers. Ki Maja interjected, with a laugh, "Abdul Muhyi, you concern yourself with matters of the village; yet, in the village, everything is simple. It is far more challenging to manage religious affairs."

Basah softly countered, "On the contrary, managing a village is more arduous; religious matters are simpler to administer." Ki Maja sharply retorted, "Then let us exchange roles! You manage religious affairs, and I shall oversee the village!" Abdul Muhyi replied, "But I am not a religious scholar or community leader."

Ki Maja's anger flared further: "Come, Prince Ngabehi. Is it truly fitting to equate the village with religious matters?" Prince Ngabehi responded, "Kyai, in my view, they are similar in principle. However, the distinction lies with those who possess differing duties." Ki Maja's vexation intensified; he had misunderstood. "If that is the case, then all this warfare is for naught. Indeed, seizing a village would merely incur sin."

The King smiled, then spoke softly, "That is a fruitless contention. It is akin to a body devoid of a soul. What would one call such a thing? A soul, though unseen, possesses no tangible form."

All present then fell silent. Basah Abdul Muhyi, having received permission, returned to Pagelen, departing immediately from the King's presence. His journey was not recounted. Meanwhile, the King, as if guided by divine will, had three \*pusaka\* (heirlooms) melted down and combined into a single entity, at his express command. These were Ki Sarutama, Ki Barutuba, and Ki Abidjaya. Ki Barutuba was designated for Sheikh Muhammad Usman li Basah, while Kyai Sarutama was allocated to Her Majesty the Queen. Kyai Abidjaya, however, remained the King's personal heirloom. A palpable fear descended, silencing all.

Turning now to Pagelen, it is recounted that Prince Dipanegara's wife fell gravely ill and was subsequently repatriated to Mataram. She reached Banyumeneng, where she passed away and was interred at Pajimatan. This tragic event plunged her husband, Prince Dipanegara, into profound sorrow, as they were both still young and had not yet borne a child. He was urged to return to Pagelen but refused, remaining overwhelmed by grief for his deceased wife. No further account is given concerning this matter.

It is further narrated that Her Majesty the Queen was in the early stages of pregnancy. By divine decree, she then fell gravely ill with an invisible ailment that caused her body to waste away. Despite her condition, Her Majesty maintained her unwavering devotion. Moved by compassion for her husband, the Queen permitted him to marry Raden Ayu Retnaningrum, the former wife of his uncle, Prince Dipayana. However, the King's heart remained unfulfilled. Consequently, he established a secluded meditative retreat, a \*padepokan\*, in Mataraman Hamlet, seeking solace. This hermitage was designed to resemble a monastic dwelling, featuring diverse colorful flowers, a small prayer house, and surrounded by a river on a mountain slope, with cherished turtledoves as his companions. His retinue consisted only of a few devoted punakawan (attendants) who ministered to him. On Fridays, he would journey back to Banyumeneng for communal prayers. Following the Friday prayer, he would resume audiences. These events were recounted to the King at the appropriate times. After which, the King would return to reside permanently at Banyumeneng with the ailing Queen.

In Pajang, it is recounted that Basah Hasan Besari frequently found himself at odds with reinforcements from Mataram and His Royal Highness Prince Abdulmajid. Consequently, Prince Abdulmajid returned to Mataram, leaving only Raden Riya Sindureja, who was left behind. The situation had been reported to the King, who was urged to investigate, but His Majesty, citing a need for rest, declined to return. Thus, Ki Maja was frequently informed of delays in Mataram's reinforcements. The culprits responsible for these delays were identified as Cakranagara in the west and Raden Tumenggung Jawinata in the south. This state of affairs caused Ki Maja increasing anxiety regarding his elder brother, Basah Hasan Besari. He was often harried when aid had not yet materialized. Ki Maja harbored profound shame and fear towards the King, having made numerous boasts that had yet to be substantiated.

Cakranagara was subsequently summoned and presented himself before Ki Maja. He was then interrogated: "Cakranagara, why do you habitually arrive late when tasked with duties in Pajang, thereby setting a poor example for others? If you are unwilling to perform your responsibilities, it would be best for you to relinquish your post. I am capable of finding a replacement who can fulfill your role."

Cakranagara replied, "What is the meaning of this? My journeys are no different from those of my comrades. If there are delays, it is typically due to the procurement of provisions, more or less, Kyai." Ki Maja retorted sharply, "Cakranagara, that is merely a pretense. The truth is, upon reaching Pajang, you consistently conceal yourself, unwilling to confront the enemy."

Cakranagara burst into laughter. "Indeed, Kanjeng Kyai, who truly desires to face death? Nevertheless, I faithfully rotate duties with all the troops. The King's mandate is solely to provide assistance. Yet, the Pajang soldiers I am meant to aid are, quite simply, without soldiers. Ultimately, they are taken captive. Who, then, would willingly endure such a fate? In earlier times, when Pajang was a nascent entity, all regents, in their turn, actively participated in the conflict. That period became a cautionary tale, much like Pagelen is now. In the end, the number of captive troops only escalated. Their hearts grew disheartened, yet they dared not voice their discontent. Now, truly, you may scold me as you wish. I shall feel a greater sense of relief, and even if this is reported to the

King, I am indifferent. If you intend to conclude this matter with me, then present to me a person who can match my capabilities. I wish to know."

Ki Maja declared vehemently, "Cakranagara, are you truly determined not to heed my commands?" Cakranagara responded, "If that is indeed the case, I am prepared, and the King's will is clear. It is akin to facing death without anguish. I shall simply follow. Day and night, I am ready to comply with the King's wishes, disregarding all else." Kyai Maja felt a profound sense of shame before Ki Cakranagara. The narrative ceases here on this particular episode.

The following day, it is recounted that Kyai Maja's heart grew increasingly agitated, filled with a mixture of anger, indecision, and fury. This occurred while he was seated with the \*ulama\*, \*hajis\*, and \*syarifs\*. Prince Ngabehi, it is said, paid a visit to the mosque. "His Royal Highness has arrived," Ki Maja gently announced. "Prince, I desire an audience with the King to impart knowledge concerning the state. In the era of the Venerable Prophet, all matters were transparent, as they were in Demak. It is this understanding, Prince, that I intend to convey to His Majesty. This is my true aspiration, the very essence of my endeavor."

Prince Ngabehi softly inquired, "What exactly is this undertaking? I am unaware of the King's specific will on this matter; everyone already places their trust in Kyai regarding Islamic affairs; others possess no such knowledge." Kyai Maja replied, "Prince, the King's authority is, in its entirety, merely a representation. My desire, however, is to be granted but one specific sphere of that authority. Consequently, I would then proceed with unwavering resolve, having secured His Majesty's endorsement for that singular prerogative."

Prince Ngabehi then gently replied, "Kyai, I am ignorant of this particular task, for all such matters fall under the King's supreme will." Ki Maja then countered, "Indeed, that is true, yet I am merely fulfilling a sacred duty. I claim no inherent power. Understand this, Prince Ngabehi: true knowledge belongs to Hyang Manon. There are four essential categories in this world, each endowed with specific authority corresponding to their unified responsibilities: the Monarch, the Saints (\*Auliya\*), the Spiritual Leaders, and the Devout Believers. These, truly, are the ones entrusted with duties by God. They cannot interchange their functions, yet each possesses equivalent authority. Your Majesty, I implore you to select one of these spheres. Should Your Majesty choose the role of Monarch, then it is solely that. For the roles of Saint, Spiritual Leader, and Devout Believer, Your Majesty may choose whichever is desired. By this, my heart will find certainty. It behooves Your Majesty to articulate what is not desired, and to entrust it to me. Such is the will of God."

Prince Ngabehi responded, "If that is your premise, then this is precisely the outcome. There is no benefit in contending for war. Furthermore, at some point, all four of these 'rulers' will inevitably assert their own claims – an untenable scenario. Should only one of the three established rulers hold true power, the situation would become increasingly volatile and unmanageable. Kyai, I fear to be implicated in such a course of action."

When questioned, all the \*ulama\* present demurred, stating their reluctance to speak. However, one of Ki Maja's own disciples, a scholar named Syeh Belawi, bravely ventured his opinion: "Kyai, in my estimation, your assertion is correct. Indeed, with such knowledge, one acts merely as a representative. Yet, the true manifestation of power is singular, possessed by the one willed by Hyang Manon. Were it otherwise, the \*kraton\* would cease to exist; it would not stand."

Ki Maja retorted sharply, "If that is the case, Syeh Belawi, then you shall succeed me!" Syeh Belawi, seized by fear, fell silent, leaving his statement unfinished. All the \*ulama\*, \*syarifs\*, and \*hajis\* were gripped by apprehension. Declaring their unwillingness to speak further, they all subsequently dispersed to their respective dwellings.

The narrative recounts that Ki Maja was overcome with profound shame, his aspirations having failed to materialize as he had hoped. He spent the entire night sleepless. Driven by his desire for an audience with the King to express his wishes, Ki Maja then proceeded to Pengabean.

Prince Ngabehi also found himself sleepless that night, sitting restlessly in the \*pendapa\*. Ki Maja soon arrived and joined him. Ki Maja softly proposed, "Prince, let us seek an audience with the King together." Prince Ngabehi quietly inquired, "What urgent matter necessitates an audience with His

Majesty?" Ki Maja then responded, "I am desirous of conveying a particular matter, specifically, the 'essence of knowledge' (\*ujaring ngelmu\*), which I wish to present to the King." Prince Ngabehi then cautioned, "Kyai, I was apprehensive yesterday, and indeed, if possible, I urge you not to convey this. You might well incur His Majesty's displeasure. And should you succeed, you will be even more astonished by the outcome."

Ki Maja retorted, "Why would I be reprimanded? I speak nothing but the truth. Such is the nature of knowledge." Prince Ngabehi conceded, "That knowledge is indeed sound. However, at a different juncture, even His Majesty the King might, on occasion, err in his understanding of that 'knowledge of intuition.'"

Ki Maja, with a grimace, asserted, "Very well, I shall present myself before the King alone." Prince Ngabehi responded, "As you deem fit, if you are capable. My concern is for your welfare, should His Majesty become displeased."

Ki Maja then departed, asserting, "Very well, Prince, I shall proceed alone. Indeed, I consider myself fortunate." The narrative then shifts to the King, who was immersed in reading the Quran on the veranda of the small prayer house, specifically the Surah Ar-Rahman. Before him were arrayed his young \*punakawan\* (attendants), forming a line at the Mataraman hermitage. Ki Maja then arrived. He remained silent upon entering the presence. A \*punakawan\* informed the King that Kyai Maja sought an audience. The King, somewhat startled and assuming a matter of urgency, paused his reading, though the Quran remained open before him. Ki Maja was promptly notified and then ushered into the King's presence. The King addressed him, saying, "What business brings you here?"

Ki Maja, speaking softly, replied, "There is no other matter than that pertaining to my own person, to impart knowledge concerning the spiritual path. In all these matters, I speak with utmost sincerity. The path of religion, furthermore, is bounded by the divine will of the Creator, so that all may partake equally in prosperity. As for the grace of God, manifested in this world, it takes four forms. These are the Monarch, the Saints (\*Auliya\*), the Spiritual Leaders, and the Devout Believers. These, truly, are the ones entrusted with duties by God. They cannot interchange their functions, yet each possesses equivalent authority. Your Majesty, I implore you to select one of these spheres. Should Your Majesty choose the role of Monarch, then it is solely that. For the roles of Saint, Spiritual Leader, and Devout Believer, Your Majesty may choose whichever is desired. By this, my heart will find certainty. It behooves Your Majesty to articulate what is not desired, and to entrust it to me. Such is the will of God."

Upon hearing Kyai Maja's pronouncements, His Majesty the Sultan's chest flushed crimson with indignation. The King then retorted fiercely, "Indeed, your words just now were exceedingly bold. You, who are not overshadowed by myself or Abdul Majid, have become merely a tool. I discern your true intent: you seek to usurp authority akin to Sunan Giri, thereby reducing me to the status of the Sultan of Demak of old. Do you presume upon my being a mere disciple? Furthermore, I feel no need for your instruction, for I was already chosen by Rabbil Alamiin (Lord of the Worlds) long before your advent. You may well have fostered all the \*ulama\*, but you are not their singular source. It was I who formerly entrusted you with authority concerning matters of the Quran, and all those directives received my sanction. When you spoke to me, I assumed your safety. I never anticipated such a veiled agenda. And furthermore, Ki Maja, I truly perceive no merit in your supposed work. What vainglory of yours is this that you imagine will accrue to your benefit?"

Kyai Maja hung his head, utterly speechless and filled with profound regret. The King pressed on, "The knowledge you wield serves merely to camouflage your true intentions. All humanity is endowed with such insight by the Almighty Allah. Now, I bid you, speak again!"

Overcome by fear, Kyai Maja found himself unable to utter another word. He was then dismissed and ordered to return home, while His Majesty the Sultan entered the small prayer house. The King harbored deep disappointment towards Ki Maja, finding a profound disparity between his stated intentions and his true aims. Thus, Kyai Maja returned to his dwelling, greatly afraid and mortified that his ulterior motives had been exposed.

It is recounted that Panembahan was seated with Prince Ngabehi. Raden Riya Natapraja, who had been in audience with the King, was also present in the \*pendapa\*. (The King, having been informed of Kyai Maja's desires, had remarked to Raden Riya, as relayed by Raden Riya himself:) "Why do you act like a child afraid of the Sultan? As for knowledge, I am not mistaken."

Prince Ngabehi then stated, "Indeed, there is no diminishing of it. When I was formerly consulted for approval, I was not asked to deliberate on Ki Maja's aspirations. All the \*ulama\*, when questioned, shared my view. The single individual who ventured to dispute, Syeh Bulawi, was promptly accused of seeking to supplant Ki Maja, whereupon all others fell silent. All the \*ulama\* who sought an audience with the King in Mataram came to my residence, urging me to accompany them to His Majesty and requesting that I convey their sentiments. However, I refrained from relaying their wishes, and consequently, Ki Maja sought the audience himself. This is the account given just before his arrival: Kyai Maja then appeared, visibly dejected."

They then sat together. Kyai Maja softly uttered, "To His Majesty the King and Prince Ngabehi, I humbly seek the King's forgiveness." For indeed, word had spread among all the regents that Ki Maja had been reprimanded, causing their deference towards him to wane. His plea was filled with profound sorrow, begging for clemency. The King, feeling compassion for Ki Maja, then had him escorted, in the company of Prince Ngabehi, to Mataram. This was the King, engrossed in reading the book \*Nasikhatul Mulk\* on the veranda of the small prayer house. Panembahan arrived with Prince Ngabehi, while Ki Maja remained outside. Within the prayer house veranda, all were now seated in an orderly fashion for the meeting. Panembahan then spoke softly, "Sultan, what is the purpose of this audience? If Your Majesty would be so inclined, I wish to intercede on behalf of Kyai Maja; I willingly consider him my companion."

"Your Majesty, my petition concerns Ngabehi."

Such was the King's demeanor after listening to the words of his father, Kanjeng Panembahan; his sorrow seemed to dissipate. The King then gently addressed his father, "Where is Uncle Maja at present?" Panembahan replied, "I left him in the outer audience hall." His Majesty promptly dispatched a designated retainer to summon Kyai Maja.

A short while later, Kyai Maja appeared, offering his respects with a sorrowful demeanor, which deeply moved His Majesty. Not all details are recounted. Panembahan was then immediately requested to return to Banyu Meneng, accompanied by Pangeran Bei and Kyai Maja. The three withdrew from the King's presence, and their subsequent actions are not further described.

Raden Sasradilaga took leave of His Majesty the King, intending to travel abroad, and received his blessing.

Meanwhile, Queen Kanjeng Ratu's condition deteriorated, her illness feeling incurable, as if awaiting the will of the Divine Spirit. Panembahan often wept, burdened by grave concern. He spoke to the King, saying, "Your Majesty, I feel in my heart that should you be forsaken by your wife, your heart would shatter." He frequently uttered similar sentiments: "My Queen, what will become of me if you truly depart? Whom shall I care for? I also surmise the Sultan's heart will be restless."

Queen Kanjeng Ratu, her heart content, responded, "Kyai, how blessed you are, and His Majesty the King as well. As for me, I traverse this world and the hereafter possessing no wisdom, yet I follow your son."

Panembahan then said, "Alas, my child, that is why I worry. Truly, her heart is no different from His Majesty's; she desires to see no other." The narrative then moves on.

The narrative now turns to His Majesty the King, who summoned Ki Maja and Pangeran Bei. They were instructed to observe the troops positioned east of the river. All were ordered to patrol, even at night. For some time, the adversaries had been in hiding, none venturing out; thus, the soldiers were dispatched to reconnoiter the enemy's strength, despite not having engaged in battle for a long time, and many having returned home.

The two Basahs, Bulkiya and Pinilih, along with all the enlightened advisors, submitted to his commands and departed from the King's presence for approximately two nights. They did not

anticipate that if the cursed and apostate factions were to emerge from Yogya, they would do so in droves, their numbers having significantly swelled.

The ranks of the Basahs and adipatis were broken. Ki Maja and Pangeran Bei dispatched messengers to His Majesty the King, reporting the imminent arrival of the enemy and the lack of an intercepting force. The Basahs and all their soldiers had not yet assembled. The enemy advanced from the front, reaching Pelawonan.

His Majesty promptly returned to Banyu Meneng, ordering all troops to ascend. It is recounted that Queen Kanjeng Ratu's health had improved; she traveled by palanquin, accompanied by Panembahan. Sultan Kanjeng remained in Banyu Meneng, attended by two retainers: a sacred gamelan player and an umbrella bearer.

Kyai Maja arrived with Pangeran Bei. His Majesty was advised to retreat to the east of the Progo River, as the location was close to the enemy's position, and no forces were yet blocking them. Only Anakmas himself and Somanagara's grandson had initiated engagement with the enemy along the road. The speaker reported having seen two Basahs following from a distance, suggesting the cursed apostates had not yet succeeded. The enemy merely retaliated by passing through, seemingly not intending to linger, and were about to cross the Progo River. His Majesty complied with the advice of his uncle, Pangeran Bei.

Departing from Banyu Meneng, they passed through Jatingarang. The cursed enemy had already crossed, passing via Pancaksuji market. Night fell upon them all, leaving everyone disheartened as their attempt to besiege proved fruitless. They surmised that Banyu Meneng was already deserted; yet, their apprehension grew, fearing that something momentous might unfold. The pursuit was believed to have been led by the two Basahs, as the narrative recounts.

Pangeran Dipanegara had long resided in Mataram, making it his permanent abode. Upon the death of his younger sibling, he had not yet returned to Pagelan, but lived in his retreat. At that same time, Basah Abdul Latif visited, bringing with him Basah Lepen, named Iman Dulah, along with his troops. Together, they received intelligence that Banyu Meneng was occupied by the cursed infidels. Kanjeng Pangeran then offered to assist in the war, accompanied by the two Basahs. Their arrival was veiled by night, prompting them to establish a camp beside the Pantès River. The cursed apostates, too, were arrayed opposite them, all situated at the Kendil River. His Majesty the King was residing in his royal retreat in Sejati Village.

The two Basahs arrived and proceeded to Gamplong with their soldiers, where they awaited the morning. Those in pursuit—Pangeran Abdul Rahim and Pangeran Kusumanagara—had halted, remaining by the Galang River. The cursed apostates likewise ceased their movement. Throughout the night, they were unable to sleep, consumed by extreme anxiety, and fired indiscriminately at anything.

In the morning, they immediately set off together from Banyu Meneng. The cursed and apostate forces would soon return. Upon reaching Yogya, they were intercepted in battle by Pangeran Dipanagara, Pangeran Dul Rahim, Pangeran Kusumanagara, Basah Abdul Latif, and Basah Iman Musbah. The cursed felt overwhelmed but fought for a brief period before fleeing, pursued and shot at, until they reached the west bank of the Praga River.

As they attempted to cross, they were intercepted by Gusti Iman Basah and Usman Ali Basah. Despite this, the cursed pressed on, only to be mowed down, with many casualties. Their bodies were swept away by the current. Meanwhile, those in the rear were encircled by Pangeran Dipanagara and Pangeran Dul Rahim. However, fortune did not favor the attackers entirely, as not all of the cursed perished. Those who successfully crossed reached the east bank of the Praga River, hurrying their steps, without looking back at their comrades. Along the route to Yogya, an increasing number of Muslim forces arrived.

The retreat of the cursed infidels became a terrifying spectacle, their bodies falling in great numbers. This scene is not further elaborated. Five Muslims attained martyrdom, along with two Ranggas. Among them were Patrawijaya, Padhas, and his three brothers, as well as a Ranga from Bener River whose brother was Basah Iman Misbah. The narrative then moves on.



The narrative tells of His Majesty the King, who was unwilling to return to the Banyu Meneng encampment. Pangeran Ngabei proposed, "Unless it be at Sambirata." The King approved and instructed Tumenggung Tamadigda to make the necessary preparations. It was swiftly completed, and His Majesty then relocated to the Sambirata retreat. He preferred not to integrate with the main army, as the space was insufficient.

Queen Kanjeng Ratu was invited to reside in Kawisjajar, not far from Sambirata. They were visible to each other, separated only by a river. Pangeran Dipanegara was promptly ordered to return to Pagelan, accompanied by Basah Abdul Latif and Basah Iman Musbah. The narrative then moves on.

It is recounted that Queen Kanjeng Ratu's illness recurred. This seemed to be a series of relentless trials from the Almighty upon His Majesty the King. Pagelan had been seized by the cursed, who then erected a fortress at Waja. The Basah was located in Pagelan. The three (presumably the earlier mentioned commanders) had retreated, unable to launch an assault. Pangeran Dipanegara, positioned east of Bagawanta, had already reported to His Majesty. The King then descended with his full contingent. The two Basahs were also present, resting at Kulur near His Majesty, while all troops were stationed in Temon, on the periphery of Pagelan. Fierce, all-out battles ensued daily, with both sides proving equally strong. Many of the cursed and infidels perished, yet all Muslims survived. Daily, reinforcements arrived from Kedu for the cursed infidels.

Panembahan reported receiving a letter from Colonel Nahuys. Ki Maja's directive to Kanjeng Panembahan was to kill the messenger. Panembahan, out of sheer fear, immediately concealed himself behind his long-favored personal assistant.

Subsequently, another report arrived from the senior minister, Mas Prabaleksana, stating that he had been visited by an envoy of General De Kock bearing a letter. However, Ki Maja's own nephew, named Iman Kere, had issued a command: simply return the envoy, but if he proved disagreeable, then kill him.

Pangeran Bei, infuriated, questioned, "What kind of law is this? Why are its applications so inconsistent?" Ki Maja promptly replied that killing was not permissible within their religious tenets. Pangeran Bei countered, "Even those who died before were fellow Muslims; their profession was no different!"

A protracted dispute ensued. Eventually, the disputants agreed to seek guidance from His Majesty the King and presented themselves before him together. Having arrived, both narrated their accounts. His Majesty smiled and softly remarked, "I am not acquainted with the true legal doctrine, but if it is merely a matter of custom, I have known it since ancient times."

No envoy was killed. Ki Maja's heart was gladdened, feeling that his perspective aligned with His Majesty's. All were then ordered to withdraw.

Upon reaching his retreat, Pangeran Bei summoned three of his inner district chiefs, including Prawiradeksana and Prawira Bawa. Pangeran Bei wanted to ensure the infidel envoy was indeed brought before His Majesty the King. Three chiefs were then designated and instructed to eliminate the General's envoy, Man Kramen, alone and without companions. The three agreed and set forth. Pangeran Bei led the way. The narrative does not detail their arrival, but Iman Kramen was killed, along with two of his companions; one was spared.

Upon hearing of Iman Kramen's demise, Ki Maja was deeply aggrieved with Pangeran Bei. He sought justice from His Majesty the King but did not obtain it, for Pangeran Bei had acted in contradiction to his own previous directive—namely, his earlier insistence that no envoys should be killed. The narrative then moves on.

His Majesty the Sultan's heart was solely fixed upon his younger sibling. He then summoned Ki Maja and Pangeran Bei, instructing them to remain and exercise caution. His Majesty desired to return briefly to visit Queen Kanjeng Ratu, whose illness was rapidly worsening. It seemed to be the will of the Divine Spirit; she did not neglect her devotions, but refused all food and drink. Panembahan often wept alongside the Queen Mother, Kanjeng Ratu Ageng. Consequently, His Majesty was deeply affected.

After giving his instructions, the King returned without his usual retinue, accompanied only by one Basah, Kanjeng Gusti Basah Iman, who was his younger brother, and his personal regalia. They arrived shortly, and he merely rested. His Majesty had traveled using Ki Jayacapa. Queen Kanjeng Ratu saluted the King, her eyes welling with tears. His Majesty was similarly moved. After all were seated, Gusti Basah spoke, and Kanjeng Panembahan arrived, paying his respects by kissing the King's feet. Kanjeng Gusti then shed tears.

Queen Kanjeng Ratu seemed to be having her final encounter with the Queen Mother and Panembahan. Everyone present wept, all the princesses in the audience hall crying profusely. His Majesty the King's heart grew increasingly distraught. Afterward, all were dismissed to return to their residences. Basah Kamil also withdrew from the presence.

His Majesty then cradled Queen Kanjeng Ratu, speaking gently, "Oh, my Lady, I now grant you leave, if you wish to depart first for the realm of eternity. Later, we shall certainly meet. My beloved, if granted by the Almighty, may we meet in the realm of eternity, with your elder brother, Gusti. I am now reconciled to being left behind first. Your elder brother can no longer bear to witness your ailing body."

Queen Kanjeng Ratu spoke softly, smiling, "If permissible, for all my transgressions, both manifest and concealed, I earnestly seek your forgiveness, Your Majesty. If I have overlooked anything during my long service, and also for any hidden faults, I beg your profound forgiveness, Your Majesty."

His Majesty replied tenderly, "My child, do not be concerned. May Allah accept all that has been uttered, and may your elder brother also be forgiven. I ask for forgiveness for mistakes that often escape notice."

Queen Kanjeng Ratu responded, "I pray to Hyang Widi that in this world and the hereafter, I may sincerely serve Your Majesty. Even if I am in hell, I shall continue to serve him."

Tears welled in His Majesty the King's eyes.

The King's night is not further narrated. In the morning, Kanjeng Sultan returned, descending to Kulur once more, accompanied by Basah Iman.

It is recounted that after her husband's departure, by the will of Hyang Widi, Queen Kanjeng Ratu's illness rapidly deteriorated. Panembahan intended to inform her, but Kanjeng Ratu was disinclined, fearing she would impede her elder brother's wishes. One of her male attendants, named Kyai Soba, upon learning of Queen Kanjeng Ratu's worsening condition, earnestly prayed to Hyang Sukma to die before her. Soba's petition was granted; he passed away that very night, unbeknownst to anyone, while performing his devotions, and was initially thought to be merely sleeping.

It is recounted that Queen Kanjeng Ratu summoned her two co-wives, Raden Ayu Retnakusuma and Raden Ayu Retnaningrum, who were then present before her. Queen Kanjeng Ratu Kedhaton spoke gently, "Mbok Ayu and Raden Ajeng, forgive all my conduct. If anything has been overlooked, my earnest plea is that you may, in time, prove capable in serving His Majesty the King. Furthermore, I entrust to you this: do not cause distress to His Majesty. Mbok Ayu, I ask that he be shown compassion."

The two co-wives were rendered speechless, then wept and prostrated themselves before Queen Kanjeng Ratu. At that moment, the Mother (Kanjeng Ratu Ageng) was seen approaching. Kanjeng Ratu Ageng was startled to hear the weeping of her two daughters-in-law. She came and joined her daughters-in-law, also weeping.

Her words immediately emerged, though very softly. Everyone felt a sense of relief, which remarkably led to her recovery, as Queen Kanjeng Ratu was immediately able to sit up unassisted. She then spoke softly, "Send a messenger to inform Kanjeng Panembahan."

Not long after, around nine o'clock, Raden Ayu Sepuh attended her and brought food. The Mother was invited to dine with the Father, wishing to partake together for comfort. Meanwhile, her two co-wives were instructed to eat together with the Mother, Raden Ayu Sepuh; all complied.

After finishing, Queen Kanjeng Ratu Kedhaton gently addressed the Mother, "Kanjeng Ratu Ageng, I humbly ask for forgiveness for any wrongdoings. To Father, too, I beg your profound forgiveness."

Kanjeng Ratu Ageng softly replied, "Do not speak such words. I do not feel that you have ever incurred my displeasure. If it is within my power, I forgive everything. Surrender all such retribution to the Divine."

Panembahan was then permitted to return home. Queen Kanjeng Ratu stated that she would wait with her co-wives. Queen Kanjeng Ratu then said, "Mother, I wish to sleep. Please, Mother, stay with the two Mbok Ayus this night. May you be sincere siblings in this world and the hereafter."

Queen Kanjeng Ratu immediately lay down with her mother, covered in a \*jarik\* and \*cindhe\* cloth with a green Jelamprang pattern. She then slept soundly.

Kanjeng Ratu Ageng then slowly left her child in the middle of the night so as not to startle her, wishing to perform \*tahajud\* prayers but not venturing far. Both the Queen Mother and her child were sleeping soundly, seemingly at peace.

Until dawn, Kanjeng Ratu Ageng remained awake, awaiting her child. After the time for waking, everyone arose and immediately performed the \*Subuh\* prayers. Upon completion of the \*Subuh\* prayers, Kanjeng Ratu Ageng went to check on her child, surprised by her unusually deep sleep and failure to immediately perform ablutions.

Kanjeng Ratu Ageng arrived at the resting place of her child, Queen Kanjeng Ratu Kedhaton. She found her asleep, covered by her \*jarik\* and \*cindhe\* blankets. Her \*jarik\* featured a \*parang rusak\* motif, and her \*kemben\* displayed a \*sawat jelengut\* motif on a black background of \*mori\* fabric. She appeared to have prepared her heart, with both hands folded across her chest. Her \*jarik\* and \*kemben\* were tightly wrapped.

Kanjeng Ratu Ageng then gently opened her child's blanket, discovering only stillness. Queen Kanjeng Ratu had indeed returned to the mercy of Allah. Kanjeng Ratu Ageng prostrated herself over her child in sorrow. She was profoundly grieved, and everyone present was shocked, then wept uncontrollably. Kanjeng Panembahan, deeply distraught, arrived to behold his daughter, who had returned to the sacred realm. He joined in the lamentation, crying, "Oh my child, whom shall I follow now?" All the princesses arrived, their voices rising in a mournful clamor as they wept. Inwardly, Panembahan felt anxious for His Majesty the King. The blanket had been restored to its previous state.

Panembahan immediately dispatched a mounted messenger to inform His Majesty the King in Kulur.

The narrative then shifts: While performing his \*Subuh\* prayers, His Majesty the King felt as though his wife had visited him in prayer, bidding him farewell to return to the mercy of Allah. After concluding his prayers, His Majesty lay down and remained silent. He perceived Queen Kanjeng Ratu sitting on the porch of the prayer house, leaning silently, unwilling to speak. Those present, observing His Majesty's grief, became fearful and lowered their gaze.

That morning, an earthquake struck, accompanied by extremely heavy rain at midday. Kyai Maja then arrived to deliver the news that an envoy from Panembahan had informed them of the passing of His Majesty's younger sister, Queen Kanjeng Ratu Kedhaton, who had just returned to the mercy of Allah. Kyai Maja wept profusely, deeply concerned for His Majesty the King.

After hearing the message, His Majesty smiled and softly said, "Summon Uncle Bei, Suryenglaga, and Abdul Majid." They immediately presented themselves before the King. All bowed their heads, their eyes moist with tears, as they had all already received the somber news of Queen Kanjeng Ratu's demise. All felt profound pity for His Majesty.

The King, speaking softly to the four of them (including Kyai Maja), declared, "Let it be; do not protest against destiny. If it is fate, who can alter it? However, it is my wish that the three of you remain here, but I shall only take Abdul Majid with me home. I entrust the rear to your charge, and let nothing change in the conduct of the war. And Basah Iman, follow behind me."

The three replied, "As you command." Thereupon, His Majesty the King mounted Ki Jayacapa, escorted only by his royal attendant and his younger brother, Pangeran Abdul Majid.

They arrived shortly thereafter in Kawisharja, where the fervent weeping continued, as did the heavy rain. Kanjeng Panembahan, seeing the princes arrive, ran to embrace them, weeping. Kanjeng Sultan said, "Cease your tears, Kyai. Where is the body of your child, Kyai?" Panembahan replied, "It remains upon her bed; no one has dared to move it."

His Majesty then entered, approaching the bed. She was still shrouded in green \*cindhe\*, not clearly appearing deceased. His Majesty then sat, cradling the body of Queen Kanjeng Ratu. She truly seemed to be merely sleeping in His Majesty's lap. All the princesses became even more profoundly saddened.

Panembahan felt a great surge of anxiety in his heart. His Majesty spoke softly, "Be at ease, everyone; I am unharmed. Please, step outside, Kyai. What is it, my beloved? I wish to perform my prayers first, as it is already the time for \*Dzuhur\*." Panembahan softly replied, "I too have not yet prayed."

Queen Kanjeng Ratu was carefully laid down. Then the Sultan immediately performed his prayers beside his younger sister. Upon finishing, Queen Kanjeng Ratu was cradled once more; she did not appear to be deceased, but merely unable to speak.

Kanjeng Panembahan then stated that preparations were complete. His Majesty immediately exited. Queen Kanjeng Ratu was carried and placed upon a provisional bier; the banana leaves were ordered to be removed. Her body would simply be cradled, having just been sprinkled with water.

No one wished to address His Majesty the King directly concerning Queen Kanjeng Ratu's body. All the mothers and grandmothers were then requested to cleanse her body while she lay in His Majesty's lap. The King and the princesses showed no hesitation. Those who performed the purification included Kanjeng Ratu Ageng, Kanjeng Ratu Anem, her grandmother Raden Ayu Sepuh, Raden Ayu Juru, and the Mother (who was also a Raden Ayu), along with the princesses who sprinkled water. Those assisting in the service were the Mother (Raden Ayu Panembahan), the senior and junior Queens, Raden Ayu Retna Kusuma, and Raden Ayu Retna Ningrum.

Her body was then swiftly taken home and honored. Afterward, she was laid to rest, and His Majesty merely gazed upon her remains.

Basah Abdul Kamil arrived after the \*Ashar\* prayer, accompanied by Dulah Prawiradirja and Raden Jayasentana. The three paid their respects and were then dismissed.

Queen Kanjeng Ratu's body was attended by His Majesty the King throughout the night. Her \*jarik\* and blanket were replaced without being washed, and their fragrance still lingered.

The following morning, Panembahan reported that the bier was ready. It was ordered that the body be placed within it, and the bearers were to be family members. All the \*ulama\* were assembled in the pavilion; only Kyai Maja was absent, as he remained with the troops. Two relatives were present: Pangeran Ngabei and Pangeran Suryengalaga, completing the assembly.

After the funeral prayer, the body was then conveyed to the burial ground, accompanied by \*ulama\*, religious scholars, \*syarif\*, and \*haji\*, all present. The primary escorts were Pangeran Abdul Majid and Pangeran Prabu, along with all the \*Bupati Lebet\*, none left behind. The \*Mantri Lebet\* who flanked them were Suryagama and Suryanata. Three individuals named Dulah served as additional escorts: Raden Tumenggung Pungut Lawa, Dulah Badarrudin, and Syarif Sampar Wadi. Gusti Basah, who was leading, and Raden Dulan Prawiradirja were instructed to return to the troops towards Kulur, accompanied by the grace of Hyang Widi.

The rain intensified, obscuring the sun, yet no one was drenched. The rain seemed to accompany them, flanking them on both sides and following like loyal retainers. The Praga River was in flood, yet they crossed safely, a testament to the supreme beauty of the Divine Essence.

Upon reaching the east bank of the Praga River, Pangeran Suryawijaya, accompanied by Raden Tumenggung Jayanagara, met them on the road. They escorted the auxiliary troops. Trumpets and drums were sounded throughout the journey, and \*shalawat\* were recited. It was an unusual sight; those escorting the deceased truly resembled a bridal procession celebrating a newly brought home bride. The number of attendees was innumerable, a testament to Queen Kanjeng Ratu's sanctity, bestowed by the Divine. She was indeed a wife devoted to her husband, and this was its

manifestation.

The journey to the burial ground from Kawisharja spanned two nights. They arrived at the \*Pajimatan\* mosque at the time for \*Dzuhur\* prayer. All who accompanied them felt as if in a dream, experiencing neither hunger nor fatigue. Past the \*Ashar\* time, Queen Kanjeng Ratu was interred in her grandmother's tomb, thus eternalized. Her grave contained no stones or pebbles, only bricks, a sign that if blessed by Hyang Widi, it would remain unobstructed by any impediment.

The escorts then returned home. Here ends the noble narrative.

The narrative now turns to His Majesty the Sultan. After the passing of Queen Kanjeng Ratu, his heart was shattered, utterly bereft of desire, and he felt anger even towards the Creator. He found no solace in this world, though he concealed this sentiment deeply. Thus, His Majesty went to a spring in the middle of a river, enclosed by a stone fence, invisible from the outside. He reclined upon a stone surrounded by water, alone and unescorted.

The court ladies felt his absence, as no one knew of his departure. Nyai Lurah Secanama and Nyai Soka searched for a long time but could not find him. Panembahan softly inquired, "Whom are you seeking?" The two chiefs softly replied, "We are searching for Your Majesty's son; he has been absent for some time." Panembahan became visibly nervous and joined the search.

Presently, a person returning from drawing water stated, "Your Majesty's son is sleeping on a stone by this spring." Panembahan immediately followed, accompanied by all the princesses. Upon Panembahan's arrival, his eyes were moist. Kanjeng Sultan said, "What is it, Kyai? I was about to bathe, and no one was attending me." His Majesty then bathed, taking a \*jarik\* for the ablution, using it to bring peace to his father's heart. After concluding, he returned, leaving no one behind.

The following morning, His Majesty the King sat in the pavilion with Kanjeng Panembahan, engaging in light conversation. Pangeran Abdul Majid arrived with all his followers. His Majesty appeared surprised by his early arrival. Pangeran Abdul Majid explained, "Indeed, I did not stay overnight, like one in a dream; I immediately returned home to avoid being caught by nightfall on the road. Last night, I stayed in Gegulu with all my comrades." All accounts were thus conveyed and noted.

Then, a person arrived from Kulur, appearing in haste. He was asked his purpose. This was his report: "Kulur has been burned. Ki Maja and Pangeran Suryenglaga fled headlong, seeking safety. Only Pangeran Ngabei's fate is unknown; the enemy pursued him. To my knowledge, the enemy is resting at Bakung. All court officials and soldiers gathered at Wangkit, and Kyai Maja is at Pengasih."

His Majesty the Regent smiled, while Panembahan felt a tremor of apprehension in his heart. Panembahan then said, "Sultan, will this not displace all these soldiers?" His Majesty the King replied, "What is the matter, Kyai? Even if the infidels come, the \*Mantri Lebet\* will manage them." His Majesty then said, "Summon Ki Maja. What is he doing in Pengasih?"

The appointed messenger, Wiradeksana, a \*lurah mantri lebet\*, immediately departed. He arrived shortly, encountering them on the road, then presented himself before His Majesty. When questioned, he replied, "The cursed ones have returned. That is why I came back; my heart is deeply concerned for Your Majesty." His Majesty smiled and then said to the two Gusti Basahs, "Basah, depart tomorrow. I will provide you with aid, namely Puthut Lawa. Attack Waja once more." Gusti Basah replied, "As you command." His Majesty the King then immediately departed. The night is not described.

Basah Kamil departed early the next morning with Raden Tumenggung Puthut Lawa, leading all the \*Mantri Lebet\*. Their journey is not recounted. They arrived in Temon, where Kanjeng Gusti Basah met with Pangeran Bei and Usman Ali Basah. Kanjeng Pangeran Bei immediately summoned his grandson, Kanjeng Pangeran Dipanegara, and the three Basahs from Pagelan. All were ordered to launch an assault, to flank from the rear, and then to attack from the front. The two Basahs agreed, stating, "However, grandson, you must not participate, as many are concerned for your safety."

It was decided that they would launch an assault on Pagelan that night with the three Basahs, led by Basah Abdul Latif. They engaged in battle the following day and received divine assistance from Hyang Widi. The cursed enemy scattered in disarray, retreating back to Kedu, and many perished. However, all the Muslim forces survived. The fort had been completed and was then besieged.

Proceeding east of Pagelan, Pangeran Bei returned home, and Pangeran Dipanegara, along with the two Basahs, remained. Pagelan was thus recovered. The narrative then speaks of His Majesty the King, who was consumed by grief. Only Queen Kanjeng Ratu was constantly on his mind, though this profound sorrow was deeply concealed, especially as he was in audience, conversing with his father, like gold washed away by water.

That night, the King could not sleep. He felt as though he were already at death's door. He mused that perhaps with his demise, the scourge of the infidels would finally dissipate. "Who will help me? If assistance were to come, it would bring me solace. My master has passed on before me. Now this servant is an orphan, left behind in this world."

Thus, the next morning, he sought solace by sitting on the pendapa, accompanied by his father and a gathering of ulama. Soon after, Pangeran Ngabei arrived, accompanied by Pangeran Dipanegara, both Basah generals, and their companions, bringing news that many enemies had been slain, and that they had returned to Kedu, with Pagelen now peaceful.

Kanjeng Sultan smiled and gently said, "Yes, Uncle, thank you. Dipanegara, why have you not returned to Pagelen?" Pangeran Ngabei then replied, "Mas Putut, you must be pleased to be in the King's presence; trust in the three Basah generals, with Basah Abdul Latif as their elder." The King then stated that he had ordered the Basah generals to rest.

After this audience, the entire retinue of soldiers felt a pang of sorrow seeing the King so deeply grieved, his sadness clearly etched upon his face. He did not wish to change his attire, still wearing his wife's clothes.

That Friday, Kanjeng Sultan went out for prayers. Afterwards, the King sat in the mosque. All the ulama present engaged in conversation, and Kyai Maja approached him, saying, "Do not be overly sorrowful, Your Majesty." The King smiled, "My sorrow is not for past events, whether good or ill; rather, it is akin to the enduring bond between husband and wife, and the relentless effort to uphold the faith. My true concern is that the ulama have become audacious: the priests, Sarifs, or Hajjis."

Pangeran Ngabei then said, "Is the King still wearing those clothes? His failure to change attire is what causes the servants such sorrow." The King smiled and replied, "Uncle Ngabei, that is my wish, so that it may be remembered that in the end, the world is perishable. Your grandchild, Uncle, will inherit this world. This is to soothe my heart, to recall the true form of existence. If not for this, where would I find an uncle whose very being reflects his devotion?"

Ki Maja interjected, "Indeed, I too have heard that when he was laid to rest, he became revered, and everywhere the benevolence of God was recounted. Moreover, if the one who departed earlier was a man, that has already been explained concerning the divine grace of Hyang Widi."

The King then returned home, intending to marry off this royal relative. Kanjeng Ratu, who was his sister, was to be married to Dolah Prawiradirja, who was accompanied by the followers of the late Ki Guru Kasongan. Such was the King's wish, that all his subjects might rejoice. Thus, the King had married four times in total.

The eldest was the mother of Pangeran Adipati, Raden Ayu Retna Kusuma. Then there were Raden Ayu Retnaningrum, the young Raden Ayu Retnaningsih, and Raden Ayu Retnakumala. Pangeran Dipanegara's mother had passed away. Raden Ayu Madubrangta, the mother of Raden Ayu Basah, and Raden Ayu Retnadewati had also all passed away. Both had long been deceased, having passed away while still in Tegalreja. All the ulama, religious scholars, soldiers, and royal relatives felt a sense of relief and joy, now that the King had taken wives.

Nevertheless, the King's heart grew heavier still as he visited the tomb of his late younger sister and his meditation retreat. The King then returned to Sambirata. All his belongings were meticulously gathered, none left behind, as everyone journeyed with him to Sambirata. Of those remaining in Karangreja were Panembahan and his elderly followers; only Kanjeng Ratu Ageng chose to join the relocation.

The narrative of the grieving King is paused, and the focus shifts to Kanjeng Sultan Sepuh, who resided in Yogyakarta. It was then told how Tumenggung had been reprimanded by the General for returning without success. Indeed, it was often suspected that he had merely met with his grandson, who was deemed an enemy of God.

Overwhelmed by his predicament, Raden Tumenggung Sasradilaga ventured into foreign lands. He had assembled a formidable army. Rajeg Wesi had already been subdued, Rembang was under siege, and the coast of Lasem had been conquered; only Surabaya remained to be attacked. Many of the enemies of God were killed.

Kanjeng Sultan was blamed, which caused him great sorrow and, subsequently, illness. As he was already of advanced age, Kanjeng Sultan Sepuh then passed away, returning to the Creator. He was interred in Mataram alongside his grandfather, the first Kanjeng Sultan who reigned in Mataram.

The King was informed of his grandfather's passing to the Creator. His heart was filled with profound sorrow, remembering his pledge, which left him with no further desires. His grandfather's younger sibling had passed away earlier; only one beloved by Kanjeng Sultan remained: Kanjeng Sultan Iman Ali Basah. In his heart, he surrendered to God's will, prepared to submit day and night. There was no one left in this world whom he truly loved.

Ki Maja, who often caused unrest regarding the King's commands, Pangeran Ngabei, along with his sons, relatives, and the soldiers, were in counsel, requesting orders to prepare. It was highly disorganized; all converged: the penghulu, the prosecutor, and the patih. All were with Ki Maja. His orders differed constantly, morning and evening. In Pajang, Raden Arya Sindurja was currently serving.

As he was often harassed by Basah Pajang, namely Syekh Kasan Besari, acting on Ki Maja's orders, and because in the north, Jatinom had been recaptured by the infidels, Syekh Kasan Besari thus compelled Raden Riya Sindurja to retreat, and Raden Riya, fearful, subsequently withdrew and surrendered. At this time, Ki Maja frequently raged, feeling deeply ashamed due to his immense arrogance, which further exacerbated his disarray. Ki Maja gave orders because he was too embarrassed to speak often to the King. Therefore, everyone, including all the soldiers, convened to execute the King's command.

Basah Rema, who had been summoned, arrived. By the King's wish, Raden Danukusuma was appointed patih. He was a relative of the patih of Yogyakarta. He was given the same name as the one he replaced: Raden Adipati Danureja. Meanwhile, the long-serving Prosecutor, a relative, who was formerly the border official at Dongkelan, was also named Kyai Nitipraja, for it had long been the King's wish that his son, who had become an ulama, would succeed him. The penghulu appointed was Kyai Maja's disciple, named Haji Mambaji, a choice made by his own volition. Kanjeng Sultan then acquiesced to Ki Maja's wishes. The King's desire was for him to merely be a royal relative, working in cooperation with Pangeran Ngabei. All felt joyful: the entire contingent of soldiers, the royal relatives, the ulama, and the Sarif and Haji priests. Similarly, in Roma, there was his own nephew. Raden Danureja followed, unwilling to be left behind. He was the son of his elder brother, the late second Raden Adipati. The elder was named Raden Mengku Kartanagari, and the younger, Raden Gandakusuma. All of this had been reported to the King. They were then favored by the King to lead their soldiers, all of whom were relatives unwilling to remain in Mataram. Forty men with two banners, led by the same officers, namely Mas Panji Sontaduwirya and Mas Panji Citraduwirya. It was the King's wish that all of them be taken as his personal guards. The Mantrijero served as his left and right flanks. Meanwhile, their commanders remained the same: Raden Tumenggung Mertanagara, and on the right flank, Raden Tumenggung Puthut Lawe, each with forty men. Raden Ganda Kusuma was appointed leader, with Panakawan Mas Kasim Lurah in Roma. There, no Basah general had yet arrived, so everything was managed by Raden Basah Abdul Latif himself.

The narrative shifts to Mancanagari, where Raden Basah Sasradilaga had already conquered many territories. Many of the enemies perished. Pagelen and Mataram were quiet, devoid of enemies, save for those guarding the fortresses. Similarly, Ki Maja, whose arrogance had flared up again,

proposed an attack on Yogyakarta. For all the enemies had already gathered and marched towards Mancanagara. All the Chinese people in Lasem had converted to Islam. Raden Sasradilaga, forgetting the King's injunction, married a Chinese lady. This act became the cause of misfortune in his campaign. His nephew died a martyr, as did Haji Muhamad Khasan, who was in Pati with his father, both martyred. Three of his siblings joined the holy war alongside Raden Mulya Kusuma. Raden Sasradilaga, who had been fighting alongside them, then fled back to Mataram. Many Chinese were killed by the enemies, who had also lost many of their own. Not long after, all the enemies returned to Mataram. Upon their arrival in Mataram, the city was once again filled with enemies. A fortress was then erected in Baligo by Adipati Urawan and his companions. Furthermore, Kanigara had also been secured by Pangeran Sumanagara and his companions. They fought fiercely. In daily engagements, there was no disappointment, and none yet required assistance, for all were still strong enough to face the battles.

It is recounted that Kanjeng Sultan then ordered the construction of a small prayer house near the grand mosque. Ki Maja declared that he would join the congregational prayers five times a day, after Friday prayers. Kanjeng Sultan then agreed to remain in the prayer house, not returning home immediately. The King resided in the royal lodge, attended by three tumenggung in rotation: Raden Mertanegara, Raden Puthut Lawa, and Raden Gandakusuma, who tidied the King's sleeping quarters. Ki Maja said, "If Your Majesty permits, I shall teach while Your Majesty listens." The King granted permission. Ki Maja then continued, "Your Majesty, the King is veiled by supernatural beings, and for all this time, only one of them has been willing to assist you." The King smiled and said, "I know not the will of Hyang Widi, especially on this Friday. The forces near the King are divided into two, stationed at Karangrejo and Sambirata. As for the ulama teaching in Clereng, there is only one, named Syekh Barmawi." In Sambirata, however, it was only Ki Maja who recited from the great book. All the ulama took turns, then Ki Maja addressed them, "Oh, fellow ulama. Are you willing to study religion with me? I am merely offering. If you are unwilling to learn, then it is better that you leave." The King smiled upon hearing Ki Maja's words. Then he softly said, "Indeed, Mertanegara, Puthut Lawa, Ganda Kusuma, you have become Ki Maja's disciples. Since you have heard this, you too will be affected by its consequences." The three laughed while paying their respects. "If this servant may be permitted by Your Majesty," they added. The King laughed heartily. "For I have already read my own book, and its contents are the same as \*min adzabin\* and \*munjiat\*. You three are needed for the south and the north." All laughed with joy.

Thus it was recounted. It was told that those engaged in battle, the enemies, frequently suffered defeats, their efforts repeatedly failing, with many fatalities. All forces were again deployed to Magelang and Yogyakarta. Surakarta had been reinforced, thereby strengthening its position. In Baligo and Kanigara, Ki Urawan and Pangeran Sumanagara were apprehensive due to the overwhelming number of enemies. Mas Tumenggung Martaduwirya fought and suffered a chest wound. The Muslim forces were pushed back in Kanigara. Similarly, Rangga fought in Gancahan. On that same day, all involved sustained chest wounds. The news reached the King, and then Raden Adipati Danureja engaged in battle, supporting the war effort, departing with his soldiers alongside the Second Basah General. Raden Adipati had arrived in Pasekan. Inside the completed fortress, the enemies did not venture out; they all remained within its confines. In Baligo and Kanigara, the Basah generals had deliberated on a rotation, with Raden Adipati making the final decision. Raden Adipati then stayed in the village of Ganjuran, having secured two \*pecalang\*. The enemies returned with greater numbers, whereupon Raden Adipati summoned the Basah generals not for rotation, but to engage in daily combat. If pursued, the enemies would retreat into the fortress, but their cannons would be fired. Thus, the fighting continued. Gusti Basah confronted the enemies from Yogyakarta, along with Pangeran Sumanegara and his soldiers. Basah Usman confronted the enemies with Raden Adipati, who hailed from Kedu, and Adipati Urawan with his forces. Coincidentally, the enemies from Yogyakarta could no longer venture out and frequently suffered defeats. Many of the enemies and apostates were killed.

Kanjeng Gusti Iman, Muhamad Ali Basah, received a letter from Raden Adipati Danureja. It reported that Syekh Usman Ali Basah had returned home due to illness, and Dolah, Syekh Kaji Abdur Kadir, had been hit by a cannonball in the chest, thrown back without direct impact, but subsequently fell ill and vomited blood. Of the Bulkiya soldiers, only Syekh Dolah Kaji Mustafa and his remaining forces were left. Kanjeng Gusti felt worried and then departed without soldiers for



Ganjuran, wishing to meet Raden Adipati, but the Wanengprang soldiers were on the battlefield. Forty men joined the fight, and one Dolah, namely Raden Prawira Kusuma, a Panji officer. Raden Panji Sumaduwirya, who controlled Magetan. Concurrently, as if it were God's will, Raden Adipati was defeated by the infidels and besieged in battle. The entire Muslim force was routed due to the sheer number of invading enemies. Therefore, they were startled upon encountering the enemies and apostates along with Kanjeng Gusti Basah Kamil. He was ordered to retreat but refused, as everything was already visible, and he felt ashamed to withdraw. It was as if it were God's will that his destiny was to die a martyr. Gusti Iman Muhamad Abdul Kamil Ali Basah then fought on the battlefield, struck by a shot, his chest wounded and the bullet piercing his shoulder blade, yet he remained on horseback. His blood spread across his clothes. The spear he carried fell. The Wanengprang troops, seeing Kanjeng Gusti wounded, attacked in unison. Forty men were willing to die. Five men carried Kanjeng Gusti back, riding side by side on horseback. Then the roar of weapons subsided, and they engaged in spear combat with their \*sangkuh\*. The bodies of the enemies lay scattered everywhere. When Raden Adipati saw Kanjeng Gusti wounded in the chest, he approached and joined the retreat with Kanjeng Gusti. All the soldiers returned; those who had advanced, seeing the Wanengprang troops, all forty of them, launched an attack. During the engagement, the enemies and apostates were defeated, their bodies increasing in number and lying scattered. The enemy soldiers then took refuge in the fortress, while the pursuing Muslim soldiers all returned. Raden Panji Sumaduwirya then joined the holy war. His body was shattered, wounded by a \*sangkuh\*, his corpse lying amidst the enemy soldiers. Raden Dolah Prawirakusuma was wounded and fled; though struck by a bullet, he was unharmed. All other Muslims were safe. The narrative now pauses here, as Gusti Basah's suffering worsened. He had dismounted from his horse and was wept over by all the soldiers, while Raden Adipati and all the commanders felt utterly despairing. While on the stretcher, he frequently lost consciousness throughout the journey as he was carried back to Sambirata. The stretcher was carried by soldiers, and by the bupati Raden Sumaduwirya. All others (who died) had already been laid to rest by Raden Adipati. News was conveyed to the King that his son was wounded in the chest and frequently lost consciousness during the journey. The King remained silent, saying nothing. All of Sambirata was in an uproar, with a clamor of weeping. Pangeran Bailan, Ki Maja, Pangeran Prabu, and Pangeran Abdul Majid all met. Pangeran Dipanegara and Panembahan had also arrived, and then all gathered on the road. They arrived at the audience hall in Sambirata. The King then went to meet his son, kissed the child's head, and the son regained consciousness for a moment. Kanjeng Gusti saw his father, and then his tears flowed profusely. Upon arriving at the pendapa, Gusti Raden Ayu Basah was laid to rest. Everyone was worried about the King. However, this was the last of his deep affection.

Raden Dolah Prawiradirja was summoned. He arrived shortly thereafter. His old wounds had not yet healed, but his calf, though hit by a bullet, was unharmed. Benggala Westa Nur Ali, who was attending to him, was present. Upon his arrival, Dolah then prostrated himself before the King, weeping. Kanjeng Sultan's heart grew even more despairing upon seeing his son. His blood flowed profusely, yet it bore the fragrance of agarwood and sandalwood. Yet Kanjeng Gusti was fully conscious and spoke clearly, though his demeanor was as if withered. Kanjeng Sultan said, "My son, whom will you designate as your successor, if this truly be the will of Hyang Widi?" Kanjeng Gusti replied. To Sentot, Kanjeng Gusti said softly, "Sentot, be careful. With this, I ask for a token: twelve white hides as a mark of devotion, for this is my wish." All smiled and felt pleased. He was able to sit and stand, but only with the assistance of his companions. Benggala Westa Nur Ali attended to him, and then Kanjeng Sultan returned to the mosque again, having dismissed everyone. Those waiting were Benggala and his younger sister, along with the grandmother, Kanjeng Ratu Ageng, not far from Benggala the healer. That night, his younger sister was asked to sleep beside him. He embraced her and softly said, "My dear, stay; I can no longer remain in this world." Raden Ayu then prostrated herself before her elder brother, weeping uncontrollably. Benggala the healer wept and conveyed the news to the King, who then returned. Upon the King's arrival at the pendapa, Kanjeng Gusti briefly regained consciousness, paid his respects to the King, and then died a martyr. A great deal of blood flowed, and it smelled fragrant. At midnight, Kanjeng Gusti passed into God's mercy. May he find the path of martyrdom. A great wail arose from everyone. His younger sister paid her respects.

The King said, "Dipanegara, withdraw the troops." Then, concerning the late Kanjeng Gusti Abdul Kamil, Muhamad Ali Basah, it was the King's wish that after being laid to rest, he be brought to the verandah and awaited by the ulama, Pandita Sarif, and Haji, who would spend the night in remembrance of God. Kanjeng Sultan sat in the prayer house, alongside his son's corpse, close by, yet separated by a bamboo screen. None slept through the night due to their profound sorrow. The royal relatives were oblivious to news of the ongoing war. After dawn prayers, Kanjeng Gusti's remains were carried off to be interred in Kota Gede, beside Syekh Guru. In Kuweron, Ki Pangulu and all the ulama joined the procession. The Pandita Sarif and Haji led the procession. The Mantrijeron, Raden Tumenggung Martanagara, and Puthut Lawa were followed by the Wanengprang, who joined the procession, with Raden Dolah Prawiradirja leading all the \*usar\*. The bier was adorned as if for his enthronement or departure for battle. Trumpets and drums were also not omitted. The King then walked behind, with the royal relatives also in attendance, due to the King's immense love for his son. Ki Maja also did not lag behind. The corpse left Karangreja. Kanjeng Sultan remained in Karangreja with the royal relatives, and a slight cloud formation, originating from the southwest, appeared in the sky, marking the occasion. Then heavy rain fell, yet none of the followers were drenched. Thus, Ki Maja remarked, "This is a sign, for the world weeps, imploring Hyang Sukma to replace the excellent warrior." All grew even more sorrowful. The King and Pangeran Ngabehi's eyes welled up with tears. Kanjeng Sultan smiled and gently said, "It is already evident that he was paramount. You and I do not yet fully grasp the will of God; your grandchild, even in death, will continue to be revered. This sign is nothing less than divine grace." Becoming ever more contemplative, many royal relatives pondered this in their hearts. The King then returned to Sambirata and then stopped at the prayer house. Many thoughts weighed on his heart; he felt as if he no longer had parents in this world.

This is what Mas Lurah Kasim recounted: "Since my dawn remembrance, I saw the King's son, adorned like a bridegroom, then mounted on a stretcher, surrounded by women. He wore princely attire, with \*sekar sinurengpati\* ear ornaments, a diamond-studded diadem, and chest-length earrings. On the stretcher, beside him, were two women; in total, four faces were adorned with various ornaments befitting princesses, and the bodies of all five shimmered like glistening gold. My eyes were dazzled. To the southwest, passing over the mosque, the stretcher moved like the sun's path."

The King prostrated himself before Hyang Sukma, uttering 'Alhamdulillah' (Praise be to God). Thus it was recounted. All who had attended the funeral then returned and appeared before the King. Ki Pangulu, along with all the ulama, were questioned, and all then reported. The King then said, "Hark, Pangulu, I also wish to appoint a Basah general. Come to the mosque with all your troops." Ki Pangulu agreed and then withdrew from the King's presence. Kanjeng Panembahan was summoned and arrived with all the royal relatives. All were then ordered to go to the mosque. Ki Maja also came, along with Pangeran Ngabehi, who represented Raden Adipati. He was dispatched according to the King's will for his holy war. Kanjeng Gusti succeeded Raden Dolah Prawiradirja in leading all the troops in Java. His name was still the previous one, but it was changed to Abdul Mustafa. This Raden Basah Prawiradirja, also known as Abdul Mustafa. The ulama bore witness, and the panditas and royal relatives, along with all the soldiers, approved. All were greatly pleased with the King's decision.

No further details are recounted. Benggala Dukun Nur Ali wept profusely, devastated by the departure of Kanjeng Gusti, pouring out his heart: "My Lord, I cannot remain in this transient world. You alone I would follow, day and night." Such was his heartfelt plea, as he sought the King's permission, saying, "I wish to charge forward into battle alone." The King did not permit it and ordered him to wait. Then the days of mourning for his son were observed. He was ordered to join the Basah general in his attack, to wait just seven days. Kanjeng Sultan's heart grew heavier still upon hearing the heartfelt plea of Benggala Dukun Nur Ali.

It is recounted that Haji Alwi sought permission, wishing to die a martyr. Aware of Mas Lurah Hasim's words, Kanjeng Sultan said, "Do not be hasty; tomorrow you will surely become a Haji, and Suryagama, a man of strength, will join Haji Mansur." Haji Alwi said, weeping, "It depends on my heart. But if I am to die a martyr, I wish to convey the reward of holy war, so that Suryagama will no longer question, and soldiers will rarely be reluctant." The King smiled, tears welling in his eyes.

Many thoughts weighed on him, and he then softly said, "Yes, Haji. Your words are true, for war is the ultimate culmination of life. It is your decision; I shall concur. Go forth with Nur Ali." Both felt relieved and then paid their respects. Having departed from the King's presence, they met Raden Basah and then requested to all become \*usar\*.

No further details are recounted. Seven days after the passing of Raden Basah Prawiradirja, the soldiers departed for eastern Praga. They met Raden Pati Raden Basah Prawiradirja. The enemy and apostate soldiers then emerged in great numbers from Yogyakarta, and battle ensued. Raden Basah Prawiradirja arrived with all his soldiers, and they clashed on the battlefield. The Wanengprang, along with the \*usar\*, displayed no regard for decorum, their sole unwavering purpose being to defend their Lord. The \*usar\* forces accompanied Dolah Prawira Rana and Haji Alwi Nur Ali. The Wanengprang accompanied Raden Riya Kertana. The enemy and apostate forces increased their barrage of gunfire. The cannons fell silent, as the \*usar\* forces charged the cavalry, and the battle raged fiercely. Swords and spears became obsolete. Pistols fell silent. Many of the enemy cavalry died, and all then fled. Barricades were already destroyed by the fury of the Wanengprang. The corpses of the enemies lay scattered, while the survivors all fled. Haji Alwi and Benggala Nur Ali arrived at the battle with their horses, both their spears broken. Two Wanengprang soldiers died as martyrs: servants of the late Kanjeng Gusti Basah, namely Pumukmin and Kaska. Four soldiers' bodies were shattered, mingling with the enemy corpses. There was much war booty in the form of horses and weapons. The enemy forces grew increasingly fearful and their defenses severely weakened, so they did not emerge from their hiding places for a long time.

Ki Maja's arrogance resurfaced, emboldened by the recovery. In this war, he could influence people. It is recounted that the King, in his heart, no longer desired worldly pleasures. His hope was directed solely towards God, those were his words. Raden Adipati and Kanjeng Pangeran Ngabei, along with the three Raden Basah, presented themselves. Kanjeng Sultan acquiesced. Pangeran Abdul Rahim had been ill for quite some time and did not participate in the war, along with Ki Urawan, who was also sick. Both were replaced. Pangeran Abdul Rahim was replaced by his son, Pangeran Sumanegara. Ki Urawan Secadirja. Kyai Maja frequently raged because Ki Urawan still wished to fight, eventually expressing his anger to the King. He had read a book incorrectly, the \*Kitab Lubak\*, and by doing so, he made his disciples connect with the King. All his disciples were alike. The King merely smiled, while Ki Maja became increasingly excessive, claiming that all his knowledge had been blessed by Hyang Sukma. All the ulama who presented themselves were his disciples. Those who were not his disciples were not permitted to know, due to numerous disagreements. His disciples were not allowed to be contradicted. Such was the implication of his book, which contained chapters on ulama, pandita, and \*ukma\*. Five ulama presented themselves, all his disciples. Ki Pangulu was questioned about the meaning of ulama, Pandita, \*ukma\*, and Syuhada. Ki Pangulu replied, "I do not yet know." Ki Maja laughed. "Yet you claim to be learned scholars! That is precisely what cannot be distinguished one by one!" Ki Barmawi replied, "I understand, Kyai. Those four terms are none other than the aspirations of the young \*santri\*."

"How can it be, Barmawi," the King inquired, "that not a single one exists?"

Barmawi replied, "Ulama are not inherently guides for legal scholars. However, some ulama, if divinely ordained to receive grace, can then become exemplars."

Ki Maja pressed further, "Now, show me the apparent distinction between an ulama and a legal scholar."

Barmawi responded, "Ulama are all friends; you, Kiai, are the legal scholar."

Ki Maja expressed his satisfaction, "Indeed, Barmawi, that is precisely correct."

The following morning, Barmawi was invited, but Sheikh Barmawi declined, citing his teaching commitments. Consequently, only four individuals – Ki Pangulu, Ki Kangwis, Ki Dhadhapan, and Kyai Melangi – remained to convey the sentiments of the previous day. Ki Pangulu stated, "I am not capable," with the other three concurring. Ki Maja laughed and remarked, "You are arrogant to aspire to the position of \*pengulu\*. That office carries a greater burden than the spiritual order of \*nukma\*. As for the \*pandhita sufi\*, ultimately, they cannot command a multitude of people because their path culminates in \*tauhid\*. Consequently, such a path cannot be widely followed,

save by legal scholars, who are indeed capable of leading the masses. This \*tauhid\*, when widely adhered to, will also be favored by Iblis. Therefore, none of you should embrace \*tauhid\* in that manner."

Upon hearing this, the King grew immensely enraged. While he had merely smiled at veiled insults before, accepting them as divine will, his patience now broke. "Today, I am truly furious," he declared. "Maja, your betrayal is not yet complete. You use your scriptures as a shield. You rely on your arrogance. You have many disciples and are called a teacher. I truly do not expect the teacher's physical presence and all his knowledge to be equated. You and I both possess God's knowledge, granted to all humanity, and what is desired will be realized. You, Maja, are not the Prophet Muhammad. You are merely human, yet your arrogance is immense."

The Sultan then commanded the presence of ulama and hajis. They arrived shortly thereafter, lining up before the King. Among them were the elder ulama Wotgaleh and Kyai Wanasari, along with Haji Dolah Badarodin and his retinue. The King spoke softly, "My brethren, ulama, and you, Badarodin. I wish to inquire about your knowledge. Conceal nothing. Be entirely truthful: do any of you also refrain from embracing \*tauhid\*?"

All replied, "Forgive us, Your Majesty. If we were not to embrace \*tauhid\*, how then could we serve God? Your Majesty's own teachings enumerate four principles: \*iman\* (faith), \*tauhid\* (oneness), \*ma'rifat\* (gnosis), and \*Islam\* (submission). How can one of these be cast aside? To discard it would be to invite damnation, for \*tauhid\* is indeed a divine imperative." Though Kyai Maja's own fury might have matched the King's, the King's wrath was so profound that Kyai Maja became utterly terrified. The King then commanded Kyai Dhadhapan and Kyai Melangi to explain themselves and to bring the scripture they had been reading. They duly presented themselves before the King. They stated, "Your Majesty, this is the very scripture Uncle (Maja) was reading. We merely followed its words precisely, without any alteration."

The King grew even angrier. "Dhadhapan," he exclaimed, "I do not intend to disparage your knowledge of that scripture. However, I just heard a statement attributed to 'Sufi adherents of \*tauhid\*' claiming that \*tauhid\* is of Iblis, and that no one should embrace it, nor should it be emulated, Kyai Dhadhapan."

Dhadhapan replied, "Your humble servant did not hear that, as my position was at the rear."

Ki Mlangi merely bowed his head, refraining from speaking. The King's wrath intensified at the presence of such a deceitful ulama. He then questioned all those present: "Raden Martanagara, Puthut Lawa, and Ganda Kusuma. Did you not hear someone make that pronouncement earlier?" All three responded in unison, "Your humble servants did indeed hear it all." Kyai Ajali bowed his head. The King declared, "Begone, Ajali! You are worthless to be called an ulama." Both of them then withdrew.

Ki Maja then arrived, appearing utterly terrified. Trembling, he stammered, "Your humble servant was merely reiterating what is stated in the scripture: that \*tauhid\* is of Iblis."

The King then asked, "Ki Maja, how many paths of worship are there in Islam?"

Ki Maja replied, "Indeed, there are only four: \*iman\* (faith), \*tauhid\* (oneness), \*ma'rifat\* (gnosis), and \*Islam\* (submission)."

The King questioned further, "What if one were to embrace only three of these? What if one were discarded?"

Ki Maja merely bowed his head, unable to offer an immediate response.

The King then addressed them, "How do all of you, ulama and hajis, understand the application of these four principles?" All confessed their lack of comprehension. The King spoke softly. "Listen, if I am mistaken or if we are not yet in agreement, then correct my understanding. I am willing to be rectified so that my devotion may be true. \*Iman\* (Faith) signifies the acceptance of all gifts bestowed in life by Allah Ta'ala. \*Tauhid\* (Oneness) means resolute adherence to His commands, accepting them without reservation, whether arduous or light. \*Ma'rifat\* (Gnosis) implies an undivided spiritual perception, where the decaying physical body is disregarded, and one's thoughts are solely fixed upon the True One, the Regulator of Life. \*Islam\* (Submission) denotes absolute

surrender, a state of having no personal desires, where all of God's will is simply embraced. World and afterlife become one. Only the love of the Lord of All Worlds remains... The convergence of these four principles is deemed a sign of spiritual steadfastness. As for whoever remains without spiritual well-being... This is my own assessment as well. I am willing to reach a consensus."

All bowed in reverence, yet their comprehension had not yet reached the King's desired level. Ki Maja spoke softly, "That is not what I perceive. This \*tauhid\* is the \*tauhid\* of Iblis. It refuses to prostrate to any but Allah, holding fast only to the ancient covenant with Allah Ta'ala, and vehemently rejecting Adam. Such is the true meaning of that scripture, and it is correct, even if it stands as a singular point. For in the end, Iblis would not wholly submit, having never truly accepted Adam's superiority. Similarly, even a Muslim may find it hard to accept being outdone by damnation. Both cling to a \*dalil\* (religious principle), yet their adherence to Islam has diverged. If the Prophet Muhammad is likened to Prophet Adam of old, then Iblis serves as the \*dalil\* for the accursed, driven by personal desire. That is the fundamental distinction. Ultimately, the name of \*tauhid\* is singular, referring only to the Lord of All Worlds. Those who corrupt Islam are merely expected to separate. The curse is rendered null because Iblis, who plunders [the truth], is followed indiscriminately."

"How, Ki Maja, can one refrain from embracing \*tauhid\*? If your life truly embodied the essence of Islam, it would still be inherently guided by the Prophet Muhammad. For he is the custodian of God's knowledge. There is no other conduit for \*tauhid\* to reach the Lord of All Worlds. Yet you, Maja, presume to achieve this independently. This is certainly impossible. There is no one else (worthy of such a claim) apart from the Prophet. If even I, a humble servant, were to make such a claim, it would be equally unfounded. Other than the Prophet, those who aspire to possess God's knowledge are not its true inheritors. Your arrogance lies in claiming to be the embodiment of this knowledge, for the attribute of perfect, all-encompassing knowledge ('alim maktum') belongs solely to the Prophet, who is universally followed in Islam."

Ki Maja then offered his apologies, recognizing the excessiveness of his words. The King spoke gently, "Ki Maja, I have forgiven you. Indeed, I too ask for your forgiveness. For the act of betrayal constitutes an offense against both God and the Prophet." Ki Maja then advanced, bowed, and offered his salutations. Tears welled in his eyes, as he felt he had profoundly offended His Majesty. After this, the narrative ceases to recount this particular incident.

Approximately two days later, Nyai Maja gave birth and subsequently passed away during childbirth. Kyai Maja was deeply grieved; both his wives had now died, leaving him with numerous young children. The King, feeling great compassion, bestowed upon him a relative of the late Queen: a young, childless, beautiful, fair-skinned, and wealthy widow. Her former name was Raden Ayu Prawiradiningrat; upon her marriage, she became Raden Ayu Maja. The narrative indicates that Kyai Maja was exceedingly content with this union. He became restless, frequently visiting the mosque day and night, unable to sit still. After some time, his old habits resurfaced, confirming that character, by divine will, is immutable. Ki Maja frequently made pointed remarks towards the students of Kyai Pengulu Kaji. One such student, Imam Raji, fearful of Ki Maja, presented himself before the King. He found Kyai Maja's conduct difficult to endure; while he wished to confront his teacher, his apprehension prevented him, leading him to distance himself.

The Sultan spoke softly, "Uncle Imam Raji, what is the reason for your withdrawal?"

Ki Pangulu responded, "There is no specific reason, Your Majesty. This is truly due to my own ignorance; I have yet to grasp the profound essence within the scriptures, which fills me with great apprehension. My future now rests solely upon Your Majesty's will. I am no longer capable of fulfilling my duties."

The King smiled, for he now understood the true source of Kyai Pangulu Haji's disquiet.

Immediately, the King summoned Dolah Suryagama, who arrived accompanied by Sheikh Haji Badaroddin. The King spoke softly, "Sheikh Haji, I dispatch you now to convey my will to Uncle Maja regarding the resignation of Pangulu Haji Imam Raji. It is Uncle Maja whom I instruct to assume this position. This responsibility is no longer partial; it is comprehensive, much like in the era of Demak, when Sunan Kudus served as the \*wali pengulu\*." Haji Badarodin then withdrew

from the King's presence.

At that moment, Ki Maja happened not to be at the mosque. He was at home with Raden Ayu, enjoying an intimate moment, finding the mosque uncomfortable for such repose. Haji Badarodin arrived, and after greeting them, seated himself in the \*pendapa\*. Haji Badarodin then delivered the King's summons. Ki Maja's reply was dismissive: "Dolah Haji, I neither hoped nor even dreamed of becoming a \*pengulu\* as you propose. I would be utter foolishness to do so. I would be content merely to serve as an \*imam\* if the King permits it. That is my sole desire."

Haji Badarodin responded, "Indeed, Kyai, that is true. It is of no consequence whether one holds both the positions of \*pengulu\* and \*imam\*, as this is the King's will; you should not be hesitant. I surmise that the son of Pengulu Kaji resigned precisely out of profound respect for and fear of you, given your steadfast faith. Furthermore, it would be improper for a \*pengulu\* to act as a mere follower (\*makmum\*); such a sight would render him ineffective."

Kyai Maja then became infuriated with Haji Badarodin, exclaiming loudly, "Haji Badarodin, you are ignorant of the true knowledge! \*Iman\* (faith) and \*kali\* are distinct. You yourself are aware of the situation in Mecca!"

Dolah conceded, "Yes, Kyai, that is true. However, the entirety of Mecca is now under the dominion of the Sultan of Rum. There are no longer four equal Kings. Sharif Basah Iman Kali alone constitutes the essence of the state. These four individuals have responsibilities in Rum, though I am not privy to the details. As for the established order here in Java, there is one spiritual guide, assisted by three deputies: the \*pengulu\*, the \*jaksa\*, and the \*patih\*. Therefore, it is the King's desire that you be appointed as the deputy \*pengulu\* so that you may hold an office."

Ki Maja retorted fiercely, "I am not of the \*kali\* lineage either! Convey to him that \*that\* is my sole desire!"

Dolah returned and immediately presented himself before the King, reporting all that had transpired. Before he could even finish, the King became incandescent with rage. He immediately departed the prayer house, uttering not a word, terrifying all those present. Upon reaching the royal lodge, he seated himself in the \*pendapa\* and ordered the summoning of his uncle, Pangeran Prabu. Pangeran Prabu arrived accompanied by Pangeran Abdul Majid and Pangeran Bei. The atmosphere was unusually quiet, as the troops were engaged in patrolling the region.

The King declared, "Abdul Majid, I command you to expel Maja. He serves no purpose here, and if he seeks a position, he will only complicate matters for everyone. It has long been evident that his heart is not pure; he causes nothing but trouble. Uncle Prabu, you are to assist in this task."

"Understood," both replied. They immediately departed the King's presence and proceeded to Ki Maja's residence. Upon meeting him, they conveyed the King's decree: within that very day, he was to depart from Sambirata and proceed wherever he wished. The King had consented to his departure, as his presence here was causing undue difficulty.

Kyai Maja was greatly dismayed. He pleaded, "Princes, what is the meaning of this? I truly feel I have committed no transgression. Perhaps there is a misunderstanding, or the King has not been fully apprised of the situation."

Pangeran Abdul Majid responded, "I am unaware of the cause of the King's anger."

Ki Maja then offered, "Earlier, Sheikh Badarodin was instructed to convey the matter of the \*pengulu\* position to me. My reply was based strictly on my knowledge. Perhaps Badarodin embellished the message?"

Badarodin was then summoned by Pangeran Abdul Majid and arrived shortly. When questioned, he stated, "Your humble servant added nothing. Indeed, I had not even finished my report when the King departed without a word."

Pangeran Prabu interjected, "Kyai Maja, you are a constant source of provocation. Whether you like it or not, you must depart today! It is inconceivable that the King could be mistaken concerning your intentions."

Ki Maja pleaded, "Your humble servant requests time; I wish to present myself before His Majesty and convey the profound meaning of true knowledge." Pangeran Prabu retorted, "It is inconceivable that the King lacks knowledge of your caliber. Be that as it may, you are forbidden from seeking an audience with him."

Kyai Maja bowed his head in profound fear. Pangeran Abdul Majid, however, inquired, "What, then, would you say to His Majesty?"

Ki Maja was left speechless, merely reiterating his request for more time from the Princes that day. Pangeran Abdul Majid then departed with his uncle, Pangeran Prabu, and upon arriving before the King, reported everything. The narrative of this event concludes here.

Kyai Maja, in his confusion that day, sought counsel from ulama who were not his disciples, and who, moreover, affirmed the King's will. His own disciples remained silent throughout. After the Isha prayer, Nyai Maja was at home when Pangeran Abdul Majid arrived, having been instructed to escort Kyai Maja for an audience with the King. The Prince, however, declined, simply stating his fear. Kyai Maja then proceeded to Pangeran Dipanegara's residence, but received the same refusal as from the Prince's uncle. The narrative then shifts to describe the Sultan emerging to the \*pendapa\* after the Isha prayer.

...His younger brother and his son. Pangeran Dipanegara and Pangeran Abdul Majid both arrived before the King, inquiring about the ongoing issue concerning Kyai Maja. Pangeran Dipanegara spoke softly, "I suspect he is deeply confused. When he arrived at my residence earlier, I happened to be away."

Pangeran Dipanegara continued, "Currently, \*Kali Maos\* is still at my residence. He wished to accompany me to the audience, but I did not permit it, fearing it might cause surprise, as I had not mentioned his continued presence there."

The King spoke softly, "What is your purpose?"

The Prince replied, "Your humble servant wished to present himself and convey the meaning of the knowledge I have assimilated, hoping it could be discussed. I had committed to relaying this to Your Majesty, but it was not favored. This discussion pertains to profound and highly esoteric knowledge. It is impossible for you, Prince (Abdul Majid), to comprehend it, as even all the ulama remain unaware of it."

The King smiled and spoke softly, "Aside from the knowledge of Iblis, it is the knowledge of Islam that is truly rare here. All ulama are surely in agreement on this. This reminds me that Mas Lurah and Ki Papringan once cautioned that Kyai Maja ultimately complicates all endeavors. This has now proven true. I myself acknowledge the Almighty. It is evident, as Mas Lurah also stated, and indeed Abdulah affirmed long ago, that Ki Maja's heart is not at peace."

Before the King could finish speaking, Ki Maja arrived and presented himself. Slightly startled, the King asked, "Maja, why have you come? I did not summon you."

Ki Maja, trembling, replied, "Your humble servant has come to speak of esoteric knowledge, Your Majesty. In the current manifestation of the palace, the unseen are Allah and Muhammad. Allah is formless, yet Muhammad is the manifest form. This is akin to the \*imam\* and \*pengulu\*, who embody both the outward and the inward dimensions."

The King was enraged by Kyai Maja's words. In a fit of immense fury, he thundered, "Maja, you are Iblis! Your schemes and intent to defy me are not yet complete. Abdul Majid, it is your presence I truly value. Speak truthfully! Do you also intend to serve this Maja? And you, Dipanegara, along with everyone before me, men and women alike, speak! Be honest; conceal nothing. All of you, speak now!"

Pangeran Abdul Majid bowed in deference, stating, "Your Majesty, your humble servant does not truly comprehend Kyai Maja's assertions."

The King then responded, "Indeed, Abdul Majid, you are unlike the others. Allah and Muhammad are two, not truly unified as one. Muhammad is merely the manifest form of Allah, the one whom Muslims follow. Allah Himself is without form. Abdul Majid, you are analogous to the State, or truly,

the Grand Mosque itself. The King, in turn, is akin to \*iman\* (faith); if one is ignorant, one cannot genuinely uphold it. The superfluous rows in this mosque are none other than Kyai Maja, who presumes himself to be singularly superior. Consequently, he is unacceptable as a deputy; he is still outshone by mere 'Maji' (a play on his name). While a \*pengulu\* is still termed a deputy, a truly anomalous \*imam\* is indeed a powerful one. How say you, Abdul Majid, and all present? I ask this most earnestly: Are you all willing to serve Kyai Maja?"

All responded in unison, "What would be the purpose? We are certainly not lacking in ulama servants like Ki Maja."

Kyai Maja, fearing his true intentions had been exposed, stammered tremulously, "That is a misunderstanding. My desire was merely..."

The King smiled and said, "Indeed, Abdul Majid, it is clear that Iblis is at work, plotting evil. His words are inconsistent. He believes I have not considered the dangers of using Mecca as a source of religious authority. Yet, Abdul Majid, even if Mecca and the other three (centers/aspects) represent the body, their soul now resides in Rum. The Sultan of Rum holds dominion. Do you understand?" Pangeran Abdul Majid bowed, replying, "Your Majesty, I do not understand."

The Sultan continued, "In the analogy of the state, Abdul Majid represents the Body. The \*Imam\* is the King. The mouth is the \*patih\*. The \*Pengulu\* signifies the perception of all who behold. And the enormity of the task is likened to that of a soldier. What say you, Ki Maja?" He bowed his head, unable to utter another word. Pangeran Abdul Majid spoke, "Your Majesty, what does all this mean? My heart is bewildered."

The King replied softly, "That is precisely why you are underestimated. It is true that those who deem you ignorant are correct. Listen, Abdul Majid: The \*Imam\* signifies the manifest essence of life itself, with humanity serving as its interpreter. The \*Pengulu\* represents the outward manifestation of certainty; in the eye, reality is now perceived. Whoever comprehends this, it manifests in the intellect; the ear provides its explanation. The \*Patih\* is the utterer; desire (\*nafsu\*) is its manifestation, and the mouth is its explanation. Thus, at Banyumeneng, an additional powerful entity was requested. I was asked to relinquish four, from which I chose one. My sole desire was a change of appellation. Formerly, the terms were King, \*wali\* (saint), \*mukmin\* (believer), and \*pendeta\* (ascetic). Now, Abdul Majid, the King is also the \*Imam\* – the living \*Imam\*. The \*wali\* is the true essence. The \*pengulu\* is its affliction. And the \*pendeta angun-angun\* is the \*jaksa\* (judge). The \*mukmin\* is likewise. Abdul Majid, being virtuous, will eventually be known outwardly as the \*patih\*. How does one choose, for every human is essentially the same? As for the southern Sunni, Majid: By divine will, the land of Java was made the Caliphate of the Prophet Muhammad. Accompanying the path of Islam and damnation, it was merely bestowed. They are taken day or night without my knowledge. That belongs to God. It must be reclaimed. What kind of person is he (Maja)? He has become arrogant, using scripture as his shield, simply because he can read. Immediately seize his scripture! Read it before me! If you refuse, you have already incurred punishment, for this is the third time you have plotted against me!"

Upon hearing this, Ki Maja grew even more terrified. Trembling, he stammered, "Enough, Imam Pengulu, please proceed as the King desires. I am willing to comply."

The King declared loudly, "Maja, you are utterly outrageous for inciting such calumny! Indeed, who among you dares defy me? If you persist in remaining, your scripture is truly useless. If you depart, I can now readily find someone superior to you; Haji Maraji is a testament to this. Yet, even your previous supplication and your disciples, despite their efforts, could not replace him. Your daily utterances, which perpetually demean others, serve as clear evidence of your corrupt heart; truly, if I were always to adhere to your words, I would never find salvation. From the many missives, I was unable to refute your doctrinal arguments. But it is the Quran that holds the ultimate command. Now, ultimately, you yourself are demanding power! Ki Maja, if you persist in defying my will, I shall surely punish you in accordance with religious law, for it is abundantly clear that you are disruptive and perpetually create problems. Come now, speak if there is any knowledge left within you!"

Kyai Maja was rendered speechless, utterly consumed by fear. The King then commanded, "Abdul Majid, tomorrow you are to present yourself, accompanied by Mertalaya and all the regents present here. All of you, attend upon me!"



Both assented. The King then retired to his private chambers. Night yielded to day. Pangeran Bei arrived home late that night, having returned from leading his column. The following morning, he presented himself along with all the royal relatives residing in Sambirata, and all the adipatis, at the assembly. The King emerged and took his seat in the \*pendapa\*. He then ordered the royal relatives to be summoned. They presented themselves before the King, while the regents remained momentarily delayed. During the assembly, the King observed that his uncle, Pangeran Bei, had arrived. The King smiled and spoke softly, "Uncle, when did you arrive? Were all those in the column safe?"

Pangeran Bei replied, "I arrived last night at nine o'clock. All the servants who formed the column are safe."

The King smiled. "There is a matter awaiting attention. I require Uncle Prabu to address it." The conversation was then subtly veiled with jests and laughter.

The narrative then returns to Kyai Maja, who had passed a sleepless night. In the morning, he summoned the ulama and Dolah Badarodin. When questioned, they all consulted the scriptures, confirming the King's veracity. Kyai Maja was thus filled with deep remorse, having uttered too many words and being rebuked by all the ulama. Dolah Haji Badarodin was subsequently tasked with seeking an audience with the King to apologize for all his transgressions. Kyai Maja's intention was to comply and surrender, however, his request was that the preachers who were also ulama—namely, Haji Maraji, Ki Kawis, Barmawi, and Ki Dhaca—all be dismissed from their positions and appointed as \*modin\*. This was Ki Maja's sole plea, should it be granted.

The King smiled and remarked to his uncle, Pangeran Ngabei, "Indeed, Pangeran Ngabei, he remains unchanged. His stance is truly unyielding. I was exceedingly wroth last night due to his continued arrogance, his presumptuous claim of self-sufficiency."

Pangeran Bei affirmed, "That is precisely true, Your Majesty. His nature appears incorrigible; even if he expresses remorse or briefly recalls his true knowledge, his arrogance inevitably reasserts itself, day and night. That much is certain."

Haji Badarodin merely bowed his head. The King spoke softly, "Uncle, I dispatch you to the mosque to install Maja as \*pengulu\*. All his requests have been granted. All of you, accompany him to the mosque!"

All the royal relatives and regents assented. The King's will was thus accomplished. He then retired to his private chambers. Pangeran Bei, the royal relatives, and all the Adipatis gathered at the mosque, and their actions there are not further detailed.

It is recounted that for a long time, Pagelen had been occupied by the accursed enemy. Their numbers were so overwhelming that Basah Abdul Muhyi and Basah Abdul Latif were unable to contain them. Furthermore, Ngrema had not yet been garrisoned, resulting in Basah's defeat in battle, compelling his forces to retreat en masse to Mataram and Pagelen. They all encamped in Jaten. This situation had already been reported to the King.

The King then commanded Raden Basah Prawiradirja to be summoned. He arrived with his remaining troops from east of Praga. Bulkiya, who was still positioned east of Praga alongside Raden Adipati, was subsequently ordered to return and prepare for battle. It was the King's intention to fully reclaim all of Pagelen.

It is also recounted that Sambirata was besieged by a vast force of infidel enemies from Kedu. The \*jaksas\*, Pangeran Pakuningrat and Jayapidiksa, proved incapable of resisting them. They reported to the King that a formidable enemy from Kedu was advancing towards Sambirata. Indeed, the accursed forces had already reached Penanggulan, causing disarray in Sambirata. Earlier, the soldiers had ascended into the mountains, leaving Sambirata deserted, with only a scant contingent of troops—specifically, forty \*Mantrijero\*.

It was, coincidentally, a Friday. Kyai Maja, by royal command, was to lead all Friday prayers to their conclusion, accompanied by Suryagama and Suranata, and all other ulama following the prayers. The King himself proceeded to gather all the royal relatives and the inner regents. Only the \*abdi

dalem ngampil\* (royal attendants bearing regalia) followed the King, with the \*abdi dalem Gamel\* leading the way. They were escorted by merely forty \*Mantrijero\*. Raden Tumenggung Martanagara, along with Raden Puthutlawa and Raden Gandakusuma, arrived at Monggang Village. The accursed enemy reached Tanjung and confronted them. However, by divine will, the enemy did not advance further. They mistook the Muslim forces for a much larger army and consequently concealed themselves in the villages.

The Sultan, accompanied by his royal relatives and regents, was seen on the road, all mounted on horseback. The accursed enemy mistook them for a larger cavalry force and accordingly arrayed their ranks. Subsequently, the enemy advanced towards the village in Monggang. Despite being subjected to cannon fire, the forty \*Mantrijero\* remained undiminished. They all sought concealment within the village. Meanwhile, Ki Maja, having concluded the Friday prayers, followed. Three banners had already arrived, and as more appeared, the accursed enemy grew increasingly wary, presuming they were about to engage in a full-scale battle. At this juncture, Ki Maja was in consultation with Pangeran Bei, with the understanding that if they reached an agreement, the King would be informed.

Basah Abdul Muhyi, leader of a thousand soldiers, deployed only half of his contingent. This detail is not elaborated upon in the account.

The King arrived in Gowong with his forces. The two Tumenggung of Gowong, Tumenggung Gajah Premada and Tumenggung Kretadesa, were commanded by Raden Adipati to construct a temporary encampment near Sepuran fort. Both assented, responding, "Ready." The narrative does not elaborate on the construction, which was completed in the area known as Wanasraya.

Upon receiving the report, His Majesty the King immediately set forth. Traveling from Pucang with his entire contingent, he arrived at Wanasraya. After three days' journey, Sepuran fort became visible. However, its position amidst ravines rendered passage exceedingly difficult. Furthermore, the considerable distance from water sources proved disheartening, causing distress among the ulama, who faced challenges in performing their religious ablutions and prayers.

Then, by divine providence, they discovered a spontaneous spring, one for each household, serving all the residents of Pagelan. Traders arrived in Ledok Gowong, ensuring an abundant supply of various goods and no scarcity of provisions.

Consequently, additional fortifications were erected at Sepuran. The enemy forces, meanwhile, divided into two contingents of equal strength, their lines drawn at Sepuran and Kedalon.

The three Basahs convened, agreeing that following the initial assault, Basah Abdul Muhyi would be assigned the attack on Sepuran, joined by Gajah Premada. Sheikh Muhammad Usman Ali Basah, meanwhile, would lead the assault on Kedalon, accompanied by Basah Abdul Latif, Puthutlawa, and Jayanegara. This strategic deployment, particularly the support for Usman Ali Basah, had been sanctioned by His Majesty and was the unanimous decision of all present.

At dawn, the signal for battle was sounded. With their ranks already formed, the three Basahs advanced together, descending like a rolling boulder from a mountain peak, just as the enemy forces were attempting to divide their contingents during their march.

As if by divine will, the forces converged at Jelatar. Dulah Haji Abdul Kadir instructed his adjutant, "Should I falter, let no one abandon the path of God's holy war. All soldiers must persist, even if my body is broken."

Upon sighting the enemy, who immediately discharged their cannons, the Islamic forces launched their assault. Sheikh Dulah Haji Abdul Kadir, resolute in his attack, advanced alongside Bulkiya and Tamtama. All the Mantri Jero fought with furious abandon. As if by the will of the Divine Spirit, Dulah Haji Badarrudin arrived to honor his pledge, reinforcing Sheikh Dulah Abdul Kadir, who, in the face of the adversaries, had cast aside all decorum, fighting with unrestrained courage.

Meanwhile, Mas Prawira Deksana, a Mantri Lebet, fought with such ferocity that both his spears shattered. Consequently, the holy warriors found themselves encircled by the enemy forces.

Sheikh Haji Mustafa urged Raden Puthutlawa, and together with all the soldiers, they advanced as one, fighting furiously to recover the fallen. Many of the enemy at Sepuran retreated, having been defeated in battle. Basah Abdul Muhyi's forces were on the verge of overwhelming the fort, and the enemy within were in disarray.

From the Wanasraya encampment, all observed the enemy's predicament with satisfaction. However, misfortune struck: Ali Basah's horse was struck by a cannonball in both legs. Three Panji were killed. The holy warriors were compelled to withdraw as night descended.

As the forces from Jelatar and Sepuran withdrew, they bore the bodies of Sheikh Dulah Haji Abdul Kadir and all those of Bulkiya's company, all weeping profoundly.

Mas Panji Prawiradeksana, the Mantri Lebet, along with three other Panji from Pagelan who had fallen as martyrs, were then presented before His Majesty the King. As it was late, they halted their journey for the night. The bodies laid before the King exuded a fragrant aroma. The following morning, orders were given for the bodies to be conveyed to Pagelan. Sheikh Dulah Haji Abdul Kadir and Panji Prawiradeksana were requested to be interred in Gowong land.

The three Basahs conferred, resolving to resume their advance into battle. Subsequently, a report arrived from Mataram, stating that Raden Basah Prawiradirja had reportedly perished while defending the realm. Furthermore, the King's encampment at Pengasih had been destroyed. All soldiers proceeded to Kulur, accompanied by Kanjeng Panembahan. Kanjeng Ratu Ageng was at Dhawuhan, remaining with her grandchild. Numerous court retainers fell as martyrs, including Tumenggung Catranegara, five Ngabehi, and the valiant and formidable Panji of Banyubening, all of whom succumbed in their confrontation with the enemy.

Upon receiving this news, His Majesty the King was profoundly dismayed. All the Mataram soldiers, accompanied by the officials and royal scions, were greatly distressed upon learning of the destruction of the Pengasih encampment. Though apprehensive for their wives and children, they dared not report their fears to the King.

Subsequently, another dispatch arrived from a Basah in the east, reporting that a Mantri Lebet had been struck in the calf by a cannonball, fallen from his mount, and perished, a fate shared by Raden Ayu Natayuda, who also died at that moment. Similarly, Tumenggung Sebara, a Tanda Mohi, suffered grave injuries to his body. As a result, eastern Pagelen had been infiltrated by the enemy. Basah Abdul Muhyi became deeply hesitant, and many Pagelen soldiers retreated, their morale severely shaken by fear.

The three Basahs collectively informed His Majesty that a significant number of court retainers and soldiers had withdrawn, driven by apprehension for their families. This was the report delivered to the King by Raden Adipati.

However, Mas Pangulu proposed a general withdrawal to Mataram, citing that all the court retainers were deeply irresolute and unwilling to engage in battle at their current location. His Majesty the King heeded the counsel of his officials. They all departed together from Wanasraya the following morning.

En route, they encountered a dispatch from Raden Basah Gandakusuma, who reported the capture of spoils: drums, banners, bugles, numerous small arms, and two cannons. His Majesty desired these items to be returned, instructing that they be conveyed back to Basah Gandakusuma. The narrative does not elaborate further on this. His Majesty then arrived and rested in Pagelan. While at Kroya, the King ordered a period of rest for all his soldiers.

By royal command, Basah Gandakusuma and Basah Abdul Muhyi were instructed to remain and secure eastern Pagelen, as His Majesty lacked confidence in leaving the defense solely to the remaining deputy Tumenggung.

Following this, His Majesty the King promptly set forth with his entire army, returning to Mataram. Upon reaching Mataram, the King retired to Palihan. Basah Prawiradirja and Pangeran Basah were summoned; both arrived without delay and provided comprehensive reports to all inquiries.

The King inquired, "How do you conduct this campaign? Should the war's trajectory become unpredictable, it is imperative that you report to me. Do so promptly, while there is still ample opportunity."

Raden Basah Prawiradirja responded, "Throughout history and even now, though adversaries may change, as long as I live, I shall not yield."

The King quietly remarked, "Indeed, Prawiradirja, if your words hold true, I shall require proof." The two Basahs replied, "As you command." Basah Prawiradirja and Pangeran Basah Sumanegara then departed from the King's presence.

The narrative does not elaborate further. On a Monday, Raden Basah Prawiradirja and Pangeran Basah Sumanegara departed with their troops from Gentan. Their intention to launch a decisive strike against the enemy under cover of darkness was sanctioned. Subsequently, the two forces encountered each other en route. It transpired that the enemy likewise intended to advance towards Gentan, leading to their mutual convergence. They clashed at Salatiga, where the din of battle was tremendous. The clashing of their weapons resounded like a mountain splitting asunder, and the troops were thrown into disarray by the dense gunpowder smoke.

Both Islamic and enemy soldiers were overwhelmed, such was the will of the Almighty. Basah Prawiradirja's shoulder was wounded by a bullet, leading to his defeat in battle. All these Islamic soldiers, including Panji Wanengprang, whose drums roared a call to holy war, fought valiantly. Ten regular soldiers fell as martyrs. Many enemy combatants were killed. However, the Islamic forces were hard-pressed in the fighting until they received succor from Abdul Latif Ali Basah.

Eighty Jayengan soldiers, their hearts burning with enmity towards the foe due to the many fallen comrades, advanced in unison. Captain Rup was wounded, as was his Major, compelling both to retreat. The Islamic forces, however, secured spoils, including one live Dutchman named Yakub. This outcome was subsequently reported to His Majesty the King.

Raden Basah sustained wounds to his shoulder from a bullet and an arrow, though he remained unharmed. Many of his soldiers subsequently fell ill; Raden Basah himself oversaw their care. His petition to His Majesty, requesting the assistance of Pangeran Abdul Majid, was granted. The narrative does not provide further details.

It is recounted that Kanjeng Pangeran Bei was gravely ill. He returned to Kulonprogo, accompanied by all his soldiers, as well as the Bupati of Southern Yogyakarta. By His Majesty's decree, authority over Southern Yogyakarta was to be reinstated to Raden Jayanegara. The Tumenggung of Southern Yogyakarta, along with his entire contingent, was placed under Raden Jayanegara's command, and they were ordered to depart from the west bank of the Praga river. Raden Jayanegara promptly set forth with all the forces of Southern Yogyakarta, accompanied by Dulah Resasentana, Raden Jawinata Anggawikrama,

Upon learning that the king declined to meet him, Kyai Maja bowed his head, profoundly regretting his grave error, which he perceived as extending even to his spiritual pursuits. He perceived all his utterances and actions as utterly futile, plunging him into deep despair before Allah SWT and the Prophet. Consequently, tears welled in Kyai Maja's eyes as he reflected upon the unfolding events. He then gently addressed Syekh Badaruddin, saying, "Please convey to His Majesty my humble request for a single audience to pay my respects. My deepest desire is to act in accordance with the King's will." Dolah Haji Badaruddin subsequently returned and relayed the message to the King. The King was deeply moved upon receiving this report. Syekh Badaruddin then summoned Kyai Maja, accompanied by all the ulama and Hajjis who wished to join him; they all duly presented themselves before the King. Kyai Maja then paid his respects and exchanged greetings with His Majesty. His countenance suggested he was on the verge of tears, as if this were the final farewell. The Hajjis and ulama present all displayed similar expressions. Shortly thereafter, the King himself felt deeply touched as he gazed upon Kyai Maja. Such was God's will: all were then commanded to depart, and Kyai Maja found no opportunity to speak. Without recounting all details, they eventually arrived east of the river. Syekh Usman Ali Basah refused the summons. Similarly, Syekh Dolah Khajika and Ngabdulkadir merely followed Dolah Haji Mustapa, accompanied solely by his personal friend. Not all were fully prepared, but they expressed their willingness to follow suit later. However,

Raden Tumenggung made preparations alongside Mangkuyuda, Urawan, Brajayuda, and Sadilaga. All the Tumenggung of Pajang, however, did not participate, harboring disappointment towards Kyai Maja in their hearts. Consequently, only his direct disciples and relatives accompanied him, while many disciples and kin who had already attained the status of ulama chose to remain behind. This was because Kyai Maja frequently defied the King, and his spiritual understanding often failed to recognize Kyai Dhadhapan's authority or wisdom. As if by divine will, Kyai Maja felt a deep disquiet in his heart, his aspirations remaining unfulfilled. That night, therefore, they set out for Pacoh, accompanied by an estimated five hundred individuals. They were subsequently trailed by Colonel Le Bron. Kyai Maja was informed of this pursuit and advised to exercise caution. At dawn, the forces known as Laknat came into view. The Islamic forces were already arrayed in formation, presenting a resolute front. Kyai Maja's thoughts turned to his spiritual knowledge and the King's wishes. Resolved to achieve martyrdom, he grasped a spear, intending to lead the charge; yet, all the adipati and soldiers eagerly vied for the vanguard. Ki Mlangi had already drawn his weapon, and all were prepared for an all-out battle. Observing this, Kyai Maja expressed his desire to lead, while Kasad Besari had already taken cover. Thereupon, Kyai Dhadhapan earnestly interjected, saying, "Kyai, it would be prudent to exercise patience. I wish to attempt to engage him first. If the outcome is favorable, then let it stand." Such was the will of the Most High. Kyai Maja's heart softened. Accordingly, Ki Dhadhapan advanced onto the battlefield, waving his hand. Captain Roeps then deliberated, as they had all gathered. Consequently, all parties ceased hostilities. Colonel Le Bron then presented himself and met with Ki Maja. Thus, the situation was resolved amicably.

That night, Ki Maja departed from Beringin. The Colonel spent the night at Pelem fortress. The following morning, Ki Maja was instructed to proceed to Klaten for discussions. Such was God's will, and Kyai Maja felt a sense of contentment. The narrative then omits further details. It is recounted that the King received news of Kyai Maja's departure to Klaten. He was deeply astonished, both regarding the soldiers who accompanied him and those who had been released. The journey took approximately seven days. The King was seated on the veranda of the prayer house. Presenting themselves before him were Badaruddin, Barmawi, Puthut Lawa, and Jayanegara. They were discussing Mangkuyuda and all his followers. The King then inquired of Barmawi and Haji Mamraji regarding the principles of obedience, stating, "Am I not permitted to show disobedience? For all actions proceed from my command, save for Kyai Maja, who acted according to his own will." Barmawi responded, "It would seem not permissible. The reason is that Your Majesty has issued commands which have yet to be executed."

Shortly thereafter, Mangkuyuda's forces arrived, accompanied by Syekh Haji Mustapa and Mlangi Wanakrama. The King was startled by the sight. Immediately, all four were summoned closer, whereupon they prostrated themselves at the King's feet, all of them weeping profusely. The King, touched by their display, spoke softly, "Silence yourselves now. Approach and speak." All four individuals then stated that everything had failed. While all matters had been communicated to Kyai Maja, Haji Abdullatip arrived in Surakarta weeping, their respective arrivals being asynchronous. The King spoke softly, saying, "Enough, do not dwell on these misfortunes. In this world, all rely on fortune, not on illness or death. Now, all of you, return to your homes." The King then withdrew. Kyai Maja is no longer the focus of this narrative.

It was then that the King summoned Basah Prawiradirja and his uncle, Kanjeng Pangeran Ngabei. Upon their arrival before him, the King softly remarked, "News from Pagelen has been scarce for some time." Raden Basah responded slowly, "All is clear: the Laknat forces are unable to venture forth, being utterly terror-stricken. Throughout Pagelen, be it the court officials, the three Basah, or even Raden Basah Mertanagara alone, whenever they patrol, the Laknat forces invariably go into hiding. Even if they patrol individually in turns, the Laknat forces have been thoroughly chastened." The King then asked his uncle, Kanjeng Pangeran Ngabei, "I intend to journey to Pagelen, to seek a new \*penghulu\* and to undertake a promenade. You shall remain behind with your grandchild and Basah Prawiradirja." The three individuals concurred. Raden Basah softly inquired, "Will Your Majesty not take any soldiers with you?" The King softly replied, "That is no longer necessary. Those who remain behind should indeed be vigilant. I wish to travel without ostentation, accompanied only by my closest retinue. I shall take Ngabdulmajid with me; all other royal uncles shall remain. Only four chosen soldiers—specifically from the Suryagama and Suranata

regiments—will accompany me, along with all the ulama whom I deem essential to select, specifically to determine which ulama from Pagelen should succeed Kyai Maja, who has departed westward." All present accepted these words.

The following morning, the King departed. By the King's command, Ki Jayacapa was left behind to remain with the horse stables, and tears welled in his eyes. Nyai Lurah Secanama reported that Jayacapa was weeping, whereupon he was instructed to follow. The King's journey is not detailed, but he eventually arrived in Pagelen. The journey took three nights, and the King took lodging at the mosque, specifically on its upper veranda. Basah Mertanagara had already been summoned, along with Dolah Gandakusuma. They arrived before the King, truly yearning for His Majesty. The King then took his seat on the veranda. His uncle, Pangeran Ngabdulmajid, and all the ulama had already arrived in Pagelen, led by Raden Basah Mertanagara and Raden Gandakusuma. Subsequently, all convened in Pagelen, joined by the ulama from Mataram. The forces from Pajang Kedhu had already assembled, while Raden Basah met with Puthut Lawa, Dolah Badaruddin, and Tuan Sarip. Samparwadi convened with Raden Gandakusuma Jayanegara. As for the venerable ulama in Pagelen, there were only two: namely, Syekh Kestu Brongkol, who was accorded great hospitality, and Syekh Muhammad, who was revered by all other ulama as an elder.

The King was then consulted for his opinion, and it was reported that the total number of ulama amounted to one hundred forty, with an additional two who accompanied the King. All factions from Pajang, Kedhu, and Mataram within Pagelen had been consulted, and their opinions were consistent: Muhammad Kusen, the nephew, and the late Kyai Pengulu Ibrahim, were genuinely trusted for their knowledge, both inherited and acquired, and had caused no disappointment. Furthermore, Kyai Maja was also consulted regarding his continued familial ties with his \*penghulu\*. The King assented to all the pronouncements of the ulama. He was bestowed the name Nunggak Semi, akin to the venerable \*Ki Pengulu Surga\*; the designation of \*Pengulu Ulama Ibrahim\* was unanimously endorsed by all leading ulama and senapati. Raden Basah was then instructed to return to his troop's formation, which he did with alacrity. This was because he maintained kinship with all the \*penghulu\* under Raden Adipati.

It is recounted that the King remained in Pagelen for a considerable period, often taking excursions to the Cekinggoling River to observe crocodiles. He was attended by one \*dolah\*, Raden Banyak Widhe, and also by Rangka Kawis Inggil. Rangka Mentaun, meanwhile, was specifically designated to attend to His Majesty. Raden Basah is recounted to have been in Mataram, taking lodging in Pengasih, and was held in considerable awe by the Laknat forces. When it became known that the King himself was present, and all inner-circle soldiers had joined, the Laknat forces advanced. Raden Basah and Pangeran Ngabei were taken by surprise; they had not anticipated that the Laknat forces would set out that night, their stealthy advance towards Pengasih occurring amidst heavy rain and profound darkness. Pangeran Ngabei's troops were positioned at the palisade, while Raden Basah Prawiradirja remained in his quarters with all his soldiers, typically conducting patrols during daylight hours. As none had anticipated this, given that the Laknat forces had not engaged in battle for a considerable time, Raden Basah felt a sense of relief in his heart, knowing that Kanjeng Pangeran's troops were at the forefront. The command was held by Pangeran Pakuningrat and Cakranegara Jaya Pideksa. The Laknat forces advanced covertly; in every village they traversed, if questioned, they would cautiously claim to be soldiers of Pangeran Ngabei returning to Pengasih. This strategy ensured a smooth journey. They arrived in Pengasih at dawn. Those stationed at the Pengasih lodging, notably Pangeran Dipanegara, were engaged in dawn prayers, as were all the guards, both men and women. Indeed, no one had anticipated their arrival. The Laknat forces themselves felt a sense of unease upon reaching their destination. They offered a ceremonial salute with their weapons, whereupon Pangeran Dipanegara found himself encircled. However, by divine intervention, all order disintegrated, enabling their escape. Nevertheless, their belongings were completely lost. In Pengasih, the inability to maintain order escalated due to the pervasive confusion. Five individuals were slain; others, shouting loudly, then launched an attack. The elderly \*mantri\* named Mas Prabaleksana, accompanied by a man named Ki Derma Truna, and his son Priyataka, confronted all the guards. Upon hearing the commotion, Raden Basah felt agitated and immediately ordered the drums to be beaten. The entire force was startled and in great haste, as no one had anticipated such an early morning assault. Upon hearing the drums and trumpets, the Laknat forces then arranged their lines. Raden Basah Prawiradirja immediately set

out, without adequate time for preparation. The soldiers were in disarray, with those left behind hastening to catch up due to the extreme urgency. Raden Basah, for his part, was greatly alarmed, sensing that he had already failed. The three hundred accompanying soldiers were arrayed along the path. Upon arrival, battle was joined with great intensity, resulting in numerous casualties among the Laknat forces. The Islamic forces swelled in number as reinforcements continually arrived. The Laknat forces retreated, having been defeated in battle.

It is recounted that Pangeran Ngabei, upon hearing that Pengasih had been infiltrated, caused the Laknat forces to become greatly alarmed, sensing their failure due to the breach. He then ordered the drums beaten and heard the clamor of weapons in Pengasih, noting signs of burning though the source remained obscured. Pangeran Ngabei then joined the pursuit. It is recounted that Pangeran Pakuningrat and Cakranegara Jaya Pideksa engaged the fleeing Laknat forces on the road, where they encountered Pangeran Ngabei, and a fierce battle ensued, with additional forces following close behind. The Laknat forces were in utter disarray, their casualties scattered across the field. Many fought haphazardly and were left behind along the road, having fled in frantic haste. Let us now cease to speak of the Laknat forces; their fate is not further recounted.

It is recounted that Raden Basah then met with Pangeran Ngabei and Pangeran Dipanegara. All perceived this as a failure. Among their own soldiers, three were killed, and twelve were wounded. However, the Laknat soldiers were in such great haste that they did not succeed in setting fire to the lodging. In Pengasih, the three commanders conferred, each acknowledging their collective failure in guarding the king's encampment. The contents of the letter conveyed to the King are not elaborated upon. The King then returned from Pagelen; his arrival is not recounted in detail. In Pengasih, the King faced increasingly severe trials from God. Raden Basah Prawiradirja incessantly troubled the King, concerning revenue from market tolls and other matters, which had to be specifically requested. All challenges on the battlefield were met, yet Raden Basah continued to press his demands. Raden Adipati Danureja and Raden Basah Ngabdullatip presented themselves before the King, accompanied by their respective soldiers. All such matters were requested, and the Basah and all the adipati received instructions concerning all of His Majesty's soldiers. The King appeared to hesitate. Thereupon, he summoned his uncle, Pangeran Ngabei, along with Pangeran Ngabdulmajid, Mas Pengulu, Dolah Haji Badaruddin, Puthut Lawa, and Jayanegara, to present themselves before him. The King softly inquired of his uncle, Pangeran Ngabei, "How is it, Uncle? Do you not find it difficult for one to wield a sword while simultaneously handling finances? Is it not cumbersome?" Pangeran Ngabei responded, "There is no deficiency. I merely endeavor to fulfill requests, pledging their completion, thus undertaking both duties concurrently. Indeed, this is a source of sorrow for Your Majesty, as many tasks assigned to Adinda Danureja remain unfulfilled. Basah has requested his initial allowance. For this reason, these demands are made, as is further assistance of a similar nature. Many regents have become lax in their military duties, and Adinda Danureja himself is deficient in cultivating proper conduct." As for His Majesty the King, he commanded that the Basah be asked for three thousand [units of currency/measures] per month. The King smiled and softly inquired, "What, then, would be the most judicious course of action, Uncle, Pengulu Ngabdulmajid, and Badaruddin?" All responded in unison, "It would be best to accede to this, to ensure adequate provisions. Your Majesty's protection is paramount, and it would prove difficult if one were distant from Raden Adipati, and this seems to be a favorable arrangement. The individuals upholding the King's will—the \*penghulu\*, \*patih\*, \*jaksa\*, and a \*basah\*—appear to be sufficient." Despite all that had been conveyed, Basah Prawiradirja's resolve remained unshaken.

Thereupon, having heard all the pronouncements, the King smiled and softly stated, "In that case, this deliberation is concluded. Badaruddin, convey to Basah Prawiradirja that all his requests have been granted. Now, from this day forward, render unto me three thousand [units] on each designated date. I shall accept this, but by my own will, only one thousand shall suffice. Excessive amounts are futile, and furthermore, who shall compensate the forces of Danureja and Ngabdullatip?" Badaruddin withdrew from the King's presence. Without further elaboration, he proceeded to meet with Raden Basah Prawiradirja and relayed all the details. Raden Basah was greatly elated. He said, "Excellent, Uncle, if Your Majesty permits. My request is that Kanjeng Pangeran Ngabei be stationed in the south, replacing Basah Ngabdullatip. Furthermore, Raden Adipati should replace Pangeran Sumanagara, and I request that the \*basah\* be granted the title of

Pangeran. As for myself, wherever the conflict is most severe, I shall personally render assistance." Once concluded, Badaruddin then relayed all of Raden Basah's statements to the King. All was subsequently granted. Raden Adipati was summoned, accompanied by Basah Ngabdullatip; they had already arrived in Pengasih. The population in Pengasih swelled, as the Royal Sons and the King had commanded everyone to gather there. Pangeran Ngabei had already relocated, arraying his forces in southern Yogyakarta. Only three commanders remained: Pangeran Pakuningrat, Cakranegara, and Jayapideksa. The Laknatolah forces were exceedingly numerous, constructing a fortress at Pananggulan. The three officials were unable to withstand the assault, and subsequently informed Raden Basah of their defeat. Raden Basah received the report and funds while simultaneously marshalling his soldiers until all were prepared. The King became aware of the fortress, and Raden Basah was even reprimanded for it. He promptly departed from his quarters with his entire contingent of soldiers, then arrayed them in Sadhang. They were already facing each other, though separated by two villages, yet neither side was willing to advance. Raden Basah then requested from the King Raden Jayanegara, Raden Puthut Lawa, and all their internal \*mantri\* forces, along with elite soldiers. Permission was immediately granted, and they had already departed from Pengasih. Raden Prawiradirja announced his intent to fight earnestly in the upcoming conflict, which was why he requested two \*abdi dalem\*, \*mantri dalem\*, and elite soldiers, hoping to instill fear in all the soldiers of Syekh Muhammad Ngusman Ali Basah. Concurrently, upon their arrival in Sadhang, all Bulkiya soldiers, internal palace troops, and elite soldiers gathered. At dawn, Raden Basah Prawiradirja sounded the call to battle. The Laknat forces were then directed to advance, as had been pre-arranged. Their numbers were immense, and their resolve unwavering. Upon reaching the battlefield, a fierce engagement ensued. \*Usar\* fought against \*usar\*; Islamic ground forces clashed with \*pelangkir\*; and similarly, Kebo Nyabrang contended with Marga Ewuh. Those from Pengasih feigned flight, pretending to deliver a message to the King, and were then ordered to observe the ongoing battle. Those two individuals behaved recklessly, exhibiting excessive glee and impudence. Raden Prawiradirja, along with Syekh Ngusman, were greatly alarmed when they saw Kebo Nyabrang and Marga Ewuh shouting from the rear, calling out, as they were royal envoys. Consequently, all the \*senapati\* faced the battle with renewed courage and steadfastness. The two \*basah\* served as their commanders. Shortly thereafter, the battle intensified; Laknat and Islamic forces became indistinguishably entangled. Cannons were fired, and all combatants fought blindly, relying solely on \*sanguh\* and spears. Those who pressed forward received divine assistance, and the Laknat forces subsequently fell. Few of their soldiers survived; the Laknat leaders, including their major and captain, were captured. A few managed to escape, only to be pursued and seek refuge; all entered the fortress, which was then besieged. An attempt was made to storm the fortress simultaneously, but fortune did not favor them. Raden Dolah Puthut Lawa sustained a cannon shot, yet by divine intervention, he remained unharmed. Dolah Jayanegara's horse, named Si Jugul, was struck by a cannonball and subsequently perished. Three elite soldiers achieved martyrdom. All the standard-bearers, who had fought with great tenacity until that moment, perished alongside the major and captain, prompting a general retreat. They had not yet succeeded in breaching the fortress, despite obtaining considerable plunder. Small arms, horses, and a cannon were among the spoils, though not all were taken. They were defeated in the skirmish for that particular small weapon. Thus, what was presented to the King comprised only five various insignia.

The narrative then shifts; Pangeran Basah was located east of the Praga River. Having suffered defeat in battle, the Laknat forces subsequently constructed a fortress in Gamplong. Raden Basah Prawiradirja declined to provide assistance, resulting in a delay that prevented those in Pananggulan from breaking out. Pangeran Pakuningrat, accompanied by the imposing figure of Ki Cakranegara, who had been tasked with standing guard, were dispatched with reinforcements to Gamplong. Raden Basah suffered a setback, having contended with Raden Adipati over financial matters, which further moved the King's heart. He felt as though God was displeased with him, for while everyone obeyed his pronouncements, none of the leaders displayed independent will. Day and night, Kanjeng Sultan relied solely on the divine grace of the Almighty for the salvation of those who fell as martyrs, praying that their deeds and faith would be accepted. Ultimately, the King's heart was filled solely with devotion to Allah SWT. Regarding all those who had died as martyrs, and those who may yet become martyrs, may they be accepted, and may He be glorified and exalted for His divine mercy upon their faith. Then, by divine grace, Raden Ayu Gusti Basah



acquiesced to her father's wishes. The King felt profound gratitude to God, and then commanded that Basah Mertanegara be summoned. Basah Rema, who had been ordered to replace Raden Gandakusuma's younger brother, had already conveyed all the relevant matters to Raden Adipati. It was then that Raden Adipati Danureja was summoned. When Raden Basah Prawiradirja arrived, he was informed that he had earlier been instructed to summon Raden Basah Mertanegara. All His Majesty's wishes had already been conveyed. Raden Basah was deeply saddened, earnestly hoping for alternative commands. Ultimately, a new resolve blossomed in his heart, fostering cooperation between the Basah in Bagelen and the Basah from Mataram. Not unlike Raden Adipati, who still had a young son, Pangeran Ngabdulmajid too felt remorse in his heart, though this regret manifested belatedly. All were filled with anticipation.

It is recounted that Raden Basah Prawiradirja then presented himself before Kanjeng Ratu at her royal encampment. Upon his arrival, he was asked, "What brings you here, Basah?" Raden Basah respectfully replied, "I request to meet your grandchild while it is still permissible. This may well be our final encounter. Once she is married, such a meeting might no longer be permitted." Kanjeng Ratu, the grandmother, softly remarked, "I have received no news regarding to whom she will be betrothed." Raden Basah, weeping, then spoke of the \*basah\* in Pagelen. Kanjeng Ratu Ageng's grandchild, Raden Ayu Gusti Basah, was immediately summoned and presented before her. Raden Basah Prawiradirja then wept and prostrated himself upon her lap, recalling those who had passed away. All three individuals then pleaded with Kanjeng Ratu Ageng regarding the grandchild, Kanjeng Gusti Iman Basah. No further details are provided.

It is recounted that upon the arrival of Basah Mertanegara, the King conveyed his will, specifically commanding Raden Adipati, Basah Mertanegara, Kanjeng Raden Ayu Gusti, and Raden Basah Ngabdullatip (who had previously received similar instructions) to be stationed at Bendungan. All the princes prepared themselves. Kanjeng Panembahan and Kanjeng Ratu waited in Bendungan. Once the meeting concluded, they were then paraded from Pengasih to Bendungan. It was the seventeenth day of the month of Ramelan. All the royal sons and accompanying \*adipati\* participated, while the entire contingent of soldiers marched at the front, drawing a vast number of spectators. The journey concluded in a single day, and all arrived with joyful hearts. Only Raden Basah Prawiradirja and his entire contingent of soldiers did not accompany them. This particular matter is no longer recounted.

It is recounted that the General explained the circumstances of the meeting in Penanggulan. Raden Basah replied by proposing a meeting in Dusun Turus, which, however, did not materialize. He then inquired about the General's intentions. Raden Basah replied that he would defer to the General's will concerning those three matters. Concluding this discussion, all three expressed their opposition to continued warfare. The General's will was to be obeyed; whatever he desired, Raden Basah pledged to undertake. The General then opted for renewed conflict, leading to another engagement. Hostilities ceased for three months during the month of Sawal. As for the King's will concerning the land of Mataram, Raden Basah and Pangeran Ngabei were instructed to lead the entire military campaign. The King desired to commend the remaining soldiers, bringing only the Bulkiya regiment. Suranata and Suryagama served as elite soldiers, Jayengan as \*usar\*; their commanders were Basah Ngusman, Basah Ngabdullatip, and Raden Adipati. Only five royal princes accompanied them: Pangeran Prabu, Pangeran Ngabdulrahim, Pangeran Dipanegara, Pangeran Adinegara, and Pangeran Suryadipura, along with Mas Pengulu and his contingent. The ulama had already departed from Pengasih, accompanying Pangeran Ngabei on their journey to southern Yogyakarta. Raden Basah's entire contingent of forces remained stationed in Pengasih. The full extent of the events is not recounted, but the ensuing battle was a tumultuous affair.

It is recounted that Kanjeng Raja arrived in Pagelen, taking lodging in Ranti, where he arranged his forces in an orderly line along the road, and summoned the three \*basah\* from Pagelen. Raden Gandakusuma had arrived, and Basah Ngabdulmuhyi and Raden Basah Prawiradirja had already met with Raden Adipati. All had been informed that the King intended to visit Gowong. All others stood guard in the rear, defending their territory. Only Basah Ngabdulmuhyi from Central Pagelen was requested to accompany him, along with his soldiers. "You shall oversee affairs in the rear; should an enemy approach, the two \*basah\* shall be tasked with confronting and guarding." The two \*basah\* concurred. The King's departure from Ranti, accompanied by his entire force, is not

detailed further. Basah Yudakenaka was in command of the advance.

"Let us withdraw, for our forces are fewer. Meanwhile, Sambirata has now been secured. If His Majesty permits, tomorrow morning we shall launch an assault on the accursed infidels, summoning Raden Adipati Danureja and Syaikh Usman Ali Basah. Tomorrow morning, the movements of the Accursed will be met with overwhelming force. However, if we were to attempt an attack today, it would surely lead to great disappointment and, ultimately, a most ignominious defeat."

Thus, the King believed their words. The Mantrijero troops were then ordered to retreat discreetly. They all sought a safe place. The King retreated, continuing his journey northeast towards Rejasa. After they had traveled a considerable distance, the movements of the Muslim troops became visible. The Accursed assumed they were retreating with their backs exposed. The Accursed immediately advanced into Sambirata.

The King arrived in Rejasa. Kanjeng Pangeran Bei then advised the King that it would be best to order Basah Prawiradirja and all Pagelen troops to attack from the south. Ki Maja did not participate in the council, as he was resting. Raden Prawiradirja volunteered to carry out the task. This greatly disheartened Raden Adipati Danureja, as he had not yet been assigned a task. The King had heeded Ki Maja's words. Emissaries were immediately dispatched to summon Raden Adipati Danureja and Syaikh Usman Ali Basah. Pangeran Sumanagara and Secadirja were not permitted to join; they remained positioned on the east bank of the Praga River.

The emissaries thus arrived and met with Raden Adipati Danureja, conveying the King's summons. Raden Adipati Danureja was greatly surprised, as was Syaikh Usman Ali Basah. They immediately sounded the war signal. The entire army departed. Usman Ali Basah and Raden Adipati Danureja arrived on the west bank of the Praga River. At dusk, the entire company rested, performing their prayers. After prayers, Raden Adipati Danureja and Syaikh Usman arrived in Rejasa. They met with Kyai Maja, as well as Kangjeng Pangeran Bei. They were escorted to the King's presence. They then met with His Majesty. Thus, he spoke: "If Your Majesty permits, tomorrow morning I invite you to witness the enemy approaching Tubah River. Muslim and accursed infidel troops will be abundant in numbers. The intensity of the battle will surely be felt here."

The King thus understood Raden Adipati Danureja's words. He remained silent. It is recounted that in the morning, Kangjeng Sultan proceeded to the Tubah River. Raden Adipati Danureja sounded the war signal. The Bulkiya army was emboldened. It is recounted that Raden Basah witnessed Prawiradirja report that Sambirata had been entered by the Accursed. Raden Basah Prawiradirja then immediately sounded the signal. Together with all the Pagelen troops, namely Basah Abdul Latif and Basah Abdul Muhyi, they were all greatly spirited. The three Basahs and their soldiers arrived simultaneously with Raden Adipati Danureja from the north, accompanied by Syaikh Usman Ali Basah. Raden Basah Prawiradirja immediately entered the battle, swiftly followed by the other two Basahs, along with the Tumenggung, Rangka, and Panji contingents. However, the Ngabehi contingent rested. Those deployed for battle were all troops of the Jajar rank; all Pagelen troops were left behind. The three Basahs attacked from the south at Wates. The Accursed were in great disarray, being encircled in Sambirata. Raden Adipati Danureja, with Syaikh Usman Ali Basah, attacked from the north. Those stationed on the west flank were Pangeran Pakuningrat, Cakranagara, and Jayapideksa. The Accursed immediately confronted the attack. They retreated northwest, pressed by Raden Basah's assault. From the south, many of the Accursed perished. They crossed the river, intending to reach the main road. They were intercepted by Syaikh Usman Ali Basah and attacked by Pangeran Pakuningrat. The Accursed reached Banyumeneng. Exhausted, they halted. Their rifle fire was intense, and their cannon bombardment ceaseless, but only for a moment. The Accursed resumed their journey, arriving at Tunjung. At every turn, they were engaged in battle. The corpses of the Accursed lay scattered along every path. The Accursed halted at Tunjung, where forty Mantrijero troops were stationed. Thus, the King dispatched them. They were all sent to assist in the fighting. Raden Mertanegara, Raden Puthut Lawa, and Raden Gandakusuma had already departed from the King's presence. Many of their contingents had already arrived.

Raden Adipati Danureja, together with the four Basahs, observed the Mantrijero troops descending. All of the Accursed became terrified. The Dolah, Rangka, Panji, and Ngabehi contingents attacked

in concert. Without calculation, the Accursed's attack was overcome. More and more corpses of the Accursed piled up. The Accursed fled, reaching Penanggulan, where they halted once more. It seemed their cavalry commander had been hit. They paused for a long time to attend to the bodies of only the high-ranking officers. As for the common Accursed, their bodies were simply left scattered in various places. Nevertheless, unable to endure, the Accursed fled again. More and more of them perished. Thus, night fell. All Muslim forces halted. Yet, fortune was not on their side. The bodies of the Accursed were countless, along with their weapons and horses. It is recounted that all Muslim forces emerged unharmed. But only one warrior, Mas Panji Dasamuka, so consumed by fury, plunged into this holy war. His spear broke, and his body was shattered. Yet, many contributed greatly to the war effort. The Muslim forces, though hit by bullets, suffered no ill effects. Syaikh Muhammad Usman Ali Basah was thrown back by a cannonball. He fell from his horse, and his horse then died. However, by divine grace, Syaikh Usman Ali Basah remained unharmed. The narrative does not elaborate further on this.

It is recounted that the King had no desire to return to Sambirata. Somadigda was ordered to establish another camp in a place called Pengasih. Thus, Raden Adipati Danureja was ordered to return to his lines with Syaikh Usman Ali Basah, heading west of the Praga River. The three Basahs were ordered to return to Wates, preparing to proceed to Pagelen. Thus, the King remained encamped. He was still at Kedhung Gubah, awaiting the completion of the new camp under construction. This is not further elaborated. Once completed, the King returned to Pengasih with his troops. His arrival is not recounted.

Raden Adipati Danureja then received a letter from Resident Palek in Magelang, stating General De Kock's desire to compel a peace agreement. If the letter was used, Palek was ordered to first meet with Raden Adipati Danureja. Thus, the King spoke of the letter that arrived in Pengasih. The King summoned Ki Maja and his uncle, Kangjeng Pangeran Ngabei. All of them were asked for their opinion on the letter's contents.

Kyai Maja and Pangeran Ngabei's counsel, however, resembled that of a Javanese man whose understanding of sacred texts was still profoundly limited, or perhaps even incapable of proper interpretation. If indeed peace was to be pursued, it would mean complete surrender. If the infidels did not surrender, many would face damnation. Thus, Raden Adipati Danureja did not comprehend the divine wisdom. It would surely be an error, inevitably leading to a great catastrophe. Those who tried to prevent it consistently failed to grasp the impediments of faith. The King pondered the words of his uncle and Kyai Maja. Consequently, Raden Adipati Danureja was not permitted to meet this Resident of Kedhu. This is not further elaborated.

It is recounted that Jayanagara confronted an enemy named Colonel Salwe. He led an entire army from Yogyakarta to construct a fortress at Siyangan. Thus, he was engaged in battle by Raden Jayanagara and his retinue of regents from Southern and Eastern Yogyakarta, along with Prawiramatama troops. The fighting was intense day and night. They did not seek assistance from Raden Adipati Danureja. Even with assistance offered, it was assumed that many of the accursed infidels would still perish. Thus, the regents participated in the holy war. Among them were also relatives of the King, including Raden Sanakusuma, son of Pangeran Demang, whose body was shattered due to his excessive rage alongside the two Bugis warriors, Ranga Dhaeng Markincing and Ngabehi Dhaeng Marewang. The fortress at Siyangan was completed. Colonel Salwen's campaign was exceedingly tumultuous. People were killed in droves—men, women, and even infants. If captured, they were simply encircled. All would be restored, for many of the Accursed were defeated. Likewise, in Southern Yogyakarta, many fell ill.

Thus, Raden Adipati Danureja deliberated with Raden Basah Prawiradirja, and Pangeran Bei intended to report to the King. Raden Jayanagara's withdrawal was requested, as he was deemed to have failed in protecting his territory. This was the deliberation of all three men. Raden Basah Prawiradirja was relieved, as he had not been to Pagelen for a long time. However, Raden Basah Prawiradirja felt uneasy towards Raden Basah Ngabdul Latif. Thus, the three men deliberated that Basah Ngabdul Latif was requested by the King to replace Jayanagara. As if by divine will, at that time all the courtiers were inflamed with mutual resentment. Likewise, Ki Maja was greatly angered towards Raden Adipati Danureja and Pangeran Bei. The King knew that all his courtiers were acting

in this manner. Yet, the King dismissed it as the will of God. Thus, he thought to himself: "Although the accursed infidels have been annihilated in Java, it seems I cannot secure the peace of mind for all Javanese people." He became saddened, remembering all those who had perished. Therefore, the King simply acceded to all the words of the four courtiers – Pangeran Bei, Kyai Maja, Raden Basah Prawiradirja, and Raden Adipati Danureja – for his heart had become devoid of worldly abundance. Thus was the King's devotion to God. However, his resolve was for all who waged the holy war with justice. May all Muslims in Java, men, women, and children alike, receive the blessings of Prophet Muhammad, the Chosen One. Yet, the Sultan prayed to Allah Almighty, day and night, for the sustained compassion of the Lord of all beings, for the acceptance of all who affirmed the faith, and for the martyrdom of all those who sacrificed themselves in the holy war. Even those Muslims whose faith was imperfect in executing the commands of the Quranic verses, lacking fluency in their recitation, the compassion of the Lord of all beings in the afterlife was continually sought.

Thus, Raden Jayanagara was immediately summoned to Pengasih, and he arrived. The Prawiratamtama troops were also present. Thus, they were given their mandate. They all complied. Thus, Basah Abdul Latif was commanded not to return to Pagelen. He was ordered to take over Raden Jayanagara's campaign. Jayanagara was ordered to transfer his troops and all the regents of Southern Yogyakarta to Raden Basah Abdul Latif. This is not further narrated. However, forty Tamtama troops of the Ngabehi, Panji, and Rangka ranks were to accompany Raden Jayanegara. Such was the King's will, that Raden Jayanegara be made his aide. Raden Puthut Lawa, along with forty Tamtama troops, also became his aides, as did the Mantrijero troops. For Raden Tumenggung Martanagara and Raden Gandakusuma, by the King's will, were appointed Basahs in Rema. All Mantrijero troops followed, as they were personally commanded. This is not further narrated.

The three Basahs were immediately ordered to depart. However, the Pinilih troops were not permitted to be taken. All troops assigned to Raden Adipati Danureja were to remain: namely, Burkiya, Barkiya, Karkiyu, Suraya, Mandhung, and Wanengprang. Together with Basah Pagelen, namely Ngabdul Muhyi, they departed from Wates. Upon reaching Ngelak, they were immediately engaged in battle. However, their clash was brief. Only cannon fire was heard, but it proved ineffective. The ongoing battle is not further elaborated.

Now, Ki Maja is recounted. It was God's will that he was dissatisfied. He immediately instructed Pangeran Bei to request an audience with the King, stating: "I intend to undertake a task, to personally confront and eliminate the enemy in Pajang, and I request five hundred troops, along with three hundred Bulkiya soldiers. Syaikh Usman Ali Basah would accompany me. Mangkuyuda and Tumenggung Brajayuda, each with hundreds of soldiers, totaling five hundred and thirteen soldiers. And all the Methakan comrades – even Urawan's children – I request. Likewise, I intend to bring back all the Tumenggung from Pajang who have fled." Pangeran Bei responded, "If you wish, Kyai, it is better that you yourself approach the King. There is no issue for me to convey it, Kyai. I also often undertake such errands." Ki Maja replied, "What if, Pangeran, I do not seek sustenance? I have many descendants; what will they eat tomorrow? Only because you are a royal relative, even if you are idle, you are still regarded by all commanders. If you have a desire, there will surely be no fault in it. But I am merely a commoner; if I am not a prince, I must seek for myself." Pangeran Ngabei said, "That is mistaken, Kyai. Your words to the King may be a command in principle, but they violate religious law. It is forbidden forever to seek sustenance while the holy war has not yet concluded, lest you invite further sin. If it is merely about seeking sustenance, that was already settled long ago, during the time of ignorance." Ki Maja replied calmly, "You agreed to it first. I am the one who gives all commands; the King merely executes them. Later, there will be Raden Adipati Danureja." Pangeran Bei said, "Even then, Kyai, he remains the King's highest representative. If that is the case, would you accept being commanded by Raden Adipati Danureja? For the Basahs are commanded by junior Danureja. If that is your wish, then ask to be made a Basah. That is how it ends." Ki Maja replied, "Whoever gives the command will surely be obeyed. Even if one holds a high position, if one fails, what benefit is that Pangeran?" Kangjeng Pangeran Bei laughed, "You are mistaken, Kyai, with all your words to the King thus far." Ki Maja replied, "You truly do not understand that knowledge comes through both decline and ascent." Pangeran Bei smiled and spoke softly, "Kyai, I fear to speak personally. I only convey intentions, while you speak personally."

Thus, he was ushered into the King's presence. The entire matter was presented. The King smiled and granted permission. The King understood all of Ki Maja's wishes. However, the King's heart was set on solidifying all that had been expressed. The King spoke to Pangeran Bei, asking him to deliver a letter to Raden Adipati Danureja regarding all his requests. Ki Maja was granted permission to leave, and both withdrew from the King's presence. This is not further recounted.

The battle is now recounted. Raden Basah Prawiradirja, along with Basah Ngabdul Muhyi and Raden Martanagara. The slopes of Let were ceaselessly bombarded, day and night. It was decided among them that at night, all would escape through the culvert. The Accursed were unaware, engrossed in firing their cannons. Raden Basah Prawiradirja arranged his formations, supported by all the Maosan retainers. The retainers ordered to stand ready had arrived in Kroya. The three Basahs arrived shortly thereafter, along with all their troops. All were utterly exhausted, having traveled through the night, drowsy and crossing mountains. Therefore, they all fell asleep. Unexpectedly, they were pursued by the Accursed. All the soldiers, along with their Basahs, were disarmed. The Accursed immediately arrived and encircled them, opening fire with small arms and cannons. Raden Basah Prawiradirja became very agitated, and all the soldiers collectively beat their drums, blew their trumpets, and prepared for battle. Basah Ngabul Muhyi was the first to emerge, leading all the cavalry from Pagelen, specifically outside the village. They had arrived and were forming lines when they were immediately confronted by the Accursed cavalry. Thus, all the soldiers, after preparing themselves, all advanced together. Before they were fully arrayed, the Accursed dared to retaliate. The cannons had fallen silent, but they fired small arms, which discharged three times. At dawn, all the Muslim forces advanced through the smoke, then engaged in close combat with bayonets and spears. The Accursed were defeated.

It is recounted concerning Raden Prawiradirja. He said to Raden Martanagara, "If you, elder brother, do not finish off the Accursed, then you will have failed as a Basah." Upon hearing this, Raden Tumenggung Martanagara's anger flared immensely at his younger brother, Raden Gandakusuma, whose promises had all come to naught. His rage peaked until his personal spear broke. He then took another spear, borrowed from Raden Basah Prawiradirja, a heirloom from the previous Kangjeng Gusti Basah, named Kyai Macan. All were annihilated. Few of the Accursed survived. Major Buyskes and Raden Sindunagara both attempted to flee. However, Sindunagara was wounded; only his heirloom spear, named Ki Cothamala, remained. The bodies of the Accursed piled up, while others lay scattered. Seven hundred Muslim soldiers participated in the holy war. Among them was a Mandhung troop leader named Mas Ngabehi Niti. Ten soldiers were wounded, but all of them recovered. Many spoils were taken: two cannons with their ammunition and gunpowder, three hundred small arms with their associated equipment. These weapons were named Andhungan and Sangkelat. Much money was acquired, but only three mounts were captured. The central part of Pagelen had been flattened. Raden Basah hastened to Rema and rested in Lajer village. It was he – Raden Basah Mertanagara – who stationed all Rema and Western Pagelen troops who had arrived. Previously, all soldiers had fled to the mountains. However, the Dolah, Panji, and Rangka contingents, who were all heading to Mataram, were prepared with a thousand Western Pagelen troops. As for the central contingent, there were a thousand men led by Basah Abdul Muhyi. But the eastern part was still controlled by the Accursed.

It is recounted that Colonel Kaleres was greatly enraged by Mayor Buyskes' injury. His return was accompanied by all available forces. Colonel Kaleres confronted them personally. The Major was also present. He had a very large number of troops. They had departed from Kedhung Kebo. Thus, Raden Basah Prawiradirja was informed by Basah Abdul Muhyi that the Accursed were approaching in overwhelming numbers. Raden Basah Prawiradirja arranged all his troops, intending to intercept them. Meanwhile, Basah Abdul Muhyi was asked to form the front line. All troops were divided into three divisions. Raden Basah Martanagara led the left flank, while Raden Basah Prawiradirja led the right flank. Basah Abdul Muhyi served as the center. Thus, when spotted, the Accursed immediately formed lines and opened fire, their gunfire accompanied by cannon fire. The central division of the Pagelen troops was defeated, attacked by the Accursed. Basah Prawiradirja immediately led an attack from the right flank, while Basah Martanagara attacked from the left flank. Many of the Accursed perished. The Accursed were defeated. All Muslim forces attacked. Colonel Kaleres was furious, and immediately led his cavalry. Kelana served as their guide. Captain Uta immediately drank. They were unwilling to retreat alive. The

Accursed advanced to fight, while the Pelangkir troops fled. All of them rejoined the battle. Cavalry clashed with cavalry. The Accursed infantry encountered the Pelangkir. The battle was intense. Yet, fortune was not on their side; countless Accursed, intoxicated by battle, fought on. It is recounted that Raden Tumenggung Gandakusuma's thigh was hit by a cannonball. His horse fell and died. But Raden Gandakusuma, by divine grace, was unharmed despite his wound. Thus, night fell, and the combatants disengaged. Many of the Accursed perished. Only the bodies of their high-ranking men were carried away, while the bodies of the common Accursed were left scattered. Thus were the Muslim forces who arrived for the holy war. They included Dolah Santaduwirya, Citraduwirya, and Mas Panji Singa. They comprised fourteen Jajar Muslim contingents. But despite being defeated in battle, all suffered no ill effects. Thus, the next morning, the Accursed no longer deployed troops, and retreated to Kemit.

It is recounted that Raden Prawiradirja sought his father's approval: "Raden Basah Martanagara, are you now able to remain and oversee your subordinates?" Raden Basah Martanagara replied, "I am capable, by the King's blessing. Western and Central Pagelen have now concluded their fighting. All the Accursed are confined within the fort and cannot escape." Raden Basah Prawiradirja then expressed his desire for the eastern part of Pagelen, which remained in a grim state. Immediately, a Basah was appointed: the son of Pangeran Bei, named Raden Prawirakusuma, who became Dolah Karkiya. With three Basahs now in place, Pagelen was fully restored. Raden Basah Prawiradirja oversaw his personal deployment in Eastern Bagelen. This was done without informing the King when Raden Basah Prawiradirja elevated Raden Basah Prawirakusuma. Thus, for a long time, the Accursed were unable to break out. All of Pagelen became peaceful. Raden Basah immediately returned to Mataram with his entire army. They then presented themselves before the King, offering the spoils of war: two cannons, the spear Kyai Cathamalela, along with their ammunition and gunpowder. They also reported that Basah Dolah Karkiya had been stationed in Eastern Pagelen Panti. "As for the one I replaced," he explained, "it was Sura Mustafa, whose former Panji was Your Majesty's retainer named Karkiya." The King smiled and spoke gently, "Yes, I have received your report, along with all contingents who jointly carried out their duties." However, the King seemed displeased with Basah Prawiradirja for having acted without his prior consent. Prawiradirja had not been informed that the King desired Eastern Pagelen to be garrisoned. Basah Prawiradirja is not further mentioned.

Thus, Ki Maja proceeded east of the Praga River with his entire retinue and Syaikh Usman Ali Basah. Syaikh Usman Ali Basah sought to avoid this, fearing concealment from the King. He wished to join, but discreetly, accompanied by a Dolah named Syaikh Haji Abdul Kadir, so as not to be perceived by Ki Maja as reluctant. Therefore, he feigned reluctance when invited to depart, delaying by claiming his companions were not yet assembled. Kyai Maja's departure for Pajang was long delayed. The Muslim forces became disheartened. They reported to the King, expressing great shame that Syaikh Usman Ali Basah could not be persuaded to join the deliberations. In his heart, the troops he intended to pit against the enemy were the Bulkiya soldiers, with Syaikh Usman Ali Basah to be made their leader. But Syaikh Usman Ali Basah, being aware of this, did not comply with Ki Maja's will, choosing instead to dissent from all of Ki Maja's proposals. Therefore, Syaikh Usman Ali Basah was reluctant. Thus, Kyai Maja was greatly perplexed. He felt that his many demands, spoken to the King and to his peers, were problematic. Ki Maja then offered his disciples, Kyai Dhadhapan and Kyai Mlangi. His words to both were successful because he used the principle of *\*manasawah\**. For it was fitting, given the deficiencies, to concede. For a moment, Ki Maja deferred to the words of his disciple, Kyai Dhadhapan. Immediately, Ki Dhadhapan hastened to Melathi and met with Mayor Wiranagara. They were willing to face each other because Mayor Wiranagara had been Ki Dhadhapan's disciple since childhood in Melathi. The full account is not given. They all agreed to meet and discuss. The two architects of this path, Ki Dhadhapan and Mayor Wiranagara, in Melathi, had deliberated on the meeting date. Ki Maja's request to the residents, religious leaders, and chief ministers in Solo and Yogyakarta, as well as the mayor, was that they agree to demand a cessation of all warfare. Kyai Maja consented and immediately dispatched a letter to Pengasih. The letter was delivered to the King. Upon reading the letter, the King became greatly enraged at Ki Maja.

Thus, he exclaimed, "Hark, understand this! Maja's schemes are ceaseless! When he makes plans, he is always arrogant. If this is the case, what was achieved in the past? None of the discussions

yielded results, and it was he who engaged all these Generals. And furthermore, he has already surrendered all of Java. Even so, he has failed. His scholarly discourse is flawed. What, then, will be discussed when he meets the Resident and Danureja? He cannot speak when the Quran does not permit it, and moreover, he does not even initiate action merely because the Resident of Kedhu carries a General's letter. Every one of his words I have followed. It hasn't been long; remind him if he has forgotten. It is utterly contemptible to constantly seek a safe life. His words cannot be trusted; it is clear that his words are unreliable. What kind of scholar is he? He forever follows his inclinations too much. And furthermore, many other Muslim scholars, hajjis, religious leaders, syarif, and all royal relatives have already participated in the holy war. He brings shame upon the entire world. I cannot bear it if Allah Almighty does not permit the triumph of Islam in Java, the religion of Prophet Muhammad. I pray for all to be obliterated if they are useless in this world. I intend to defend those who fight in the holy war. For that is my command to all Muslims in Java who follow the holy path. My ultimate purpose is to demand the cessation of war. I do not permit anyone, including Ki Maja, to speak on this matter. I do not permit those who dare not fight; they had better be sent home. You, Badarodin. I command you to convey my will to Ki Maja. And you, first visit Danureja. Take the letter and return it."

Dolah Haji Badarodin agreed to his words. He bowed in reverence and withdrew from the King's presence. Three days later, Dolah Haji Badarodin arrived, carrying Ki Maja's letter, accompanied by a Quranic verse that Ki Maja had cited. The King immediately summoned all remaining scholars. The scholars arrived before the King, accompanied by hajjis, religious teachers, and other ulama. "Hark, brethren hajjis and scholars, I truly ask you. This Quranic verse, 'bapanan seman sewah', tell me its true meaning. I do not understand 'nanan seman sawah'." All his words (Ki Maja's) were indeed that \*masawah\* is a guidance of Prophet Muhammad's religion. "That pronunciation/wording was permissible during the time of Prophet Moses. That wording was permissible." Haji Mamraji and Syaikh Barmawi immediately instructed Dolah Haji Badarodin to inform Ki Maja that all his letters were disallowed, and that he should simply return home if he was unwilling to fight.

Kyai Maja, upon receiving the letter conveyed through Raden Adipati Danureja—such were the words of the King—was greatly fearful and disappointed by all the words that had been uttered. All this time, truly, many had been overbearing towards the King. If he were to return now, it would be extremely humiliating. Moreover, the agreement with Mayor Wiranagara had already been materialized, needing only the appointed day. Thus, they truly met in Melangi. Ki Maja and all those invited gathered, including officials from Solo and Yogyakarta, and Mayor Wiranagara. The course of the discussions is not recounted. Kyai Maja then proceeded to the King's presence in Pengasih. Upon arrival, he went directly to the mosque. He then sent a message to Dolah Badarodin, requesting an audience with the King. Haji Badarodin then approached the King. The King permitted him to sit on the veranda of the prayer house. Haji Badarodin said, "If Your Majesty permits, Kyai Maja requests an audience to present his respects, accompanied by a group of scholars." The King replied, "I have no desire to shake hands with a clever man. I am truly ignorant; perhaps my ignorance is contagious. Hark, Badarodin. You tell Ki Maja." Dolah Badarodin immediately withdrew from the King's presence. Badarodin and Ki Maja met. Ki Maja was informed of the King's command: that His Majesty had no desire to meet him, and conveyed it with unpleasant words.

"What is the disposition of the Mataram populace?" asked Kangjeng Pangeran. "I am utterly unconcerned if that is the case," he replied. "Furthermore, who is the intended target of such an inquiry? Let us defer this matter until such a time as destiny ordains."

The King then declared, "If this is your resolve, given the failure of our undertaking here, it would be prudent to return." Immediately, a signal was sounded, and the entire retinue, accompanied by all the troops, departed from Sambirata.

The King's intention was to raze Yogyakarta, hoping providentially to encounter the Laknat forces en route. They exited via Tajem. It was reported that the Laknat forces were deployed west of Tajem, separated only by a rice field. Consequently, they declined to proceed along that route. The King then exited east of Gowok and halted at Mawatreja. However, the Laknat forces, having maneuvered deftly, subsequently entered Yogyakarta through the southern sector of Krapyak. All fortified positions that were captured were subsequently razed. The defenders, in their entirety, fled,

and the Laknat forces amassed considerable plunder.

The Laknat forces encountered no direct combat. No further mention is made of these events. The King's retinue, meanwhile, reached the western bank of the Praga River. The King subsequently sought repose at the Gendhan mosque, where he also encamped his troops. Raden Basah Martanagara, having followed, then joined them. Nonetheless, at this juncture, a considerable number of troops, specifically those of the \*jajar\* class, remained behind east of the Praga River. Conversely, the \*Dollah\*, \*Panji\*, and \*Rangga\* contingents had already proceeded to the western side of the Praga. No further account of these developments is given.

The Laknatollah forces advanced swiftly and in considerable strength, arriving almost concomitantly with Colonel Lila's three contingents and the appearance of Kangjeng Panembahan. Basah Prawiradirja promptly apprised the King of Laknat's arrival at the dam. He counselled the King to retreat, citing the overwhelming numerical superiority of the enemy and their advance from three converging fronts. The King acceded to the counsel of Raden Basah Prawiradirja. They then commenced their withdrawal from Gendhan, with Kangjeng Panembahan and his kin accompanying them. The three Basah, along with all the \*adipati\* (regents), formed the rearguard. Upon reaching the outskirts of Gendhan village, the Laknat forces emerged into view, converging from the east, north, and west. Simultaneously, a volley of fire commenced.

Regarding Raden Adipati and Pangeran Suryawijaya, the King was counselled to take flight. However, the King resolved to mount his steed. Yet, the steed Kyai Jayacapa was not available forthwith. Consequently, the King was left exposed, owing to the intense hail of projectiles. Kangjeng Pangeran Abdul Rakim was incensed with Raden Adipati and Pangeran Suryawijaya, exclaiming, "Suryawijaya! Is this your conduct? Abandoning the King in solitude! You are bereft of shame or reverence for your sovereign, yet you quail before the torrent of shot!" Both subsequently returned and addressed the King, counselling him to mount Kyai Jayacapa. Ki Jayacapa could serve as an emblem that Islam was to initiate hostilities; thus, the horse would immediately spur into action when it was time to join the fray. It galloped with such swiftness that it could not be impeded. No other steed could match the pace of Ki Wijayacapa. They then urged the King to transfer to Ki Jayacapa. Raden Adipati and Pangeran Suryawijaya, unable to sustain the barrage of projectiles, reiterated their counsel. The King, with a smile, acquiesced to their words and promptly mounted Ki Jayacapa. The King intended to re-engage and flee bearing a spear. However, Kyai Jayacapa adamantly resisted this course of action, carrying the King away. All others were consequently outdistanced. No further account is given.

The narrative now recounts that Raden Basah and all the \*adipati\* were encircled by the entirety of the Laknatollah forces. Their hearts were filled with profound apprehension. As they attempted to move, they could only coalesce, constantly harassed and intercepted. The Laknat forces disdained to yield. Among the prominent figures, the third was Basah, followed by Kangjeng Pangeran Ngabei and his son. Pangeran Suryanagara, along with all the \*Dollah\*, \*Panji\*, and \*Rangga\* contingents, were all mounted on horseback, yet none carried weapons. Consequently, they were all incapable of effective retaliation. Their only recourse was limited to pistol fire. Yet, by Divine Providence, their bodies, being well-disciplined, would confront the Laknat cavalry before executing a unified withdrawal. Pangeran Suryanagara, by the happenstance of Divine Will, displayed extreme arrogance. His defiant words proclaimed: "Hark, you Laknatollah! Deplete your ammunition! When it is exhausted, come forth and confront me! I await you, and you might as well bring your chariots and approach me now!" Pangeran Suryanagara was promptly rebuked by his grandfather, Kangjeng Pangeran Ngabei, who warned, "Grandson, do not exhibit such conduct. It will ultimately bring about a curse upon you." As if divinely ordained, Pangeran Suryanagara continued to be incessantly admonished by his grandfather. Shortly thereafter, he sustained a mortal wound to his neck from a bullet. He then perished, martyred in the \*perang sabil\*, falling lifelessly from his horse. No further account is given of these events.

The Muslim forces dispersed in flight. The princes, however, all succeeded in regrouping before the King. The King then established camp at Tangkisan. The pursuing Laknatollah forces subsequently ceased their pursuit at Sidhetan. Only approximately a thousand of their number remained, while many others returned to their homes, bearing the remains of their fallen comrades.



It is subsequently recounted that during the night, the King summoned his chosen scouts: Sadika, Gadhingan, Asnawi, Jayeng Magada, and Sabuk Lumpang. These five were commanded to infiltrate the Laknat encampment. Each was assigned a spear: Sadika received Rangka Kili, Asnawi Palered, Jayeng Magada Dipayana, Gadhingan Badhukia, and Sabuk Lumpang Bathang. The five men then departed from the King's presence. They reached Sedhatan village, remaining until the moon had set. It is recounted that the Laknat forces were exceedingly vigilant, their camp unmolested and well-fortified. As dawn broke and the moon had set, Kyai Sadika and his companions agreed in concert to infiltrate the headquarters. Kyai Sadika led the five envoys as they stealthily crept forward, trailing their spears. By Providence, the five emissaries gained entry unobserved. They then collectively participated in incinerating the soldiers. Sadika then admonished his companions, whispering, "My instruction is for none of you to engage in spearing the soldiers." Their repose, therefore, was prolonged. Concomitant with the departure of a Major and a Captain, they were ambushed by Sadika, who swiftly confronted them. The Major then collapsed without a lament. The Captain pleaded for quarter but was impaled and perished. A great commotion consequently ensued within the Laknat ranks. Lieutenants emerged to engage, but all were slain. Sadika then emerged with his four comrades. Mohamad Asnawi, though wounded, was otherwise unharmed. The initial tally of enemy casualties was five, with individuals accounting for two, three, or four kills. Sadika, however, personally accounted for eight. The Laknat forces then perceived the five figures in the rice fields. A confused melee ensued among their own ranks, resulting in considerable Laknat casualties, estimated to have exceeded one hundred. Pressed by the onset of day, they swiftly withdrew. All five covert operatives subsequently reached Tangkisan, where they reported their findings to the King. A full account of their mission had thus been rendered. Pertaining to the Laknat forces, it is recounted that by morning, numerous bodies lay strewn across the ground, and their leaders had been slain. Unbeknownst to them, they could not discern what entity had caused such disruption, for it had left no discernible trace. All bodies were forensically examined to identify their own countrymen. This incident instilled profound fear. After attending to all their fallen, the Laknat forces commenced a swift retreat homeward, apprehensive of pursuit. No further mention is made.

The Laknat forces were profoundly unnerved; their subsequent engagement was brief. The narrative now shifts to Raden Basah Prawiradirja, Pangeran Basah, Raden Basah Mertanegara, and Basah Prawirakusuma. They all concurred in their proposal, advising the King to advance to the eastern bank of the Praga River. Raden Adipati had already reached an accord with Pangeran Ngabei. The King readily acquiesced. They then embarked with the entire host. Kangjeng Panembahan was not left behind. No narrative of the journey is provided. They ultimately arrived at Siluk. Pangeran Prabu then presented himself and tendered his respects to the King and his younger sibling, Kangjeng Panembahan. After all were seated, the King inquired, "Uncle, have you now recovered?" Pangeran Prabu replied, "Not entirely." The King gently advised, "It would be prudent for you to forego your involvement; abstain from participating in this conflict." Pangeran Prabu responded, "I am advanced in years, Sultan. If I am to die, I profoundly desire the privilege of perishing in the \*perang sabil\* while the opportunity presents itself." Kangjeng Panembahan remarked, "Brother, it would be preferable for you to seek repose. Tomorrow, once you are fully recuperated, that would be a more auspicious time." Pangeran Bei concurred with Kangjeng Panembahan's sentiment. Pangeran Prabu then gently responded, "Very well, my younger brother. I have acknowledged your counsel. However, I cannot countenance separation from the Sultan." Kangjeng Panembahan smiled, replying, "It is precisely for that reason, elder brother, that I shall accompany you in your aforesaid intention."

The narrative recounts the arrival of Basah Abdul Latif alongside Puthut Lawa. They apprised the King that the Laknatollah forces, positioned west of the Praga River, intended to mass their forces and converge upon this location, bringing all their troops. Indeed, many had already arrived in pursuit of the King. No further account is given.

The King was seated, with Panembahan positioned prominently before him. Pangeran Bei was present, along with Pangeran Prabu, Pangeran Abdul Rakim, Pangeran Suryawijaya, Pangeran Dipanagara, Pangeran Dipakusuma, and Raden Basah Mertanegara, all assembled before him. Pangeran Jayakusuma, also a royal son-in-law, was among them. The King spoke gently to Kangjeng Panembahan, stating, "Kyai, I have received a celestial whisper from the Divine,

indicating that I shall, shortly thereafter, ultimately come to naught." All those present prostrated themselves, their eyes brimming with tears. Kangjeng Panembahan then murmured softly, "Who, then, shall ultimately ascend to the Sultanate in the days to come?" The King replied, "Sala. My elder brother, Purbaya. As for those present here, they remain pessimistic. Yet, all this constitutes profound disobedience to the Lord of All Being and likewise to the Prophet, for they have succumbed to the dictates of Laknatollah." Kangjeng Panembahan then softly inquired, "What, then, is the Sultan's will?" The King replied, "Necessity dictates this path. Kyai, my sole plea is to defend all those who participate in the \*perang sabil\*. Although I may indeed transgress a minor tenet by this decision, Kyai, you must remain in this world. However, should it be unavoidable, my most fervent imploration to the Divine is for nothing less than the perpetuation of the realm." All bowed their heads in sorrow, their eyes moist with tears. No further account is given.

For three days, this state of affairs persisted. The Laknatollah forces had now arrived in overwhelming force. They advanced en masse, while all the troops attempting to impede their advance confronted them from three axes of attack: from the west, south, and east. Raden Prawiradirja counselled the King to withdraw northwestward, citing the immense numerical strength of the Laknat forces. The King acceded to this advice and promptly mounted Ki Jayacapa. The Laknat forces arrived concomitantly. However, Ki Jayacapa could not be impeded; this was seen as a portent of the Laknat forces' impending defeat in the conflict. Ki Jayacapa maintained its course, effectively disengaging the entire host from combat. All the King's followers consequently retreated. Thus the account concludes.

The Laknatollah cavalry all pursued them, subsequently overtaking and engaging them in combat. However, the King, accompanied by Kangjeng Panembahan, was already at a considerable distance. Many of the Laknat cavalry were annihilated. Subsequently, the Pelangkir forces immediately pursued the Laknatollah. The Muslim troops, meanwhile, merely dispersed. The entire Pelangkir contingent proved incapable of maintaining pursuit. Only the cavalry alone continued the engagement. Their remains were scattered, estimated at one hundred and fifty casualties. Of the Laknatollah cavalry, only approximately thirty reached the banks of the Praga. The Muslim forces then all crossed to the western side of the Praga, having successfully disengaged from the conflict. These were the Muslim forces who distinguished themselves in the \*perang sabil\*: Kangjeng Pangeran Arya Prabudiningrat, Raden Tumenggung Puthut Lawa, Raden Tumenggung Mertadirja, Mas Rangka Pasekan, Lurah Bandar, Mas Ngabehi Legamara, Mas Kartawangsa, alongside a \*haji\* named Sekar Arum. They were accompanied by a contingent of ten \*jajar\* soldiers. The Laknat cavalry sustained considerable casualties. No further account is given.

The King sought repose at Celapar, where he also encamped his forces. Kangjeng Panembahan then took his leave to return to his own encampment, a request the King readily granted. Basah Martanagara, accompanied by Abdul Latif Ali Basah and Pangeran Dipanagara, also sought leave of the King, intending to deploy their respective contingents. All were granted full permission. Pangeran Ngabei, Basah Prawiradirja, Basah Sumanagara, Basah Prawirakusuma, and Raden Adipati then advised the King to encamp at Tangkisan. Celapar, being situated in the mountains, was deemed unsuitable for the repose of a large host. The King acceded. He set forth from Celapar, accompanied by his entire contingent. No account of their transit is recorded. They subsequently reached Tangkisan.

The King resided for approximately seven days at Tangkisan. During this period, reconnaissance troops (\*pecalang\*) reported that the Laknatollah forces had arrived in immense force. Raden Basah Prawiradirja and Kangjeng Pangeran Ngabei addressed the King. They conferred regarding a withdrawal, given the overwhelming numbers of the Laknat forces and the fact that a significant portion of their own forces remained incomplete. The King readily acceded to the counsel of his uncle, Raden Basah Prawiradirja. He was advised to withdraw towards Pinatak, though his inclination was to proceed to Pekantuk. The King forthwith departed from Tangkisan, heading towards Pinatak with his entire military contingent. The King subsequently reached Pinatak.

It is recounted that the Laknatollah forces did not pursue the King. Upon reaching Tangkisan, the King was no longer to be found. The Laknatollah then subsequently reverted their course towards Bangkung and Kreratek. It is recounted that the King was counselled to proceed towards the Buka

River. To Kangjeng Pangeran Ngabei, the King inquired, "Upon which mountain might we find ourselves where the Laknat forces are absent?" Pangeran Ngabei affirmed the impossibility of finding such a place. Prawiradirja, however, suggested there was a scarcity of enemy presence to their rear. Basah's conjecture was that Laknat intended to retreat towards Pagelen. Therefore, the uncle admonished the King to proceed at the vanguard, cautioning that if he were to remain at the rear, he would assuredly be cut off.

The King readily acceded to his uncle's advice. He forthwith departed, mounted on his steed, Ki Jaya Kresna. Positioning themselves at the King's vanguard were Raden Riya Sindureja and an elite \*Pinilih\* soldier, along with Ki Ngabei Surawana and his two \*punakawan\* attendants, Bantheng Wareng and Punrata, who carried a betel quid container and a spittoon. Furthermore, four prominent figures — Kangjeng Pangeran Ngabei and Abdul Rahman — united with Basah in the rear, along with their soldiers. Raden Adipati Danureja and the other \*adipati\* also conjoined their movements, remaining behind the King. However, the \*gamel\* and \*ngampil\* attendants, accompanying Pangeran Dipakusuma, were compelled to return. Throughout the journey, the royal paraphernalia (which was not ridden, but borne by the \*gamel\* attendants) was forcibly carried along.

Subsequently, they encountered the Laknatollah forces at Sangir, and all were taken by surprise. Kyai Surawana returned, accompanied by Raden Riya Sindurja and the two \*punakawan\* attendants, Bantheng Wareng and Punrata. The Laknat forces then opened fire, their cheers accompanied by the beating of small gongs. Bantheng Wareng and Punrata both wept. They counselled the King to turn back, but the path was already impassable, a narrow defile hemmed in by precipices and mountains. The King remained motionless for a prolonged period, assailed by projectiles. The two \*punakawan\* lamented, declaring, "All the royal retinue have already ascended the mountain!" The King gently remarked, "If I am to follow, where lies the path up this precipitous incline, resembling a ladder? Proceed ahead, all of you!" By Divine will, Bantheng Wareng and Punrata managed to mount their horses, followed closely by the King. They remained under fire from the Laknatollah below. Ki Jayacapa, having taken an intercepting path to find the King, appeared disoriented as it was besieged by the Laknatollah forces and assailed by gunfire. Nevertheless, Ki Jayacapa then ascended the mountain, finally breaking through the encirclement to rejoin the King.

The King resumed his journey, proceeding northeastward. Meanwhile, from the rear, a cacophony of arms resounded, presumed to be Raden Basah engaged in combat. It was beyond conjecture that his uncle, Kangjeng Pangeran Ngabei Abdulrahman, along with his sons Pangeran Jayakusuma and Raden Atmakusuma, had resolved in their hearts not to shirk from the conflict. Many Laknatollah perished. Kangjeng Pangeran Ngabei Abdulrahman and his two sons, Pangeran Jayakusuma and Raden Atmakusuma, ultimately laid down their lives in the \*perang sabil\*. Their bodies were grievously disfigured amidst the numerous Laknat casualties they inflicted. No further account is given.

The narrative then recounts that the King had reached the village of Sidawayah. He seated himself facing a tamarind tree. Raden Adipati Sindurja had arrived, accompanied by all the other \*adipati\*: Raden Basah Prawiradirja, Pangeran Basah Sumanagara, Basah Prawirakusuma, Pangeran Suryawijaya, Pangeran Dipakusuma, and Kangjeng Pangeran Abdulrahman. All his retinue was now complete. The King then inquired concerning his missing uncle, Kangjeng Pangeran Ngabei, and his two sons, Pangeran Jayakusuma and Raden Atmakusuma. The King pressed, "Uncle Bei is not present; what is his whereabouts? Everyone else has arrived." None among them dared to speak; all merely bowed their heads in solemnity. The King appeared incensed with Raden Adipati Sindurja and Raden Basah. His heart was visibly shaken upon hearing the deafening roar of musketry from the rear. Ultimately, his uncle, Kangjeng Pangeran Ngabei, remained unseen, as did his son Pangeran Jayakusuma. The King became incandescent with rage, his fury erupting as he declared, "I ask in earnest: it is impossible for such a multitude of individuals to have witnessed nothing!" Raden Riya Sindurja then submitted, "Your Majesty, it appears your uncle, Kangjeng Gusti, has fallen in the \*perang sabil\* alongside his two sons." Upon hearing Raden Riya Sindurja's words, the King was rendered speechless for a prolonged period, unable to utter a single word, and tears welled forth from his eyes. He felt utterly bereft. In this land of Java, the King realized he could

no longer secure the future prosperity of his lineage. Thus the King spoke haltingly, "Halt, all of you! I shall reclaim the remains of my uncle!" He immediately set forth following his declaration.

The Laknatollah forces had withdrawn. Furthermore, the remains of the King's uncle were recovered following the Laknatollah's retreat. Raden Basah Abdul Habid diligently attended to the body, as I can personally attest. Thus the King, his resolve further hardened by the discourse of all the officials, then, without uttering a single word, immediately mounted his steed. The King's inclination was to descend from the mountain and return to Tangkisan. The King had resigned himself to forsaking worldly comforts and had meditated upon many matters. The King descended in silence. Pangeran Abdul Rakim walked at the forefront, accompanied by the \*punakawan\* Bantheng Wareng and Punrata. Raden Adipati Sindurja and the three Basah were filled with trepidation. All of them grew increasingly concerned for the King's well-being, as he refused to speak, overcome with grief from the bereavement of his uncle. As night enveloped them, they took up residence in Crema. The King spent the night at the riverbank, overcome by profound sorrow.

However, his younger brother, Pangeran Abdul Rakim, presented himself, accompanied by the royal \*gamel\*, \*ngampil\*, and \*punakawan\* attendants. It is recounted that Raden Adipati, along with the three Basah and all their generals, conferred to summon Basah Martanagara and Basah Abdul Latif. Their purpose was to utilize these two as a means to console the King, as they alone had remained unscathed and exempt from his wrath. The two Basah were asked to meet the King at Tangkisan and were discreetly instructed to feign that they had followed out of their own personal initiative. The King set forth at dawn from Crema. No account of the journey is given. He subsequently reached Tangkisan. Only the \*gamel\*, \*punakawan\*, and \*ngampil\* attendants, along with his younger brother Pangeran Abdul Rakim, were at the vanguard. Pangeran Suryawijaya had converged with Basah and his own son. Pangeran Dipakusuma had aligned himself with Raden Adipati Danurja.

Thus the King was deeply distressed by his plight, for he was now bereft of his principal companions. He was rendered incapable of utterance. His younger brother, Pangeran Abdul Rakim, remained in close proximity to the King. The King did not establish a formal encampment, choosing instead to repose by the edge of a spring. Such was his profound grief that he ardently desired death, as if facing the Laknatollah; the King declared he would disdain to evade such an outcome. It is recounted that Pangeran Dipanegara, Basah Mertanagara, and Abdul Latif Ali Basah all arrived and presented themselves before the King. The three spoke in concert, stating, "If Your Majesty permits, Raden Adipati Danurja, Basah Prawiradirja, and Basah Sumanagara should be assessed concerning their resolve. Are they still truly capable of resisting the Laknat forces? If they are no longer capable of mustering their forces, then the situation would indeed be untenable." The King gently replied, "Very well, as you wish. I am now devoid of will." Pangeran Abdul Rakim affirmed, "Basah Abdul Latif and his two sons speak truly." The King gently commanded, "Enough, Abdul Rakim, depart! Present this proposition to all with Abdul Latif." Both assented, "We are willing!" They then repaired from the King's presence. The two had now fully convened.

The hearts of all the generals were profoundly distressed. As the King would neither witness nor engage in discourse, the entire host shared their despondency. Pangeran Abdul Rakim immediately repaired to Abdul Latif Ali Basah. They then arrived to convey the King's will to Raden Adipati Danureja and the two Basah. Their collective declaration was, "As long as I live, I do not intend to defy the King's command. I shall sacrifice my life in combat. If confronting the Laknatollah, none should be so foolhardy as to disregard the magnitude of the peril." All the generals then pled for forgiveness for any transgressions before the King. Their declarations were unanimous. Pangeran Abdul Rakim immediately rejoined the King with Basah Abdul Latif, reporting, "Very well, if indeed such is their unanimous declaration." All the generals were immediately summoned to appear before the King. The King gently stated, "Danureja, my decree at this juncture, if indeed the words of Prawiradirja and Sumanegara are true concerning your intent to fortify the Islamic forces, then this shall be my will. As for Mataram, I shall partition it into three sectors. Prawiradirja shall station himself in the southern part of Yogyakarta. Sumanegara, you shall revert to your dominion. And Kulon Praga I shall reassign to Abdul Latif." The three affirmed their capability. The King then decreed, "Do not retreat, even should the \*perang sabil\* commence. Remain vigilant within your designated sectors. Should you grow weary, I grant you permission to seek repose in Gunung Kidul

— that is for Prawiradirja. As for Sumanegara, you shall rest at Mount Merapi. Abdul Latif shall remain here with all his troops, or wherever you deem fit. Be assured that Basah shall confront them at Pathaksanira." All three Basah reiterated their readiness. However, Raden Prawiradirja addressed the King, stating, "If it please Your Majesty, I humbly request that you bear witness to my actions." The King serenely replied, "Indeed, Prawiradirja, I intend to guard the royal custom. I am disinclined, and moreover, it would prove unsettling if I were to accompany you, as it would surely arouse envy among others. My will now is simply to relinquish control, uncertain of my expectations. As for you, Danureja, whatever your desire, it would be preferable to follow later with all the remaining \*bupati\*. Yes, do as you wish; I shall not dictate your actions. However, Basah Mertanegara shall accompany me, along with Abdul Rakim, and the \*gamel\* and \*punakawan\* attendants." Raden Adipati Danureja bowed his head in silence, remaining immobile for a prolonged period. He then softly articulated, "My very life and death shall be dedicated to following the King." All the active \*bupati\* reiterated this sentiment, as did their two sons. Pangeran Dipanagara, Pangeran Dipakusuma, and Pangeran Suryawijaya petitioned to remain with Basah as the rearguard. This was conceded, becoming a matter of unanimous accord. Raden Basah Prawiradirja and Pangeran Basah Sumanegara were immediately directed to depart together from Tangkisan. The King's intention was to proceed to the eastern bank of the Praga with a single contingent. No further mention is made.

The narrative recounts that the King set forth from Tangkisan, descending to Pinatak, where he intended to confer with his father, Kangjeng Panembahan Abdul Arif. His purpose was to bid adieu. The King had already presaged that this would be his final encounter with Panembahan at his encampment in Sangir. Thus the King had finally conferred with Kangjeng Panembahan. He then embraced him tearfully. It was as if by divine premonition that both the King and Kangjeng Panembahan were profoundly moved, sensing that this would be their final farewell. After composing himself, the King gently stated, "Kyai, I intend to depart from Mataram." Kangjeng Panembahan softly inquired, "Where do you propose to go, Sultan? As with your past actions, Mataram will inevitably fall into disarray if Your Majesty departs." The King replied, "Kyai, what will be my fate if I truly align myself with divine will? Unknown is the ultimate outcome, yet were I to learn of the fate of Uncle Bei, I would surely be incensed. My desire, however, is to forego wrath. As for Mataram, I now entrust its protection to the three Basah. All troops, wherever they deem fit, shall be placed under the custodianship of Basah; those within his garrison are to be entrusted to Basah." Kangjeng Panembahan softly acquiesced, "As you wish, Sultan. I confess I disbelieve it now." The King then responded, "Kyai, what do you imply? I can no longer contain this surge of wrath. If I do not depart forthwith, Kyai, my estimation is seven days — that is the span of my days under the sun. Should Divine assistance be granted, the Laknatollah shall seemingly vanish within seven days. As for those dearest to me, Kyai, who have succumbed, their demise is truly a consequence of my presence; they are no longer in this world. After Divine will decreed the demise of my uncle, I myself am incapable of commanding men. Furthermore, all those who remain now possess disparate objectives from both you, Kyai, and myself. Because you are of venerable age, I cannot invite you, yet if you were but a little younger, I could certainly have done so. Kangjeng Panembahan, when he was in his prime, he was hailed as a \*nalendra\*." Kangjeng Panembahan affirmed, "If such is your will, Sultan, whether in life or in death, I shall remain." The King replied, "Kyai, my forthcoming journey shall be exceedingly arduous, fraught with perils. Moreover, I have no specific destination; I merely follow the dictates of my heart and intend to capitulate to fate, to whatever His will may be, so that my life's journey might find its ultimate consummation. If I do not depart, I shall surely be predestined as prey, as if by a lion." Kangjeng Panembahan then spoke haltingly, softly stating, "Very well, if that is so, Sultan, I fear my body is no longer physically able. Yet my earnest hope is that wherever I might perish, may Allah receive my soul. My death, if I am slain, is to strengthen the cause of Islam. If I do not die, what then shall be my state? I hold no desire to proceed to the afterlife under any sovereign other than yourself, Sultan. For this being of mine, I feel it is strong enough even if merely held." He then asked, "Sultan, what is your current desire?" The King spoke, his eyes brimming with tears. Both were overcome with emotion, weeping in unison.

Should you be captured, Kyai, you must acquiesce. There is but one condition: harbor no worldly expectations. For if such expectations lead to failure, Kyai, it is a divine decree. One should only hope for such a state of surrender. Illness and death are predetermined, subject to divine will. Thus,

I am merely awaiting my appointed time.

Life and death, Kyai, are truly beyond my ken; they belong to the Almighty. Humans can only surrender to His sovereign will. Fortune, illness, and death, Kyai, are all irrevocably determined by God. As for worldly rewards, they are assured for individuals. They remain unchanged, inscribed in the Preserved Tablet (\*Lauhul Mahfudz\*). However, Kyai, humanity remains ignorant of God's decrees and will. Yet, the single principle of Islam is complete surrender. Illness and death will not change. Only faith must be strengthened, truly adhering to the injunctions of sacred texts and the Quran. Therefore, if that is your desire, Kyai, then it is good. "Good" in this context signifies praising, supplicating, and, by extension, living life in accordance with that principle. Such is the delight of worldly existence. This is the only prerequisite, Kyai: the essence of faith. For the world is experienced as a continuous journey until the very end. This alone, Kyai, should be remembered. While the body may perish in this world, only Islamic deeds accompany one.

Panembahan's heart was enlightened. He spoke gently to his son. "Enough, Sultan, I merely seek your blessing. May I receive divine grace and the intercession of the Prophet. Abandon such actions." Kanjeng Sultan softly replied, "Insha'Allah, Kyai." They immediately clasped hands. "I merely convey the blessings and prayers of the people, that his will may reach Allah." Kanjeng Sultan softly said, "Yes, thank you, Kyai." He then departed from the mountain. No further mention is made of Panembahan.

Kanjeng Sultan then departed from Sangir, arriving now in Pinatak with his forces. Such was the King's will: all foot soldiers were forbidden to proceed. They were instructed to remain in Pinatak. Only the \*adipatis\*, one royal relative (\*sentana\*), his two sons, three \*punakawan\* (attendants), and two \*ngampil\* (regalia bearers) accompanied him. The King desired swift movement. Approximately thirty individuals accompanied him on horseback. The foot soldiers were disallowed because the King intended to charge the lines of the accursed enemy. Advancing on foot would impede the King's objective. This proved fortunate, for at the vanguard of the King's retinue were Raden Basah Martanagara, his younger brother Pangeran Abdulrakim, and Pangeran Dipanagara. Raden Adipati, along with the other \*adipatis\*, departed from Pinatak, following behind. The King exited via the King's Gorge (Waja). By divine grace, the accursed enemy remained unaware of the entire contingent marching through the Gorge. The Lereng River was crossed by God's will.

After the evening prayer (Isya), the King departed from Pinatak. He now arrived at Guneman, the King's encampment, at dawn (Subuh). The journey from Pinatak to Guneman typically took three days for ordinary travelers. Kanjeng Raja halted, resting his horse beneath a banyan tree. Basah Martanagara then summoned his soldiers. Rangga Bapang Gomawijayeki had arrived with two hundred men from Bocor and Ambal. The King observed, "Raden Basah's column is slow." Bapang Gomawijaya replied, "Your Majesty, the royal servants, soldiers, and all the \*adipatis\* and \*basahs\* are in Kejawen." Such was the King's wish; he would proceed to Kejawen. All rested for a day and a night in Guneman. Then the King departed for Kejawen. None of his forces were left behind. The King's journey is not recounted; he arrived in Kejawen.

However, Raden Basah Gandakusuma had left his column and was in Panjer with his soldiers. In Kejawen, only two \*Bupatis\* (regents) and their officials awaited. Raden Adipati suggested that Raden Basah and his troops be summoned. However, the King did not permit it. It was the King's wish to sojourn for seven days in Ngrema. The King then departed for the land of Panjer. His journey is not detailed; the King arrived in Panjer, specifically in the hamlet of Pelumbon. Raden Basah Gandakusuma was currently encamped along the Kajang River with all his soldiers and officials (\*nayaka\*). They were then summoned and arrived, accompanied by all their officials and soldiers, numbering around seven hundred. Their combined force, including the elder Basah's soldiers, swelled to nine hundred.

As if by divine will, the King now desired only to wander. Basah Gandakusuma inquired, "What, then, is the King's will, and what is not desired?" The King replied, "Listen, Basah, it is my wish that all soldiers disperse and rest. My intention is to continue my journey through the mountains, to explore the entire mountainous region. Do not engage in battle before I descend." Raden Basah was deeply disappointed but feared to speak. This is not recounted.

The King immediately departed from Palumbon with Basah Martanagara. However, all other soldiers were ordered to return home. Only Tumenggung Panjer, Kalapeting, and their soldiers, who were familiar with the region, accompanied the King, along with thirty officials from Mataram. The King's exploration of the mountains in Panjer, Bahwerayang, Selamanik, and Gowong is not recounted. All these places were visited. Thus, the King faced a divine trial: he was afflicted with a severe illness, compelling him to rest in Lobang Andong. Basah Martanagara, as per the King's will, was ordered to descend to Palumbon. The Regents of Gowong and Selamanik were sent to Panjer to await the King. Only the Mataram officials (\*nayaka\*) and cavalry remained. No further mention is made of Raden Basah Mertanegara's earlier deliberations.

The King's illness in Lobang Andong is recounted as very severe. He suffered from chills and frequent lapses of memory. His younger brother, Kanjeng Pangeran Abdul Rahim, often wept upon seeing the King, whose body was ravaged by sickness. Kanjeng Sultan frequently requested his brother to massage him. Observing Abdul Rahim's constant weeping, Kanjeng Sultan softly asked, "Abdul Rahim, I truly ask you: why do you weep so often? Do you think of your wife and children? If so, return to Mataram. I grant you my blessing."

Pangeran Abdulrakim replied, "Your Majesty, it is not a dream, nor do I harbor such intentions. I would never abandon Your Majesty to see my wife and children. Truly, I have no divided loyalties. Your Majesty, from beginning to end, I desire only to serve you and no one else. I also intend to fulfill my vow: that I would not accept a higher position by Your Majesty's will unless the accursed enemy is eradicated from the land of Java. I truly wish to die in the path of God (\*sabilillah\*). I have no intention of deviating from this resolve. It is merely that, whenever I behold Your Majesty's condition, I cannot help but weep. I do not truly understand the reason for these tears."

The King smiled and then said, "Abdul Rahim, if that is the case, your tears truly originate from a weeping Muslim heart. There is still something to be hoped for. That is unexpected." Kanjeng Pangeran replied, "Your Majesty's observation seems correct. Formerly, Your Majesty, I studied under Kyai Taptajani. However, I truly did not fully grasp his teachings; my heart had not yet accepted them. My progress was also halted because Syeh Taptajani passed away (returned to Allah's Mercy)." The King smiled and softly asked, "Abdul Rahim, what did you study under Syeh Taptajani?"

Kanjeng Pangeran replied, "On the subject of \*dhikr\* (remembrance) and two theological perspectives: \*Qadariyah\*. As for its deeper spiritual practice (\*riyadhah\*), my heart had not yet truly accepted its implications for salvation. Due to excessive hesitation, my understanding was truly clouded. \*Qadariyah\* is now continued, but \*Jabariyah\* is largely deficient, and even the topic of \*dhikr\* remains truly unclear. What is truly perceived and believed in the heart, regarding the Almighty, is the path of divine unity (\*tauhid\*)."

The King smiled and gently said, "Yes, Abdul Rahim, your question delves into a very rare branch of knowledge." Pangeran Abdul Rahim prostrated, saying, "Your Majesty, I truly seek your blessing. It is these two aspects of knowledge regarding the perception of God that have obscured my heart, for I have not yet fully comprehended them."

"Yes, Abdul Rahim, such is my understanding. For \*Qadariyah\* is fundamentally invalid because its adherents no longer perceive this world. If someone practices it, they perceive only their own self, for nothing else exists beyond their own perception. They are governed solely by their own desires. They feel themselves to be masters of both this world and the hereafter. Thus, such a conviction becomes invalid, for it no longer perceives itself as being enacted [by divine will]. Now, \*Jabariyah\*, this is its conviction, Abdul Rahim: in this world, actions are performed without any sense of individual agency, and similarly in the hereafter. When one dies, such a conviction ceases to exist. Thus, their worldly life ultimately becomes invalid. Their thoughts are consumed solely by clothing and food. Their life becomes like that of an animal, leading to eventual regret. \*Adariyah\* is like the life of a demon; therefore, abandon that, Abdul Rahim."

Kanjeng Pangeran prostrated and softly said, "Indeed, the darkness of my heart stems from these two, which ultimately merge. How, then, are they applied to become \*Suni\* (Sunni) within these two?"

"Regarding these two, Abdul Rahim: \*Qadariyah\* is the conviction of an infidel. \*Jabariyah\* is disbelief (\*kufr\*). Islam's conviction is that of the \*Suni\*." Pangeran Abdul Rahim gently replied, "My heart is greatly disturbed because both convictions become \*Suni\*. Yet, in truth, they are alike. For both \*Suni\* (concepts) also become nullified."

The King smiled. "Ultimately, the application of \*Qadariyah\* is like gold. \*Jabariyah\* is like copper. When these two convictions are made one, they become \*Suni\*: \*Qadariyah\* and \*Jabariyah\*. Unite them, Abdul Rahim, so they are called \*Suni\*. When copper mixes with gold, the names of both are lost; it becomes known as \*suasa\* (a gold-copper alloy). When disbelief (\*kufr\*) and infidelity (\*kafir\*) are gone, the name is Islam. Take heed of this."

Kanjeng Pangeran Abdul Rahim then kissed the King's feet. Afterward, he spoke again, "What, then, of the subject of \*dhikr\*, which is also contemplated in the end?" Kanjeng Sultan smiled and softly said, "It is not like that, my brother. It recedes like one who practices it. As for \*dhikr\*, my brother, you may initially choose the \*kalimat tayyibah\* (the pure word), assuredly. It is affirmed, my brother: the word directed to the spirit of the Prophet, yet its intention must be silent and profound. Conceal this, for if it is truly concealed, something profound is perceived: namely, the Divine Name (\*Ism\*). It is called the \*Ism al-Jalalah\* (the Majestic Name), which resides within the heart, the \*sanubari\*. Its manifestation will ultimately emerge from the core of being."

Kanjeng Pangeran softly asked, "How does \*dhikr\* progress further? There are many types." The King smiled. "All of these, when gathered, will return to the Divine Name (\*Ism\*). Specifically, it is the attribute of Glory (\*Sifat Jalalah\*), my brother. There are four stages of \*dhikr\* which were previously silent and concealed. When all the Names (\*Ism\*) are completed, it is called the Supreme Essence (\*Dhat Adhi\*). Then follow the \*dhikr\* of the hidden name (\*Ism A'ib\*) and the most hidden name (\*A'ib Ina'ib\*), making four. These four return to the Perfect Human (\*Insan Kamil\*), who serves as their vessel. Therefore, once the \*Insan Kamil\* is attained, my brother, the distinctions will vanish. This is referred to as 'servant and Lord.' It is recounted in the Quran: the phrase \*'marajal-bahrayni yaltaqiy' (He has released the two seas, meeting) and 'baynahum barzakhun yabghiy' (between them is a barrier, they do not transgress). Therefore, be vigilant, my brother, for they have already merged into one. Affirmation (\*Isbat\*) and negation (\*Nafi\*) are not two distinct entities, neither the one who names nor that which is named. Only this insight remains: once you perceive, my brother, do not linger in that perception. If it appears, do not behold it. That is the very Essence of God. Islam is ultimately this. \*Dhikr\* and \*salat\* (prayer) become one's very being. When you have attained perfection (\*kamil\*) and awaken from sleep, illness and death no longer exist, my brother. They intermingle in this world and the hereafter. However, my brother, in this world, there is a difference: the inherent limitations of humanity still exist."

Kanjeng Pangeran Abdul Rahim then kissed the King's feet. His heart became greatly enlightened, as if having received divine favor. All the knowledge was well received. He now truly understood the meaning of this knowledge, by God's will. Kanjeng Pangeran's thoughts concerning the King were thus: there are three essential figures—the true father, the spiritual guide, and the king. This rendered his heart unwavering, resolved to follow the command. The narrative pauses here, with no further account.

It is recounted that Kanjeng Raja had long been in Bulubandhung. His illness had improved. It was the King's desire to travel to Panjer, to rejoin Raden Basah Mertanagara. The next morning, he immediately departed from Bulubandhung. The \*adipatis\* were not left behind. It is thus recounted that Jayacapa wished to return home but was compelled by his \*gamelan\* master, Sumatali. While descending from Bulubandhung, he encountered a divine trial: the accursed enemy discovered them. A great many majors attacked the military leaders, then opened fire. Kanjeng Sultan was requested by the officials to return to Bulubandhung, as the enemy forces were vast. The King complied with all the officers' words and immediately turned back. The King was at the forefront. Those behind him were simply pursued. The accursed enemy attacked and advanced on all fronts. By divine will, the horses were left behind, rendered unusable. However, Kanjeng Sultan had already journeyed far. He was advised to enter the mountainous forest. He rode Ki Jayakresna. The King became hard-pressed. A trial from God. He wished to return but could not, due to a very wide



chasm. The King immediately dismounted. The pursuing enemy pressed forward and attacked. Kanjeng Sultan then merely sat beneath the chasm. Shots were fired at him from above. A great many of the accursed enemy followed and occupied the high ground above the chasm. The King was truly resolved to die in the path of God (\*sabilillah\*). He had been abandoned by all the \*adipatis\*. Only his younger brother and his two sons now prostrated at his feet, pleading with the King to move from that spot. A \*punakawan\* (attendant) named Rata wept and shouted at Raden Adipati for abandoning the King. Raden Adipati then immediately returned, arriving before the King in tears. Such was the King's response when urged to move by his brother. His resolve was firm when he spoke to his two sons. The King softly said, "Leave me, all of you. If God permits it, I wish to enter the path of God (\*sabilillah\*)." His two sons, along with his brother, pleaded intensely, begging and prostrating at his feet. However, the King remained unswayed.

It is recounted that the accursed enemy intended to descend. Raden Adipati's heart was greatly disappointed. He immediately went ahead to find a path, for Lurah Kasim, Ja Menggala, and Bantheng Wareng had all gone ahead. Thus, the King was then compelled by his son and brother to enter a great forest. They were already far from the accursed enemy. The King immediately stopped. Gamel Sumatali arrived. He was asked about Ki Jayacapa and Jayakresna. Sumatali reported that both of the King's mounts, Ki Jayacapa and all the other horses, had been captured by the enemy. Nothing was left. This made the King wish to return. However, his younger brother, Pangeran Abdul Rahim, spoke very earnestly. He said that it would be difficult for Your Majesty to achieve \*sabilillah\* if the horse, Ki Jayacapa—the King's mount—which had gone very far, was returned. If God permits, Your Majesty will still reign and will surely meet him again soon. After careful consideration, the King acceded to his younger brother's words, for his words aligned with the King's own desire. As the King looked at his heirlooms, their hilts were broken, and their edges were blunt, right down to the cord. This was a divine sign. Kanjeng Kyai Rondhon habitually gave signs whenever the King faced difficulties. The King became weak. He thought of Basah in Mataram. The three of them (the heirlooms) seemed to have unsettled hearts. For the hilts of the King's three heirlooms—Kyai Gagaksara and Kyai Mundhingwangi—were broken. However, the King's heart was very calm. He had surrendered to God's power. This made the King merely await his time. He awaited his arrival at \*sabilillah\*. Such was the King's heart. He had surrendered to the Lord of the Worlds (\*Rabbil'alamin\*). Yet, the King concealed his emotions deeply. Undeniably, the King's desire was apparent in this state: Mataram was on his mind. The King merely inquired. He did not wish to remain long away from the land of Mataram. It was now clear that the three Basahs in Mataram were truly in disarray. This was signaled by Kanjeng Kyai Rondhon.

The King's journey continued. He rested for a night on the road. Raden Adipati, according to the King's words, was instructed to rejoin Basah in Palumbon. The accursed enemy is no longer mentioned. It is recounted that the King's journey was very slow. For both of the King's legs were paralyzed. The King had never walked on foot, so both of his legs swelled greatly. He limped throughout the journey. The King already envisioned that upon his arrival at his destination, he would die a martyr. The King's heart was deeply affected by his severe illness.

It is recounted that Raden Basah Martanegara had already met the King on the road. His intention had been to proceed to Bulubandhung, but they met coincidentally on the way. The King then stopped in Luwanu for the night. Basah Mertanegara looked upon the King, and tears streamed down his face. Raden Adipati recounted the events in Bulubandhung. Basah Mertanegara was greatly stunned. The King softly asked, "Basah, you have come to meet me. The truth is, I too was truly intending to find you. It was divinely ordained. You happened to intercept me." Raden Basah softly spoke, intending to report the arrival of the royal servants from distant places—namely Gowong, Ledhok, Kedhu, Sungai Bener, and Selamanik. The King softly said, "Basah, I have been afflicted with this illness as a divine trial. Do not attack yet. Await me concerning this war. Do not attack until I have recovered." Raden Basah's heart was filled with disappointment. He wished to assert his will but was afraid.

Thus the King was requested to rest in Lobang Andong, in the forest of Panjer. Its \*tumenggung\*, named Kalapaking, was ordered to attend to the King. Raden Basah provided a horse. After this, Raden Basah immediately departed, returning to Palumbon. Upon arrival, Raden Basah immediately held a council with the \*tumenggung\* who were still encamped in Palumbon. They

resolved to stay close to the King should the accursed enemy approach, as war would only further trouble the King. This was a deliberation closely held with the \*adipatis\*, concerning a possible relocation to Ngrema. Raden Basah immediately departed from Palumbon with all the \*adipatis\*, intending to unite with his younger brother, Raden Basah Gandakusuma. Their combined forces were in Kejawen. Raden Basah's arrival is not recounted. He had already united with his younger brother.

It is recounted that the King, in Panjer, had his resting place at Lobang Andong. However, by divine will, Kanjeng Sultan grew increasingly ill and could no longer walk. The accursed enemy frequently drew closer. Raden Adipati was extremely anxious. He then spoke to the King, requesting permission for a diversion, as he intended to lead both Basahs, all the royal \*adipatis\*, and the three princes. Raden Adipati's words aimed to create a deceptive maneuver. However, Kanjeng Pangeran Abdul Rahim and his son, Kanjeng Pangeran Dipanegara, adamantly refused, as they truly could not bear to leave the King. They utterly refused. Yet Raden Adipati insisted on his request. The King knew his journey was nearing its end. Yet, he felt somewhat ashamed before God if he did not comply. He softly said, "Abdul Rahim, my brother. Why are you not grateful to God? Have you forgotten, Abdul Rahim, the vow of knowledge? Follow my counsel. Your true surrender to God will vanish. You pity your retreating physical body. Abdul Rahim, this body is truly a sign, bearing two realities. Therefore, it can be called such because it bears two matters: this world and the hereafter. Its outward manifestation resides in this body, where good and evil reside—that is its sign. It gains power through the deeds of the body, for it bears two states: health and sickness in the outward body. Abdul Rahim, do not look back. It will further obscure your faith, my brother. Love of the physical is the devil tempting you, my brother; its aim is to blur your vision of the Real. True faith cannot die. But illness can, my brother, because such is the impediment of illness to faith. Just as you are reluctant to follow my command because you truly pity my physical form, I too experience temptation, my brother. Anger ultimately harms faith. To harm faith, my brother, means to obscure one's vision of God."

Pangeran Abdul Rahim softly said, "Your Majesty, I have not fully grasped everything. Regarding faith and the metaphorical control of inner desires (\*nafsu\*), its teachings. Everything truly possesses attributes. Its teaching states that the Essence (\*Dzat\*) has a nature called \*as'alan\*. How does one preserve the manifested attributes?" The King smiled. "It is thus, Abdul Rahim. When you have grasped this in your heart, regarding faith, my brother, with divine assistance and the Prophet's intercession, it is like gazing into a mirror. Even when hindered and obstructed, it remains united, my brother. It is like a single onion, to use an analogy. No matter how much you peel it, its essence remains unchanged. It is like a wave of water. Water in a cooking pot is like this well. If impurities enter, they all merge as one. This means the manifested essence lives. The attributes of being, my brother, the Actions (\*Af'al\*), truly bear the Majestic Name (\*Ism Jalalah\*). Therefore, the disappearance of the Essence is now veiled by its attributes. The name vanishes in these actions. When one returns to the origin, it is like this: only the Essence prevails. As for the attributes, they are actualized. Actions (\*Af'al\*) and Names (\*Asma\*) gather their attributes. They manifest yet endure, that Essence and attributes. The outward attributes are no different from the inward attributes. That which perishes and that which does not perish are truly one. That which has vanished and that which is eternal remain in this world. Their names are \*kanthu\* and \*af'al\*. Therefore, do not doubt, my brother. Your gnosis will be invalidated. It is impossible; the Eternity of the Almighty will surely be corrupted. The sun is an analogy: its circular form is divinely decreed. Such is existence. Its brilliance is truly the Essence. Its actions (\*af'al\*) are its movements. When night falls, it rests and does not move. Only its name remains. Do not misunderstand. Therefore, do not doubt, my brother, when you look at me. For \*Allahu Muhitun\* (Allah encompasses all). All humanity in this world cannot alter this certainty. This corruptible worldly realm has its narrative. The eternal realm will be encountered in the hereafter. It is certainly immutable. So, do not let your faith be nullified, my brother."

Kanjeng Pangeran Abdul Rahim immediately kissed the King's feet. His heart was greatly illuminated, as if having received divine favor. All the knowledge was absorbed well. He now grasped the true meaning of the knowledge, by God's will. Kanjeng Pangeran's thoughts concerning the King were thus: there are three essential figures—the true father, the spiritual guide, and the king. This rendered his heart unwavering, resolved to follow the command. The narrative

pauses here, with no further account.

It is recounted that the King, in the midst of a vast forest, had his resting place at Lobang Andong. He was gravely ill, and attended by two youthful \*punakawan\*. One was a mischievous boy named Banthengwareng; the other was named Rata. Throughout the King's wanderings, these two \*punakawan\* never left his side. As the King's illness somewhat abated, the villagers requested him to move, being greatly concerned about Lobang Andong, as it was rather close to the Kajang River road. The King complied with the words of the Head of Kajang River, a man named Petruk. In Sebadha, the local headman who attended to the King was named Semar, and his companion, Gareng. Both were fitting for their appearance. The three had deliberated, and the King was requested to move to Sebadha. He departed from Lobang Andong for Sebadha. His journey is not recounted. The King arrived in Sebadha and rested in a mountainous forest named Laba. There, the King's illness relapsed. The two \*punakawan\* were greatly distressed; they all wept, their hearts heavy with sorrow. Banthengwareng and Rata were at the King's feet. The two youths wept loudly. Semar, Gareng, and Petruk also wept. The King said, "I am not dying. Please, stop weeping. You are unsettling my heart." All weeping then ceased.

In Sebadha lived an old female shaman, who showed great care for the King. She was somewhat flirtatious, a widow named Nyai Asmara, descended from the \*gamelan\* master Sumatali. Her heirloom was Jaka Dholok. The King had stayed long in Laban. His illness had somewhat improved. He was attended by eight women. The narrative of the King pauses here.

Now, Kejawan is recounted. Both Basahs and Raden Adipati, along with the three princes, had a thousand soldiers. However, their battles were often hard-pressed, for the accursed enemy outnumbered them. Three regions had united against them. Raden Basah was greatly perplexed, often forced to retreat. The narrative of these soldiers pauses here.

It is recounted that Mas Penghulu, Dolah Haji Badaroddin, Kyai Mlangi, and Haji Imam Raji had arrived. All had followed from Mataram to meet Raden Adipati. They brought much news. Raden Adipati's spirits sank further upon hearing that the three Basahs in Mataram had all submitted to the accursed enemy. He then deliberated with Mas Penghulu, inquiring about permissible religious decrees for making peace. Mas Penghulu, Kyai Mlangi, and Haji Raji stated that it was permissible due to their helplessness. They then deliberated and immediately informed Pangeran Abdul Rahim, Raden Adipati, and Pangeran Dipanegara. Pangeran Dipakusuma had already arrived with the two Basahs. They immediately held a council. Raden Adipati's desire was to make peace, as it was deemed permissible in knowledge.

Pangeran Abdul Rahim softly said, "Even though it is permissible, I do not wish to encounter the accursed enemy. I have vowed that if the King, for instance, does not prevail in this war, I would rather die first; I am truly willing. Therefore, this matter, brother, if it were to be settled by words, for instance, and not by this sword, I would rather not experience it and not be able to look upon Kanjeng Raja." Kanjeng Pangeran immediately returned to his quarters. Pangeran Dipanegara was of the same mind as his uncle, and so were the two Basahs. All of them declared, "We all have no other intention. Sickness and death are according to the King's will. We will persevere. Truly, we harbor no such intentions." Ki Lurah immediately returned to the lines. Their deliberation thus failed, that is, Raden Adipati's and Mas Penghulu's.

Then a letter arrived from Colonel Naos and Colonel Kockis. The letter was carried by an envoy of the Basah in Mataram. There was also a letter from Colonel Cleres, carried by an envoy of Basah Abdul Latif. And General de Kock sent his own envoy, Tuan Samparwadi. They all carried letters with the same message, informing Pangeran Abdul Rahim, Pangeran Dipanegara, and the two Basahs. However, all refused. They were all afraid to respond, not wishing to get involved.

Pangeran Abdul Rahim softly asked his son, Basah Martanegara, "My son, which [mountain] will remove this danger?" Raden Basah softly replied, "That high mountain." Kanjeng Pangeran softly said, "My son, bear witness to me, that if I do not meet the King again, then I am content there. May all dangers be removed and vanish, by Allah, the Lord of the Worlds. I am truly willing not to see him again."

About three days later, the accursed enemy increased in number. Raden Basah did not inquire about the retreat of all the soldiers and \*adipatis\* to the north-east, nor Pangeran Dipanegara. By divine will, Kanjeng Pangeran Abdul Rahim meditated facing the southwest, along with Raden Adipati, Mas Penghulu, his forces, and his \*adipatis\*. When they reached the mountain, the danger immediately vanished. Kanjeng Pangeran Abdul Rahim then sat there. All the accursed enemy followed. By divine will, Kanjeng Pangeran Abdul Rahim was asked by Raden Adipati to flee but refused, as did Mas Penghulu. All pleaded with Kanjeng Pangeran, but he refused. He then narrowed his gaze, remembering his teacher's last will: to delve into the knowledge of the "ocean" (esoteric depths). He performed the \*dhikr\* of the perfect and complete (\*kamil mukamil\*) state. By God's grace, Kanjeng Pangeran's wish was granted. Body and soul united. Not long after, he returned to Allah's Mercy (\*Rahmatullah\*). His body fell to the ground. Everyone was startled. Mas Penghulu immediately held him, but he had already returned to the sacred realm. What remained was like a shrouded corpse.

The body remained unadorned, for they were pressed by the pursuing accursed forces, compelling them to abandon the deceased and advance to reclaim the kris. Only a radiant light from the deceased's body was observed on the peak of Mount Sirnabaya, which lay along their route. This was further ordained by the will of Hyang Agung, the One and All-Compelling (\*wahidul qahar\*).

The forest itself was guarded by a formidable tiger named Tepeng. It, along with its equally massive companions, watched over the tomb, causing all the accursed troops to retreat. For three full days, the tomb of Kanjeng Pangeran Abdul Rahim remained under the watchful guard of Tepeng and its pack. Raden Adipati and Mas Pengulu, along with their respective forces, had by then already returned.

After three days, the body of Kanjeng Pangeran was finally prepared with due reverence. The tiger Tepeng and its companions then departed into the undergrowth, their tale no longer recounted here. The body of Kanjeng Pangeran, appearing as if merely in slumber, was interred atop Mount Sirnabaya, thus concluding the narrative of the departed.

The narrative then shifts to Sinuhun, who, residing in Wanalaban, had recovered from his illness. He was subsequently visited by his servants, Bantheng Wareng and Rata, who had journeyed to Wanalaban. Meanwhile, Semar, Gareng, Petruk, and Maratruna, their minds now at ease following the King's recovery, returned home.

When Tepeng appeared, it was as if a human was giving a signal; the King's heart throbbed, yet he uttered no sound. Bantheng Wareng and Rata, too, were visibly terrified. After the evening prayer, Tepeng reached Wanalaban. It proceeded to hunt a deer, merely for sport. The two servants, their expressions etched with anxiety due to its close proximity, would surely have seen it had there been light. They reported to the King, inquiring, "What is that sound?" The King smiled and gently replied, "That is merely the sound of a wild dog pursuing a deer."

While people slept, Gareng and Petruk arrived and were immediately asked by their two servants why it took them so long to encounter Tepeng, and what exactly Tepeng was. Gareng and Petruk then explained, "It is a formidable tiger, the ruler of this domain, leading all creatures within this forest." Bantheng Wareng and Rata, filled with regret and growing increasingly fearful of staying so near the forest, were observed by the King, who merely smiled.

The King had resided in Wanalaban for a considerable period, yet no news of Kalapaking had reached him, nor had Kalapaking himself arrived, despite the long wait. Petruk was frequently summoned by the accursed troops, thus necessitating greater caution on his part. However, he consistently refused to confess, leading to his torture. Even Nyai Maratruna, upon her visits to the market, was often interrogated regarding him. Semar, Gareng, and Petruk conveyed all information to Maratruna. Sumatali, meanwhile, grew increasingly anxious, fearing that the accursed forces had already become aware of their situation. Subsequently, all the accursed troops returned to their quarters.

Consequently, the King departed from Wanalaban and sought rest in the forest of Wadas Malang, a place also known as Sitimiring. However, only Gareng remained in the King's retinue, as Semar and Petruk were deemed suspicious, a fact that displeased the \*bekel\*. The King's stay in Sitimiring

was brief, for he soon desired to proceed to Rema. They had already departed Sitimiring and reached Wadas Malang. There, they received a letter from the resident, but the King declined to even look at it. Instead, he commanded that the letter be returned, and continued his journey without further delay.

However, a trial from Hyang Agung then befell the King: Sumatali and Gareng suddenly found themselves disoriented, unable to find their way, and mistakenly strayed into the dense forest. They found themselves on a path used by rhinoceroses, which was thus named "rhino track." They wished to ask for directions but found no human in sight. The rain grew heavier, and the heart of the forest became utterly dark. By the grace of God, the King's vehicle managed to avoid falling into ravines, and effortlessly navigated sharp turns, muddy puddles, and ditches. All this was solely due to the divine benevolence of Hyang Widi.

When exhaustion set in, they rested deep within the forest. Rata, having developed a limp, necessitated their spending the night there. No further troubles arose; indeed, the forest animals seemed to guard them. The King remained in the forest for two days, awaiting Rata's recovery and the resolution of Sumatalang's confusion. With Gareng's assistance, Bantheng Wareng proved to be more resilient. Once Biyung and Rata had recovered sufficiently to walk, the King departed from the heart of the forest. Rhinoceroses and tigers marched ahead, seemingly clearing a path, enabling the King and his vehicle to follow. It was as if these guides made the thorny, overgrown forest trails vanish. No further details of this journey are recounted. The journey proceeded smoothly and safely.

The King eventually reached the land of Rema, specifically Pagertipis, which served as Sinuhun's resting place. From there, he dispatched summons for Raden Adipati and the two Basahs. When Raden Basah Martanagara and Raden Basah Gandakusuma arrived, Raden Adipati, however, did not appear, citing the distance and the location not being his usual residence. The King then inquired of the two Basahs, "Why is Raden Adipati not present?" Raden Basah Martanagara replied, "This is not his dwelling; it is a very distant and secluded place from here." A discussion then ensued with the elders. Sinuhun, somewhat surprised, asked about seniority. Raden Basah then added, "Uncle Pangulu is on his way." Soon after, Haji Badarudin, Haji Imam Rozi, and Ki Mlangi all arrived.

The discussion then turned to weaponry. Raden Adipati expressed immense relief, stating, "I was summoned by my younger sibling." All the King's brothers and sons had arrived, and the King's wishes had been fully articulated before them. It was from the two Basahs that they learned of the passing of his younger brother, Pangeran Abdul Rakhim, who had returned to God's mercy. This revelation explained the divergence in desires with Raden Adipati Danureja. Upon hearing this, the King fell into a prolonged silence, lost in thought. His mind wandered, reflecting on the omnipotence of Hyang Widi and the inevitable end of earthly life.

The King then questioned the two Princes. Raden Basah reported, "Your Highness's son, Kanjeng Gusti, grew enraged at Ki Lurah after being left behind by Uncle. Their will was insurmountable; they proceeded north of the river. At Serayu, four Tumenggung — Pawitan and Selamanik at Parakan and Kali Bener — escorted them, for they wished to witness the conflict involving Basah Imam Misbah and Raden Basah Suryawinata, Your Highness's son. Of the younger ones, I have no knowledge. Furthermore, those who joined included Lurah Kasim, Jagala, and Prawirabawa. Following the passing of Your Highness's younger brother, Sinuhun, all the royal servants brought from Mataram were deeply disheartened. Mas Pengulu and Nyai Mlangi were then observed, which further ignited the Basahs' anger. Consequently, this grievous matter led the two Basahs to report to the King that the two scholars had been slain."

Sinuhun then smiled, saying, "You are unlike them. Listen, Basahs, know that all human beings in this world have their fortune and suffering decreed in the \*Lauhul Mahfudz\*; ultimately, all will perish, yet each person's destiny differs. However, one truth remains: a living human is bound to their physical form. If that form belongs to an infidel, then one must remain resolute in their disbelief. Similarly, if one is Muslim, they must be steadfast in their faith, so as not to be swayed, even if their suffering persists unchanged. That, indeed, is faith, for one continues to fulfill their destiny. Basah, the existence of people in this manifest world is an act of God the Most Merciful,

while in the hereafter, it is an act of God the Most Compassionate. Hence, in life, one can perceive this and strive to become a true servant of Allah.

In this world, there are but two categories: infidel and Muslim. In the hereafter, your reckoning will manifest in two realms: heaven and hell. Many people in this world are infidels, destined for hell, for its cost is cheap. Conversely, heaven commands an exceedingly high price. This is why few infidels embrace Islam. Paradoxically, many Muslims choose to emulate infidels, for they lack the spiritual fortitude; without divine grace, they are surely weak. Their 'capital' for the afterlife will invariably gravitate towards the cheaper option."

The two Basahs found their hearts enlightened, surrendering to divine will. They were then dispatched to summon Mas Pengulu and Ki Mlangi. Coincidentally, Colonel Klares arrived bearing a letter; however, the King instructed the Colonel to deliver his response directly to Raden Adipati. Upon being summoned, Mas Pengulu and Kyai Mlangi presented themselves before the King. Both offered their homage, weeping as they did so. Thereafter, the King gently spoke, "Pengulu, I pose a question to you. Answer truthfully: is your presence here, accompanied by this escort, by your own volition, or by the command of a Colonel? Do you even know this Colonel?" Mas Pengulu replied, "I do not know, Your Majesty, if I encountered them on the road, even though the fault lies with both Basahs. Prawira Dirja was also with me, bearing letters sent by Colonel Kukis, Colonel Nais, and General de Kock. Tuan Sarif Samparwadi was the envoy."

Upon comprehending the report, the King fell into a prolonged, pensive silence. Sinuhun's heart grew heavy, and he pondered the omnipotence of Hyang Widi, realizing that while Islam encompasses diverse forms of faith, the faith of infidels is singular, leading to unified desires. In contrast, Islamic faith comprises four distinct aspects: \*iman maksum\*, the infallible faith of prophets and saints, guided by divine wisdom; and \*iman makbul\*, the accepted faith of ordinary believers, which, though common, is prone to fluctuation. Yet, there is also the accursed, corrupt faith, which fuels the ambitions of the wicked.

The King spoke softly, "Pengulu, such is your report. All your companions, then, are rendered insignificant. Have they all forgotten their Islamic faith? And their former resolve, when they claimed to be steadfast in their Islam, even in the face of ultimate suffering? If they were truly so, they would face death courageously, not even shying away from illness. How ignoble, then, is their faith in this life." Mas Pengulu then responded, "Indeed, Your Majesty, if my younger brother Kyai Mlangi and I met with Raden Prawiradirja, it was purely out of profound concern. My question is, if this is the state of affairs, have they forgotten the King?" Raden Basah's reply was, "Are they mad? Yet, I am confident. Just rest for a moment."

The King smiled and then questioned, "What troubles you, Mas Pengulu and Mlangi? Does this not violate religious principles? If Muslims constantly lament, it signifies a weariness of spirit, a complaint from within. Yet, Allah lacks nothing. Have you, Mas Pengulu, surrendered?" Mas Pengulu and Kyai Mlangi were rendered speechless. The King then turned to the two Basahs, asking, "Martanagara and Gandakusuma, are the troops prepared?" The two Raden Basahs replied, "Not yet, Your Majesty. I have instructed them to rest. They are all to gather with Your Majesty and myself next month, if it pleases Your Majesty, to reinforce the war effort. It would be better to rest in Sampang; the eastern region there is vast, and the royal soldiers are not yet fully assembled. Therefore, if God's grace increases, I shall ask for a small measure, but if it is abundant, I shall leave it. For these reasons, Sinuhun, it would be advisable to rest here in Sampang."

The King acquiesced to Raden Basah's suggestion, but declared, "Very well, Basah, I shall heed your words. However, tomorrow, once all the soldiers have assembled, you must speak immediately." Raden Basah affirmed his readiness. The King then addressed Mas Pengulu, saying, "Pengulu, and you, Mlangi, what are your intentions now? If you mean to align yourselves with those accursed individuals, it would be preferable, for I am resolved to execute my command, and I cannot coexist with them." Mas Pengulu and Kyai Mlangi then responded, "In life or death, we submit ourselves." Thereupon, the King promptly departed from Pager Tipis.

The King was accompanied by Raden Basah Gandakusuma and the Mantrijero soldiers. Raden Basah Martanagara, meanwhile, remained behind, organizing his troops at Gunung Condhong. Rata and Sumatali, unable to walk, were left in Kemuning, while Gareng had already returned to Sebadha. Bantheng Wareng, known for his formidable strength despite his stubbornness, was not left behind. The King expressed a desire to visit Sirnabaya, then turned his thoughts to his younger brother, Kanjeng Pangeran Abdul Rahim. The King spent the night resting in Sirnabaya, sitting by the tomb, deeply moved by his affection for his brother, who, though young, had bravely embraced death.

The next morning, they departed from Sirnabaya. Their journey itself is not detailed. They arrived in Maratega, spending a night there while awaiting the arrival of Ahmad Pekih, a notable figure from Sampang, who had been summoned. Thus the narrative of that night concludes. It is recounted that envoys from Raden Adipati arrived: Raden Adipati Purwadirja and Raden Tumenggung Sinduatmaja. Raden Basah Gandakusuma promptly informed the King that these envoys from Raden Adipati carried three letters, originating from Colonel Kokis, Colonel Naus, and Colonel Klares. The King, recalling his deceased brother, was overcome with anger towards Raden Adipati. He commanded, "Basah, instruct Purwadirja and Sindu Atmaja to return. I refuse to accept their letters. If they insist on presenting themselves before me, kill them." Raden Basah assented and withdrew from the King's presence. This particular episode is concluded here, and no further details are given.

The following morning, Ki Muhammad Pekih arrived with his entire force, accompanying Raden Basah to an audience with the King. Raden Basah was then instructed to return to Condhong and rejoin his elder brother. The Mantrijero troops, who served the King, were not left behind, though Bantheng Wareng, Beja Kati, and Jayeng Manggada remained. Mas Pengulu and Ki Mlangi, hailing from Mataram, departed, taking all their companions with them. The King promptly left Maratega, crossing paths with Raden Basah. The King spent that night in Gendhing. Forest animals had guarded their path since their departure from Sitimiring. By divine will, the beasts of the forest, moving ahead, seemed to forge a clear path, allowing the King's vehicle to proceed as if on a paved road. Tigers, rhinoceroses, and wild oxen led the way, arrayed like royal escorts. The profound beauty of the divine essence, embodied by the deputy Dulkahar, was manifestly clear. The narrative of all these events now ceases, as the King arrived in Sampang.

The King chose not to stay in the village, opting instead to rest in the forest. The accursed forces, having learned of the King's presence in Sampang, then launched an assault. However, divine intervention protected him; none of the accursed truly discovered the King's resting place. The King observed the conduct of the accursed, who spent the night in Sampang, setting all the huts ablaze. The following morning, the accursed forces departed from Sampang, only to be ambushed by tigers along their route. Five of the accursed, along with their horses, perished, slain by the tigers. This experience thoroughly deterred them from venturing into the forest again.

Subsequently, the accursed forces blocked the road, forming a line across it. Tepeng, with its own troop, mirrored their formation along the mountain ridge. All of them moved with a cohesion that suggested prior training. The accursed forces felt a degree of fear upon witnessing Tepeng and its retinue descend. Five soldiers, including Dutch troops with their weapons, were seized. Yet, they were not consumed; instead, their torn carcasses were strewn along the road, though their weapons remained undiscovered. Terrified, the accursed forces all retreated. So it was with Tepeng and its troop when night fell. Many of the accursed apostates perished. The accursed often found themselves disoriented in the darkness, and many of the apostates met their end, slain by Tepeng. Such was the course of events at that time. Numerous forest animals descended, by divine will, to harass the accursed. Horses and cattle were all seized. The narrative of Tepeng then concludes here.

It is recounted that the King was in the Sampang forest. Mas Pengulu and Kyai Mlangi presented themselves, surrendering their lives to the King, hoping his heart would soften from his anger towards Basah Prawiradirja. Such was Sinuhun's compassion for all his royal servants – young and old, male and female – who had been corrupted by the accursed, upon learning of Your Majesty's presence here. The three Basahs could not withstand the onslaught, causing distress to all the

Mataram royal servants, great and small, male and female alike. Consequently, Raden Basah Prawiradirja found himself in this predicament. Sinuhun, unable to contain his wrath and fully aware of his resolve, knew that if Your Majesty was determined to fight, all would be unleashed in fury.

The King smiled and said, "If that is indeed true, then Martanagara, whom you all previously sought to have killed, merely complicates matters. If that is the case, your true nature is now evident. After deliberation, whatever your reasons, I am unwilling to alter the divine injunctions, for what is commanded by the Quran cannot be changed. If a believer approaches such a path, it will lead to ruin. Who, then, truly orchestrates sickness and death?" Mas Pengulu responded, "Yes, Your Majesty, that is true. In earlier times, the connection was close, but now, all humanity feels distant from Allah Ta'ala and Kanjeng Nabi; the chasm has grown vast indeed."

Kanjeng Sultan smiled and softly said, "Pengulu, it would be better for you to study more deeply and sincerely repent to Allah Ta'ala, if you truly believe in the knowledge you possess. You claim Kanjeng Nabi has long been absent; if that were true, then your efforts in studying and glorifying the Quran would be futile. Yet, the Quran promises that its commands endure until the Day of Judgment. The \*Sharia\* of Kanjeng Nabi will persist as long as the Quran remains written. Have you forgotten that such is Allah's nature? He is the One who brought you into being. You forget the very essence of destiny, encompassing youth and old age. If there is youth, there will inevitably be old age, and eventually decay. Therefore, repent immediately, for if you do not, you will surely be disobedient. Have you forgotten the verse 'everything encompasses' (\*saeun muhitun\*) and that within \*Kulhu\*, as well as Kanjeng Nabi, whom you deem long past and thus non-existent? The benefit of the Quran is present right now, but Kanjeng Nabi is entrusted to return on the Day of Judgment, and it is not yet Judgment Day, Pengulu."

Mas Pengulu then bowed his head, weeping, for he felt his words had been greatly misguided. Approximately three nights later, Mas Pengulu once again addressed the King, inquiring, "What is Your Majesty's will, given that all the Basah royal servants, soldiers, and Adipatis have already succumbed, leaving only four Basah royal servants whose hearts remain steadfast?" The King smiled, retorting, "Pengulu, can you truly call them steadfast?" Mas Pengulu responded, "Because they remain steadfast in upholding the divine injunctions and fulfilling the duties assigned by Your Majesty. All those royal servants invoke the authority of religious law, for their hearts are impoverished." The King then said, "Pengulu, this is my perception: an obscure religious argument (\*dalil langip\*) does not initiate action, and if it does, it is without proper authority (\*wenang\*). Consider, for example, a person intentionally defiled by impurity, and another who is inadvertently defiled; are their legal rulings the same or different? Both are equally susceptible due to their impoverished understanding." Mas Pengulu replied, "It differs from one who is simply stained, for in this case, it was a deliberate defilement. Sinuhun, driven by necessity, took and contended due to destitution, and this was permissible by \*dalil wenang\* (the religious ruling of authorization), Your Majesty."

The King then reiterated, "Who, pray tell, taught all of that?" Mas Pengulu replied, "Many royal servants, including Raden Prawiradirja, taught such things. Ngabdul Latif, who was captured, also did." Feeling misled once more, the King inquired, "If that is indeed the case, where are Badarodin and Haji Maraji, and what is their news?" Mas Pengulu reported, "Your Majesty, Dolah Badarodin and Haji Maraji both descended to Sumalangu some time ago." The King then declared, "If that is the case, then by my will, Pengulu, you shall now descend. Summon Haji Badarodin and Haji Maraji. Once they arrive, instruct them to return to Mataram. Bid them care for Prawiradirja, and convey my displeasure." Mas Pengulu affirmed his capability, then withdrew from Sinuhun's presence and departed. His journey is not detailed, but even after seven days, he had not yet arrived.

It is then narrated that Ki Mlangi, addressing the King with great earnestness, implored forgiveness for Raden Adipati, citing his numerous hardships and warning that without intervention, his fate would be dire. Regarding the letter, Ki Mlangi assured the King that no harm would come to Sinuhun if its contents were known. He argued that with his profound religious knowledge, passed down since the time of the Prophet, any letter, whether good or ill in its tidings, would be duly responded to. The King responded, "Mlangi, why did you not speak of this before?" Ki Mlangi



confessed, "I feared Kyai Maja." The King then commanded, "In that case, summon Danureja, and instruct him to bring all those numerous letters, including the one from the General. Go now, depart immediately." Kyai Mlangi assented, offered his homage, and departed from the King's presence.

The journey itself is not detailed. Upon reaching Kejawan, Kyai Mlangi fell ill and had already met with Mas Pengulu; however, by then Raden Adipati had already surrendered. It is recounted that Mayor Bokus, upon hearing news of the King's envoy, Mas Pengulu, in Kejawan, soon followed by Kyai Mlangi, dispatched invitations to them. However, Mas Pengulu refused to come, even after being invited three times. Then Badarodin arrived. Mayor Bokus reiterated his command, dispatching Raden Abdul Latif, who set out alone. Consequently, Raden Abdul Latif met with Mas Pengulu, Haji Badarodin, and Ki Mlangi. Raden Abdul Latif conveyed, "Esteemed Pengulu, I have been dispatched by the Mayor to invite you, for he is most eager to meet with you. If you do not come to the fort, the Mayor himself will seek you out. Should you still refuse, it will surely lead to an undesirable outcome." Mas Pengulu was about to consult the King first, when the Mayor's envoy stated, "If you meet with him, I will bear the repercussions." After this discussion, Mas Pengulu, Haji Badarodin, and Ki Mlangi agreed to comply.

Mas Pengulu then departed from Kejawan, heading towards Soka Fort, accompanied by Haji Badarodin. Ki Mlangi, however, did not join them, remaining in Kejawan due to his severe illness. The journey itself is not detailed. Upon Mas Pengulu's arrival at Soka Fort, the Mayor personally received him, offering respectful greetings. Thereafter, they all took their seats, and the Mayor inquired, "Mas Pengulu, I earnestly ask: what is the King's desire?" Mas Pengulu responded, "The King has no particular desire." The Mayor then pressed, "Where is Ki Mlangi?" Mas Pengulu explained, "Ki Mlangi remains in Kejawan, as he is gravely ill." The Mayor then inquired further, "Is it true that Raden Adipati has been summoned?" To which Mas Pengulu affirmed, "Yes." The Mayor responded, "It is already done; Raden Adipati has met with me." News of Kyai Mlangi's arrival circulated seven days ago. Currently, Raden Adipati is away, having gone to Magelang to meet the General, who is soon to depart for Batavia. It seems my \*lurah\* will return with Raden Adipati in seven days. Why was he summoned? What does the King wish from Raden Adipati?"

Mas Pengulu clarified, "His Majesty wishes to know about the letters — all those documents that Sinuhun had not previously seen. This is because, at that time, the King was incensed with Raden Adipati. Are those letters still in Raden Adipati's possession? Sinuhun's heart has now softened, which is why he has instructed that all the letters, including the one from the General, be brought before him. If they are still available, he wishes them to be presented." Mayor Bokus then inquired, "Mas Pengulu, what if the King has no specific demands? I know that General well; he is a friend. His heart was greatly distressed upon hearing of Kanjeng Sultan's grave illness. What if, God forbid, he were to pass away?" Mas Pengulu countered, "What sort of Mayor is this? If he were a true adversary, he would surely be even more pleased."

Mayor Bokus replied, "Mas Pengulu, you genuinely do not grasp the situation. Kanjeng Sultan Abdul Hamid is the one truly revered in Java. Thus, there was a momentary impatience to hear news of him. Many held specific intentions, Mas Pengulu. In Java, my friend was perplexed when Kanjeng Sultan was still active, but now all have fallen silent. Therefore, my friend's heart is gladdened. All that remains is the anticipated meeting between Sinuhun and the General, be it day or night. Should this meeting with my friends, who are all prominent figures of Java, not materialize, then all will express their discontent. The King and the General have already made their promises."

Mas Pengulu then took his leave, returning to his lodging in Kejawan. Mayor Bokus conveyed a message, saying, "Mas Pengulu has traveled far to Kejawan; wait, my \*lurah\* will surely arrive shortly." Mas Pengulu replied, "Yes, I wish to deliver the letter to the King, and then I shall return from Soka." Dolah Haji Badarodin, having reached Kejawan, then dispatched a letter to the King. The subsequent events are not detailed; the letter arrived swiftly and was immediately presented to Muhammad Pekih, who in turn promptly handed it to the King. The letter was read aloud, its contents mirroring all that had been conveyed earlier.

The King remained silent for a considerable time after reading the letter. Sinuhun's heart stirred with profound emotion as he uttered, "It is by divine will that I am commanded to endure this illness and shame in this world. And so, Pengulu, this is my ultimate fate; I do not resist, for it is my destiny."

The King then asked, "Ahmad Pekih, are you content with Pengulu's intentions?" Muhammad Pekih offered his homage, replying, "I am pleased, Sinuhun. What more could I seek?" The King smiled and remarked, "It is all the same; everyone comes to this state. If this is so, then draft a letter. Summon Pengulu and Martanagara here with their soldiers. As for Basah Gandakusuma, may he remain with his troops in Kejawen, and his soldiers must not leave Badarodin, as Ki Mlangi is reportedly ill. Also, should Rata recover, write to another contingent."

Muhammad Pekih offered his homage and then withdrew from the King's presence. He proceeded to draft a letter, summoning all concerned parties. The narrative then skips ahead to the point where all the forces were assembled in Sampang. Mas Pengulu and Badarodin, along with Basah Martanagara, were summoned. The three arrived before the King, joined by Muhammad Pekih, making a group of four. The King inquired about Haji Maraji, to which Haji Badarodin replied, "Your Majesty, he has already returned to Mataram." The King then inquired about their disposition, asking, "Pengulu, and all of you, are your hearts now at ease? Does this meeting not contradict your knowledge?" Mas Pengulu and Badarodin replied, "No, Your Majesty. We did not initiate this meeting; it was at Mayor Bokus's invitation. Our knowledge permits such an encounter, for it was the accursed who began it."

The King smiled and gently inquired, "Pengulu and Badarodin, do you fully trust all that the Mayor has said?" Mas Pengulu and Badarodin affirmed, "Yes, Your Majesty. For what is truly held to, if not its profound meaning and benefit, and the articulation of its ultimate return?" The King then sought Basah's counsel, asking, "Basah, what are your thoughts?" Raden Basah replied, "I submit entirely to Your Majesty's will." "If that is the case, then I shall test that knowledge, Pengulu and Haji Badarodin. Return to Kejawen and continue your meeting with the Mayor. When the Colonel arrives, instruct him according to my will. If the Colonel wishes to confer with me, let him speak of the distinctions of this General; I shall comply, but only according to my own desires. Regarding the command of all soldiers and palace servants, does the Colonel assent to this? For these are the two matters at stake: the market revenues and the taxes. Explain thoroughly: the tax that this village must yield, and the market revenues, which are the funds utilized in the marketplace. If the Colonel does not agree, or refuses to discuss, it is surely mere pretense, and it is not impossible that conflict will persist. As of now, nothing is settled. My desire is to discuss the matter of the land and market revenues, with the Colonel holding authority. Now, depart to Kejawen."

Both affirmed their willingness and immediately departed from the King's presence. Their journey is not recounted. Upon their arrival in Kejawen, Mayor Bokus was already aware of the news: Mas Pengulu and Haji Badarodin had arrived from Sampang. The \*Megatruh\* canto concludes here.

The Mayor was immensely pleased. He then sent for Mas Pengulu and Haji Badarodin. Without recounting the specifics, the Mayor had already met with the King. He had conveyed all matters to the King. With a great sense of relief, the Mayor stated, "Mas Pengulu, truly, the entirety of Java is Sinuhun's dominion. My esteemed friend has expressed a wish to take repose and partake of simple provisions. Consequently, upon Sinuhun's visit, orders have been issued for all existing forts to render a twenty-five-gun salute, complemented by volleys of rifle fire. For the populace would perceive it as a stroke of immense fortune, lending unparalleled weight to the occasion. Word has it that our \*lurah\* (local chief) arrived yesterday afternoon, accompanied by Raden Adipati from Magelang."

Mayor Bokus then instructed his captain to swiftly request his colonel to proceed to Kedung Maesa. Mas Pengulu had since returned with Haji Badarodin, now en route to Kejawen. Mayor Bokus ordered that a lavish array of refreshments be promptly prepared for Raden Basah. However, the messenger erred in his delivery. The messenger's words were, "Raden, I am dispatched by the Mayor to present you with provisions." Raden Basah Gandakusuma, upon hearing the Mayor's envoy, became exceedingly wroth. "Hark! Tell the Mayor I refuse to accept it; he is no comrade of mine. I am certainly not in want of provisions. Now, take this back at once and convey to the Mayor that I shall not countenance it!"

The messenger promptly returned. The aforementioned message was then conveyed in its entirety to the Mayor. The Mayor subsequently became incensed with his messenger. "Indeed, Raden Basah lives up to his reputation," he then inquired, "What exactly were your words that provoked

such a reaction?" The messenger replied, "I merely offered refreshments." Thus, the Mayor decreed, "So it is. Raden Basah certainly holds greater sway than I. Basah and the Colonel are peers, whereas I am but a commoner in comparison. Return at once. Simply state that I, myself, presented the refreshments to Basah."

He then returned and conveyed this message as instructed. However, Raden Basah remained apprehensive, for he had not been apprised that, should refreshments be offered, he was to accept them, with Mas Penghulu and Dulah Badaruddin assuming accountability should his refusal incur the King's wrath. The narrative ceases at this juncture.

The account now turns to the King summoning Raden Basah Mertanegara, who was anticipated, along with his younger brother Basah Gandakusuma. Regarding the full complement of troops, Basah Mertanegara intended to report, upon receiving confirmation from his younger brother, that his forces were complete. His younger brother, Tumenggung Panji. The hostilities had ceased. All the Ngabehi had arrived, yet the rank-and-file soldiers remained severely lacking; only half their number had reported. The King softly inquired, "What is the total strength of the forces, as per your younger brother's assessment?" Raden Basah replied, "The combined forces of all the Adipati number one thousand, while my younger brother personally commands five hundred. Furthermore, my younger brother reported that he had just received refreshments from the Mayor, though this greatly incensed him." Upon hearing all this, the King smiled. The account concludes here.

The narrative now shifts to Colonel Clerens and Raden Adipati. After the Mayor received the dispatch, he was greatly pleased and departed from Kedung Maesa, with Raden Adipati accompanying him. Upon reaching Panjer with Basah Abdul Latif, he then invited Mas Penghulu and Haji Badaruddin to meet the Mayor. Their arrival in Panjer is not detailed. Mas Penghulu had since met with the Colonel. The Colonel, greatly pleased, then spoke softly, "Mas Penghulu and Haji Badaruddin, what is the King's will? My heart is overjoyed by the arrival of that dispatch from the Mayor, which feels as weighty as a small mountain. All my weariness has vanished. I have just arrived from Magelang, having accompanied the Adipati to meet the General, and thence proceeded hither."

Soon after, while resting, Mas Penghulu spoke, "Colonel, I am dispatched by the King to convey His Majesty's greetings. All matters pertaining to His Majesty's wishes have been articulated, indeed, everything has been laid bare from the outset, akin to issuing commands to the Mayor." The Colonel's heart swelled with delight, and he softly replied, "All of you, what is His Majesty's desire? I shall certainly comply. Even should the stipulations change ten thousand times, I shall undertake to maintain all the \*abdi dalem\* (palace officials), soldiers, and nobility." Thereafter, the conversation was punctuated with jests. "Mas Penghulu, I am most eager to inquire. You are dispatched presently, but where is the authenticating dispatch from His Majesty the King?" Mas Penghulu softly replied, "I was not provided with such a dispatch." The Colonel then stated, "Mas Penghulu, you are mistaken. Is it truly the case that you have been \*dipundhadheli\* (defied/outwitted)? What will Raden Adipati think? I am unsure if this is indeed the situation, for a royal envoy typically carries no dispatch." Raden Adipati affirmed, "Indeed, Colonel." Mayor Bokus then interjected, "Even if Raden Adipati is also at fault, the three dispatches intended for the Colonel and the General were indeed handed over. Ultimately, several of these dispatches were entrusted to Raden Adipati. Where are they all at present?" Raden Adipati replied, "I have ordered a search for them, intending to retrieve all dispatches from Kanjeng Sinuhun, but they have not been found; they are now entirely lost along with their bearer, whom the Mayor is currently seeking. I know not if he lives or has perished, for he has not returned to this day." The Colonel then rejoined, "Mas Penghulu, what if Kanjeng Sultan does not promptly assist my comrade at this juncture?" He was greatly perplexed, for many held vested interests in this Javanese state. "Mas Penghulu, were Kanjeng Sultan to intervene personally, perhaps none in Sala and Yogya would acquiesce, for all the nobility, and even the very creatures of the forest, have joined the fray. While the King resided in the mountain fortress near the forest, disturbances were frequent. Fierce lions and snakes assailed numerous soldiers; their bodies were truly carried off by tigers, and their abandoned weapons seized. Though their corpses could be recovered, their rifles were nowhere to be found. Consequently, all the comrades (soldiers) grew fearful and dispersed to the villages, many of which had already been abandoned. Those guarding near and within the fortress were all devoured by snakes and lions. Only at night

did these perils manifest, amidst the general presence of chickens and other fowl. During the day, however, none were visible, which greatly distressed everyone. Mas Penghulu, does His Majesty not lament the plight of all his servants, given the chaotic state of all the \*abdi dalem\* (court officials) throughout Java? However, I, Mas Penghulu, have not yet received corroboration of your actions. I must request a token from His Majesty the King so that all my comrades may truly believe me, and I convey my regards to His Majesty, through you, Mas Penghulu, albeit humbly. For indeed, my heart is greatly eased by these various articles and a small sum of money, intended as recompense for all the \*abdi dalem punakawan\* (court retainers/advisors). Indeed, Mas Penghulu, I harbor a profound desire for a personal token from His Majesty the King, so that it may truly engender trust among my own people."

Mas Penghulu promptly took his leave, accompanied by Haji Badaruddin. Their journey is not recounted, for they had already arrived in Sampang. There, Mas Penghulu and Haji Badaruddin met with Raden Basah. Mas Penghulu promptly invited Raden Basah to present himself before His Majesty the King. Haji Badaruddin did not lag behind, and all three were soon in the King's presence. Mas Penghulu then recounted all of Colonel Clerens' words, as previously detailed. His Majesty the King remained silent for a long time, sensing a profound misfortune, for his heart had been too readily swayed by Mas Penghulu, Kyai Mlangi, and Haji Badaruddin, the third of the trio. The King was already overcome with an inward sense of shame, reluctant to respond to the words that had been uttered. Thus, the King resolved to undertake the defense of two matters: those who had fallen as martyrs and those who remained, capable of standing by them and entrusting themselves to divine providence. He recalled the divine promise regarding the allocation of human fate in this world, which is eternally inscribed in the \*Lauhul Mahfudz\* (the Preserved Tablet), affirming that one cannot escape illness, disgrace, or death.

Kanjeng Sultan finally spoke, "Hark, Penghulu and Badaruddin, concerning the Colonel's request for a dispatch from me, is it indeed proper for me to grant it?" Both replied, "It is advisable thus, even if it be deemed improper; your humble servants shall bear the responsibility, Your Majesty. For your humble servant and the Haji (uncle) believe there is nothing that should cause Your Majesty to doubt the Colonel. All his pronouncements were straightforward." His heart was thus filled with great trust, and the King gave his assent. After being granted the token from His Majesty the King, Mas Penghulu was instructed to return and meet with Colonel Clerens once more. Badaruddin did not lag behind, and they carried the said token. The specifics of the meeting are not recounted.

The Colonel and Mas Penghulu found themselves fully assembled, with the Mayor and the \*Kelana\* (a high-ranking official) also present. The Colonel was greatly enthusiastic upon Mas Penghulu's arrival, especially as he bore a dispatch from His Majesty the King. All present, including those of high rank, rose to their feet in deference during the reading of the dispatch. Thus decreed His Majesty the King: "Oh, Colonel Clerens and Mayor Bokus, I extend my respectful greetings to both of you. You desire that I confer with the General. I shall certainly grant this request in due course. However, Colonel, I request that you construct a royal lodging for me in Rema Kamal, and likewise here in Kejawan, as well as a moat along the Rece River. Subsequently, when I proceed to the Rece River, my two \*Basah\* retainers from Mataram, along with all their soldiers, shall come to escort me and General De Kock to that very meeting point on the Rece River. Indeed, you shall escort me there."

Upon His Majesty the King stating his wishes, the Colonel was greatly pleased, as were the Mayors and all the \*Kelana\*. They then all resumed their seats. The Colonel inquired, "Mas Penghulu, I am at a loss. I do not comprehend the significance of Sinuhun's token within the dispatch; it is most unusual. Indeed, I have yet to grasp its true meaning." Mas Penghulu replied, "If you fail to comprehend His Majesty's will, Colonel, it would be prudent to immediately compose a dispatch to His Majesty the King to ascertain his desires." Colonel Clerens assented.

Mas Penghulu had already taken his leave with Badaruddin. Their journey is not recounted; suffice it to say, they had reached Sampan, and the dispatch had been delivered to His Majesty the King. Sinuhun replied, "Yes, be informed, Colonel Clerens, I shall visit Rema Kamal this coming Monday. Thereafter, I shall summon the Colonel there; you are to meet me at Rema Kamal. Do not precede my arrival, and ensure a sufficient number of mounts are prepared." Mas Penghulu responded,

"Understood!" He promptly withdrew from the audience to inform the Colonel of all His Majesty's wishes. The Colonel was exceedingly pleased, for he felt himself to be trusted by His Majesty the King. Colonel Clerens readily assented to all commands conveyed by Mas Penghulu.

The Colonel then commanded the Mayor to construct royal lodgings in Rema and Kejawan, involving the entire populace in the undertaking. All of them, both Rema and Kejawan, were exquisitely beautiful, akin to palaces. They were furnished with grand gateways, assembly halls, and iron fences beyond the gates. These lodgings were situated approximately a single shot's distance away. The assembly hall was adorned with magnificent *\*tarub\** (ceremonial canopies), and indeed, the King's throne was set upon a mound of sand. Small assembly halls flanked the main structure, presenting an exceedingly beautiful sight. A road was also constructed, leading to the main thoroughfare in Sampang, which was leveled concurrently with the piling of sand. Furthermore, *\*padasan\** (ritual water fountains) were placed, flanked by large jars, gateways, and iron fences. All was adorned with *\*bunga mayang\** (palm blossoms), and the Mayor himself personally oversaw the entire construction of these royal lodgings at Rema and Kejawan, thus bringing them all to completion.

The Colonel then informed Mas Penghulu, detailing the designated time for escorting His Majesty the King and the arrangements for the day. Mas Penghulu then replied, "On Monday, His Majesty the King is certain to arrive at Rema, and the Colonel is invited to present himself at twelve o'clock. His Majesty's arrival is anticipated at one o'clock." The narrative ceases here.

It is recounted that on Monday, His Majesty the King dispatched Mas Penghulu and Haji Badaruddin to proceed to Rema Kamal in advance. Thus, His Majesty the King departed from Sampang. Raden Basah Mertanegara was not far from His Majesty. Decorum was consistently maintained with Ki Muhamad Fakhri. Likewise, approximately one hundred and fifty soldiers who accompanied His Majesty the King descended from the mountains. Raden Basah's heart, however, remained in turmoil. Raden Basah still disbelieved the ill-omened pronouncements, yet Mas Penghulu and Haji Badaruddin placed great faith in them. Raden Basah Mertanegara, by His Majesty the King's will, was commanded to acquire the sacred heirloom Kanjeng Kyai Bandayuda; such was the King's desire. For should he contradict the pronouncements of Mas Penghulu and the Haji, internal strife would surely erupt. Thus, Raden Basah was given a *\*pusaka\** (sacred heirloom), which he slipped into the front of his attire. Kanjeng Kyai Bandayuda was conveyed by three individuals—Kyai Ahmad Fakhri, Mas Tumenggung Sanegara, and Raden Dipayana. Their journey is not recounted. They had already arrived at Rema Kamal, but the Colonel had not yet appeared, as it was still early morning. It was not until approximately ten o'clock that His Majesty the King arrived. The Colonel intended to proceed deliberately, avoiding any haste. At precisely ten o'clock, the Colonel departed from the guard post, accompanied by all his hussars.

While en route, the Colonel received word that His Majesty the King was already present at the Rema lodging. The Colonel became exceedingly anxious and quickened his pace, as did his hussars. Their journey is not detailed; suffice it to say, they arrived at Rema with all their hussars. Meanwhile, the *\*plangkir\** (foot-soldiers/retainers) were still lagging, thus everyone hastened to catch up with the Colonel, who had advanced far ahead. He (the Colonel) dismounted outside the gate, and in the scorching heat, he stood bareheaded. He was accompanied by Raden Adipati, Abdul Latif, and an aide, Tennis, who also dismounted. After greeting Sinuhun, the Colonel appeared greatly agitated, bowing his head as he took his seat.

His Majesty the King then said, "Hark, Colonel, pray remain here with me for a while." The Colonel replied, seemingly intimidated, "I merely adhered to the commands of the *\*abdi dalem\**. It was Mas Penghulu and Haji Badaruddin whose instructions I strictly followed regarding Rema. At twelve o'clock, I was ordered to escort Your Majesty, and to ensure that Your Majesty did not precede me, as this would incur Your Majesty's displeasure. Mas Penghulu's instruction stipulated Your Majesty's arrival here at one o'clock. Therefore, Sinuhun, I had intended to proceed slowly, so as not to fall behind Your Majesty. However, while en route, I received word that Your Majesty had already arrived, which caused us to hasten greatly, leaving many of my men behind. Thus, I confess to a lack of proper deference towards Your Majesty, and I offer my sincerest apologies for my undue haste."

His Majesty the King smiled and replied, "Hark, Colonel, it is quite alright." The Colonel immediately responded softly, "If Your Majesty would permit, I wish to render my respects." His Majesty the King softly replied, "Enough, I shall not accept it, for you have not yet been able to fulfill my desires." The Colonel softly replied, "All forts have been constructed, and I have also commanded that they all be equipped with cannons, to be fired twenty-five times, complemented by volleys of rifle fire." "Nay, Colonel, rescind all of that. If you would truly honor me, render a salute of seventy-five rounds; that would be acceptable, indeed, five more than seventy. This is its meaning, Colonel: I am the Caliph of the Prophet throughout all of Java. Verily, Kanjeng Nabi (the Prophet) had seventy-four or five companions. Due to my profound reverence for Kanjeng Nabi, I am now united with him. As for myself, I am truly not wanting for anything. Colonel, consider your salutes to me during this war: for seven years, more than a hundred thousand times have you honored me. And Colonel, regarding a token from me, I once conveyed a sign within that writing. For truly, Kanjeng Nabi's realm is in Mecca, and Mecca stands at the center of the world. Therefore, if you are unwilling to render homage to Kanjeng Nabi Muhammad, neither shall I honor you. For indeed, I dwell within the righteousness of the Prophet's faith."

The Colonel remained silent, listening intently, and finally spoke softly, "If Your Majesty does not desire the cannon salute, and if permitted, your humble servant shall render homage with trumpets and drums." His Majesty the King smiled and softly replied, "That is preferable, Colonel." The Colonel immediately commanded *Tenis* to promptly instruct all hussars and *\*plangkir\** to encircle the assembly hall without delay. The Colonel then softly inquired, "What is your wish, *Sinuhun*? Do you desire to rest here?" Kanjeng Sultan then asked Basah Mertanegara, "Hark, Basah, is *Kejawen* still far from here?" Raden Basah, accompanied by Mas Penghulu, softly replied, "If Your Majesty departs from here after *\*dhuhur\** (midday prayer), it is likely you will arrive before the end of *\*ashar\** (afternoon prayer)."

Thus, His Majesty softly stated, "Hark, Colonel, I shall depart after *\*dhuhur\**. Are you prepared?" "Mounts are at hand," he replied, "though there are but forty-one available. I have, however, brought three additional steeds for Your Majesty's personal use, should you desire them. One is my own gift, and another is from the Mayor." He was then instructed to retrieve them, and the three steeds were presented before His Majesty, filling the King's heart with immense delight. The three horses were equally large, all of fine stature and impressive height, but one was *\*dhawuk\** (greyish-white), and the other two were red. His Majesty the King softly remarked, "Hark, Colonel, I accept these, for my personal mounts are exceedingly fatigued." The Colonel promptly replied, "The *\*dhawuk\** one was a gift from the Mayor; I presented the two red steeds." "They were all presented. Who shall utilize them?" "Very well, Colonel, I accept them." The Colonel then addressed His Majesty once more, "If your humble servant may be permitted, I shall precede you, for a ceremonial review of troops awaits at the Guard Post, Your Majesty." His Majesty the King said, "Very well, but leave *Tenis* here to remain with me and guard my envoys. Colonel, rest assured." The Colonel's heart was filled with profound contentment, for he felt himself trusted and was no longer beset by anxiety.

The Colonel then took his leave from the King's presence, leaving the aide and the four hussars behind. The Colonel promptly departed ahead, followed by all the hussars and *\*plangkir\**, as well as Raden Adipati and Basah Abdul Latif. Their journey is not recounted; the Colonel had already arrived at the Guard Post. As for His Majesty the King in Rema, after the *\*ashar\** prayer, he departed from Rema. Aide *Tenis* promptly dispatched hussar messengers to ride ahead and inform the Colonel at the Guard Post that His Majesty the King had departed from Rema Kamal with all his forces. It is recounted that the Colonel was highly respected along every road, with a considerable multitude accompanying him. Upon approaching the Guard Post, approximately half an hour later, all roads were observed to be adorned with iron fences, presenting a magnificent spectacle, embellished with flowers and gates on either side, where *\*mayangsari\** blossoms lay scattered.

Once His Majesty the King drew near the guard post, Aide *Tenis* promptly advanced ahead. At the forefront of the King's retinue were Raden Basah and all the horses. Thus, the Colonel, accompanied by the Mayor and all the officers leading the various formations—hussars and *\*plangkir\**, commanded solely by lieutenants—promptly went forth to meet them on the road. Trumpets and drums resounded boisterously, yet there was disappointment, for the cannons

remained silent, as did the rifles, in accordance with the King's earlier decree. Thus, His Majesty the King remained mounted, riding the steed presented by the Colonel. The Colonel and Mayor, along with all the officers, immediately paid their respects to His Majesty the King. Thereafter, the Colonel softly stated, "Your Majesty is invited to take a brief rest, for refreshments have been prepared." His Majesty the King softly replied, "I have received your gesture, Colonel." His Majesty then proceeded to Kejawan as he desired. The Colonel was greatly disappointed, for he had made extensive preparations. The narrative ceases here.

For upon proceeding to Kejawan, only Tennis and the four hussars accompanied him, and it was Raden Basah Gandakusuma who welcomed them in Kejawan. All soldiers stood neatly aligned on the road, fully prepared, with no one expressing disappointment. After spending a considerable time at the guard post, all was concluded. The narrative ceases here. Raden Basah was summoned and questioned regarding his troops. The full complement of soldiers was not yet assembled; many were still lacking, with only nine hundred present. The account proceeds no further on this matter.

The narrative spans from night until dawn. The Colonel visited, accompanied by the Mayor, the Captain, and the \*Kelana\*. No one was left behind; all present paid their respects to the King. After being seated, the Colonel then spoke, "What is Your Majesty's desire? Is it true that Your Majesty wishes to construct a royal lodging at the Reka River?" The King softly replied, "Indeed." The Colonel softly stated, "If Your Majesty would permit, I implore you not to traverse the lowlands, for Sinuhun would face great hardship. The path is exceedingly narrow, surrounded entirely by forests, ravines, and mountains; moreover, no villages remain. Indeed, there may be one or two hamlets left, but they are deserted and uninhabited; there is no one to construct Your Majesty's lodging. From here to the Reka River, Sinuhun, is a seven-day journey, which would prove exceedingly arduous for all the \*abdi dalem\*, especially the path through the wilderness. Should provisions run low, who would offer aid? Furthermore, heavy rains, Sinuhun, would render the ground treacherous and cause falls when it clears. It is indeed an exceptionally challenging journey. How then, Sinuhun, even now, if this remains Your Majesty's desire, I am prepared to comply, but I must convey these difficulties."

His Majesty the King then inquired of Raden Adipati concerning the Colonel's statements. Raden Adipati and all the \*nayaka\* (ministers/counselors) affirmed, "Indeed, the Colonel's words are true; it is certain there will be many obstacles." His Majesty the King accepted the counsel of all the \*nayaka\*, then spoke thus: "Enough, Colonel, consider what is best." Thereafter, the Colonel took his leave to return, accompanied by the Mayor and his soldiers. In the afternoon, he was to visit again, bringing those who had not yet paid their respects, from commanders to all high officials, as Sinuhun had commanded their presence. Thus, the Colonel made regular visits twice a day, always accompanied by the Mayor.

Concerned about the potential absence of Aide Tennis, His Majesty desired that Tennis be formally transferred from the Colonel's command to guard His Majesty and oversee all His Majesty's affairs, alongside Basah. All deficiencies and outstanding matters were addressed by the aide, who executed all such commands. The narrative ceases here.

In the morning, the Colonel visited with the Mayor, stating, "Your Majesty, last night I received a report indicating that the commander wishes to cooperate with Your Majesty. I received his envoys: Basah Prawiradirja, the two Hajis—Haji Isa and Haji Raji—and a single Ulama, Ulama Barmawi, who bore a dispatch from the General." His Majesty replied, "Hark, Colonel, you stated that General De Kock had departed for Batavia." The Colonel responded thus: "His departure is indeed confirmed. I am awaiting further notification of his journey within the incoming dispatch. I have already admonished Colonel Kockis regarding this. For Your Majesty has not yet responded to the previous day's dispatch." His Majesty the King then softly inquired in turn, "What dispatch, Colonel, do you surmise this to be?" The Colonel replied thus: "It pertains to an earlier time, distinct from the period of our former peace agreement, when His Majesty the King was presumed to be still in the mountains and unaware of my descent." His Majesty smiled and softly stated, "Hark, Colonel, it is my wish that should a dispatch arrive from the General, you are not to present it to me. It is already too late for that; you should receive it yourself, and I have no desire to see it. This applies to the envoys as well." The Colonel replied, "Understood."

Thus concluded the discussion. In the afternoon, the Colonel visited again, accompanied by his Mayor. The Colonel addressed Sinuhun, stating, "I earnestly seek clarification, Your Majesty. Do you still favor Your Majesty's royal lodging situated in Kejawan?" Sinuhun softly replied, "Hark, Colonel, what is your opinion? Or is this indeed suitable to my desires?" "I shall comply." So replied the Colonel, "What I perceive, Your Majesty, according to my intuition, is that it would be best for Your Majesty to proceed to Kedu first, whilst the General has not yet arrived. My estimation is that the General will certainly arrive before the fasting month, for I have already forwarded a dispatch stating that should Your Majesty truly desire a personal meeting, he will come promptly. Should Your Majesty's desire not materialize, however, I hope Your Majesty would return to Bagelen. Even if it does come to pass, I humbly request that you inquire with the Dutch concerning both myself and Your Majesty, to ensure no issues arise. Indeed, my earnest plea to Your Majesty is that you do not encounter any problems or create complications at the outset should disloyalty be met, Sinuhun. You will surely encounter him (the General) then."

Thus, the King, having heard the words of Colonel Clerens and Mayor Bokus, felt his heart deeply moved, as if by the will of \*Hyang Agung\* (the Almighty), yet he remained reliant on destiny. It was as if His Majesty felt a sense of shame should he be excluded from the divine apportionment destined for every human being in this world. Thus, Sinuhun softly stated, "Hark, Colonel, I shall comply with your counsel. But by what route shall I proceed? Regarding this Rece River, you have spoken of its difficulties, and indeed, the road to Kedu would be exceedingly arduous. From here, I cannot manage, save by way of Ledhok, and then returning through Mataram and Kedu. Where then, do you suggest, lies the proper path to be traversed?" Thus spoke Colonel Clerens, "Through Menoreh, if permitted and agreeable to Sinuhun. For it presents no difficulties, and all provisions are readily available." His Majesty the King replied thus: "Hark, Colonel, even if all provisions are prepared, I cannot proceed, for it would necessitate passing through Borobudur and the Babu River, crossing the Bagawanta River. By which route, then, shall I be conducted? I cannot traverse those three locations." Colonel Clerens stated, "Sinuhun, if it pleases you to pass through Cacaban, I recommend proceeding via Urutsewu, and then Your Majesty may cross at Kadilangu." Kanjeng Sultan softly replied, "Colonel, such a detour would inevitably burden all the foot soldiers." The Colonel replied, "At night, all the foot soldiers should proceed along this very route, Kedung Maesa Aji, for it is a straightforward path. This would enable them to remain with all the \*plangkir\*. Meanwhile, Your Majesty, I myself shall personally accompany you, along with the hussar troops." His Majesty the King said, "Hark, Colonel, I shall depart tomorrow. As for my desire, can you fulfill it? I shall request seventy horses from you. Prepare them immediately and bring them tonight. I shall depart at eight o'clock; you are to come tomorrow." The Colonel replied, "Understood." The Colonel then sought counsel from the Mayor, "Hark, Mayor, are you capable? What of His Majesty's request for seventy horses?" The Mayor replied, "Understood." His Majesty the King again stated, "Hark, Colonel, I command you: I shall construct a railway throughout this entire Bagelen region, and indeed, across all of Java, once this war has concluded." "Hark, Basah Mertanegara and Basah Gandakusuma, discharge all soldiers from duty, for I no longer permit their involvement in warfare." Both Basah replied, "Understood." His Majesty again stated, "Hark, Colonel, this command of mine is of paramount importance to you. Furthermore, command all those guarding the fort and the entire families of the soldiers who accompany me to care for them. Ensure they want for nothing in their provisions, so that they may serve me with peace of mind. And another command: should any soldier create disturbance in my wake, immediately apprehend them and deliver them to Basah Mertanegara. Moreover, Basah, if your own comrade causes trouble, immediately report it to the Colonel." Both replied, "Understood." The Colonel then commanded the Mayor, "You have personally heard His Majesty the King's commands. Henceforth, you shall be accountable for everything concerning the King's will, for I shall comply with it." Mayor Bokus replied, "Understood." His Majesty the King again stated, "Colonel, present yourself tomorrow morning." The Colonel replied, "Understood."

Thereafter, His Majesty the King departed. At that moment, Colonel Clerens seemed akin to a \*patih\* (chief minister). Regarding Kanjeng Sultan, the Colonel accommodated all His Majesty's wishes, both overt and covert. Raden Basah, along with Raden Adipati and Basah Abdul Latif, served akin to apprentices, accompanying the Colonel. This arrangement was reported to His Majesty the King. However, the King did not desire such a state of affairs, and all the \*bupati\*



(regents) who had accompanied them returned. The narrative ceases here.

It is recounted that during the night, seventy horses had arrived; indeed, the Mayor provided additional ones, bringing the total to a full hundred. Aide Tenis then promptly reported to Raden Basah, whilst the Colonel was distributing provisions to all the soldiers. Aide Tenis stood guard day and night before the Basah officials. Thereafter, horses were distributed, and money, amounting to seven hundred, was disbursed. The following day, the Colonel presented himself, accompanied by Raden Adipati and Abdul Latif. The Colonel announced that His Majesty had arrived. "Sinuhun will be in Menoreh the following day, and should the General arrive, it is His Majesty's desire that the General come to escort him in Menoreh. Furthermore, should Your Majesty meet the General, do not engage in private discourse; I shall fulfill all Your Majesty's wishes and manage all discussions with the General." The Sultan softly replied, "Yes, Colonel, I accept. And have you constructed a royal lodging for my repose and overnight stay?" The Colonel replied, "Last night, my envoy was already there, Your Majesty, tasked with constructing a royal lodging truly worthy of Your Majesty's standing." The Colonel then softly asked Raden Basah, "Who commands the ground forces?" Raden Basah softly replied, "Tumenggung Saradirja, Rangga Bapang, and also Gamawijaya." The Colonel softly stated, "It would be preferable if you were to lead, for you are acquainted with all involved, as is Tenis." Such was the arrangement.

All the attendant Raden proceeded towards Pelangkir. For any needs or provisions en route, they were instructed to seek out Tenis. Both were then summoned and duly presented themselves. They were subsequently introduced to Tenis's aide-de-camp. Upon completion, they were dismissed.

The King then inquired of Major Colonel regarding the formation of the contingent and its retinue on the road. All those designated to remain presented their respects to His Majesty. The King then instructed, "Colonel, you shall lead the way." He readily assented. Promptly, His Majesty departed from Kejawan. A great clamor of sounds from all the musical instruments resonated.

At precisely eight o'clock on that Monday morning, by the King's directive, the procession was meticulously arrayed. Comprising the vanguard were approximately 150 Dutch hussars. They were accompanied by Captain Uta, Captain Jid, Captain Pilman, and Jeli. Bringing up the rear was Colonel Cleerens, in command. He was accompanied by Raden Adipati and Basah Abdul Latif, along with the subjugated regents. Following them were Basah Gandakusuma and his forty mounted soldiers. Tumenggung Rangga and Panji then followed, succeeded by Raden Basah Mertanegara and his contingent.

His Majesty the King then followed, escorted by the \*ulama\* and \*hajjis\*, with the \*ngampil\* (royal retainers) and \*punakawan\* (court attendants) close behind. All were mounted; none proceeded on foot. The spectacle was indeed formidable to behold.

The Major, accompanied by all officers designated to remain, encountered the procession on Soka Road. Trumpets blared and drums boomed forth. His Majesty paused momentarily, yet remained mounted. The Major, accompanied by his officers, promptly rendered their salutations. Subsequently, His Majesty halted at Petanahan, acceding to the Colonel's request. The Colonel extended lavish hospitality to His Majesty, ensuring no scarcity of provisions for the King and his entire retinue throughout the journey. Even the decorative arrangements were uniformly consistent.

Thereafter, His Majesty promptly resumed the journey. The established itinerary remained unaltered. They lodged overnight in Ngambal, departing the following morning and pausing for a repast in Wawar. Having departed, His Majesty arrived at Jagaresan. He then observed Haji Isa, Haji Raji, and a third individual, Barmawi, who carried a dispatch from the General. His Majesty then became incensed. The three then promptly hastened to meet the Colonel.

His Majesty lodged overnight in Semanggen. The following morning, he resumed his journey, traversing Kadilangu. Throughout the journey, all Dutch personnel, from commanders upwards, rendered salutations, and every fort His Majesty passed honored the august procession. The order of the procession remained meticulously unchanged throughout.

A commander approached His Majesty, saying, "Your Excellency, should you be requested to proceed to Magelang, I earnestly advise against it. No favorable outcome awaits at the conclusion."

His Majesty smiled. "Indeed, Commander, I gratefully acknowledge the counsel you have offered."

Following the \*Dhuhr\* prayer, Mas Pengulu arrived and presented himself before His Majesty. He had been dispatched by the Colonel to convey an urgent message. His message was as follows: "The Colonel advises, Your Majesty, that upon sighting the fort from Menoreh, it would be prudent to halt there. Observe the situation from the mountain. Thus, the Colonel now seeks permission to advance with the entire contingent. Your Majesty is advised not to dismount until explicitly requested." His Majesty softly inquired, "What prompts him to utter such words, Mas Pengulu?" "My apologies, Your Majesty, but from my observation just now, the Colonel was profoundly agitated. His precise words were: 'Mas Pengulu, make haste to convey this to the King. Indeed, by Your Majesty's grace, should this matter prove amiss, all Dutch officers will question it. It is already fortuitous that the Dutch forces in Kedu and Pagelen are resolved to engage independently. I face utter ruin, while Colonel Kokis will gain ascendancy – his head will be broken. Therefore, His Majesty is to merely observe from atop the mountain. Do not descend until I issue the command.'"

His Majesty smiled and responded, "Very well, I grant permission." Mas Pengulu promptly withdrew. The Colonel had already received orders to immediately command the sounding of gongs, trumpets, and drums. All troops were meticulously arrayed. Leading the vanguard was the Pelangkir contingent, under the command of Aide-de-camp Tesis. Following them were the hussars, under the joint command of Captain Uta, Jaid Pilman, and Jili. Subsequently, the infantry contingent followed, accompanying Mas Tumenggung Suradirja and Mas Ranga Bapang Gamawijaya. Colonel Cleerens followed, accompanied by Raden Adipati and all the subjugated \*tumenggungs\*, who in turn accompanied the Colonel. Following them were Basah Gandakusuma and then Basah Mertanegara, with His Majesty the King bringing up the very rear. Bringing up the very rear were the \*hajjis\* and \*ulama\*.

And so, the Menoreh fort came into view. His Majesty the Sultan then halted on the mountain path. The halted troops stretched from Basah Gandakusuma to the very rear of the column. Those attending His Majesty observed Colonel Cleerens positioned on the mountainside. It was reported that Colonel Cleerens halted at Apus, accompanied by Raden Adipati and the \*tumenggungs\*. Only Basah Abdul Latif, however, continued on foot, escorting the entire contingent of soldiers. After some time, Basah Abdul Latif reported that the progress of all the troops had been unimpeded. The Colonel then promptly invited His Majesty to proceed. His Majesty then dismounted from the front of his forces. The Colonel then advanced to meet him. They had thus convened with His Majesty. The Colonel addressed His Majesty with utmost deference.

"By Your Majesty's grace, Menoreh is now cleared of all opposition. Our forces are fully assembled. Of all the high-ranking officials, only two are absent: Colonel Kokis and Major Magilis. Colonel Nahus, for his part, has accompanied the Resident of Kedu to Batavia. However, Kokis's deputy secretary awaits in Magelang. Your Majesty, let us now proceed." His Majesty immediately departed with his forces. The Colonel then sought leave from His Majesty, requesting permission to precede him alongside Raden Adipati. Permission granted, they forthwith departed. Their arrival was not subsequently detailed.

And so, His Majesty arrived at Menoreh. The place was bustling with activity, yet the cannon salute during the Colonel's reception for His Majesty proved disappointing, as some pieces failed to discharge. Upon sighting His Majesty, the Colonel, accompanied by a retinue of high-ranking officials, advanced to meet him. Among them were Colonel Lebron de Pron and Major Bower, who inquired of the Magelang Secretary and the captains why His Majesty arrived at the encampment still mounted. The accompanying Colonel, the aforementioned Major, and the Secretary were all present. His Majesty promptly dismounted. Colonel Cleerens assisted His Majesty as he dismounted. His Majesty then took his seat. All the high-ranking officials remained standing. The Colonel then addressed His Majesty, stating, "If Your Excellency permits, all my colleagues wish to present their salutations." His Majesty granted permission. All then advanced to render their salutations in turn, from the captains upwards in rank.

Subsequently, the Colonel inquired if they might be permitted to be seated. His Majesty replied, "Indeed, Colonel, I grant permission." All then took their seats in an orderly manner. Only Cleerens himself, the secretary, and the Deputy Resident of Kedu remained in close proximity to His Majesty.

The full account of these proceedings then concludes here.

His Majesty then returned to his encampment. All accompanied His Majesty. Upon arrival at the King's encampment, all others returned to Cleerens's quarters. That evening, the secretary presented himself. He sought leave from His Majesty to return to Magelang, citing his responsibility to arrange and oversee all the royal military retainers. His Majesty had granted his permission. The secretary promptly withdrew from His Majesty's presence. The events of that night were not detailed.

It is recounted that the following morning, Colonel Cleerens presented himself, escorting various high-ranking officials who desired to take their leave from His Majesty. All wished to return to their respective stations. His Majesty granted permission. Thus, the narrative discontinues. Colonel Cleerens routinely presented himself twice daily: at nine in the morning and five in the afternoon.

The Colonel then sought leave from His Majesty. He stated: "Your Majesty, I must briefly depart for Magelang. Do you have any specific instructions?" His Majesty softly replied, "I have no particular directive if you depart. Simply do not act contrary to our understanding." The Colonel responded, "All shall be in readiness upon arrival." Having been granted permission, the Colonel forthwith departed. By His Majesty's directive, Captain Uta was designated to remain and attend to all His Majesty's requirements. And so, the Colonel had arrived from Magelang. He brought numerous gifts. Various colorful \*jariks\* were presented to His Majesty. The two Basahs, too, received tokens.

His Majesty quietly inquired, "Colonel, what is the import of this generosity?" The Colonel responded: "Tomorrow, upon the General's arrival, we must ensure no impropriety. Furthermore, I must not be perceived as having shown insufficient deference to Your Majesty." His Majesty smiled and inquired, "Colonel, pray tell, where should I receive the General upon his arrival tomorrow?" Colonel Cleerens replied, "It is entirely at Your Majesty's discretion; the General will readily accede to your wishes." Thus, the narrative discontinues.

At this juncture, numerous armed soldiers from Mataram and Kedu arrived to reinforce His Majesty's contingent. Previously, their numbers had been scant, as most were operating within the forests. Likewise, a significant number of Pagelen soldiers also arrived to join their respective \*tumenggungs\*. Their total strength now exceeded a thousand, exclusive of His Majesty's personal guard, which consisted solely of his own soldiers.

Despite this, His Majesty remained unsettled, for his son, Kanjeng Pangeran Dipanagara, continued to wage a formidable resistance. The Dutch forces had suffered significant casualties, thereby precluding Major Magilis from joining, as he remained embroiled in conflict with Basah Imam Musbah and Raden Basah Suryanata.

His Majesty was profoundly perplexed, pondering: "Should I fail to invite him, it will undoubtedly obstruct my discussions with General de Kock. Furthermore, I have already issued orders to bring an end to this widespread conflict. It is not inconceivable that this omission will render me culpable on the morrow. And should its termination prove unfeasible, save by divine providence, I would rather resign myself to my worldly destiny."

Thus, His Majesty then ordered Colonel Cleerens to be summoned. Not long thereafter, he arrived with Captain Uta, accompanied by Raden Adipati and Basah Abdul Latif. They had thus arrived in His Majesty's presence. His Majesty stated, "Colonel, my intention in consulting with you is to summon Dipanagara along with his forces. Are you capable of arranging suitable lodging and provisions for them? For if I fail to summon his forces, including the two Basahs and the troops already present, I harbor deep apprehension. That young man possesses nothing but sheer audacity, and both Basahs are equally audacious. Previously, while in Kejawen, I had already commanded an end to all hostilities throughout this land of Java."

Upon hearing His Majesty's desire, Colonel Cleerens felt a profound sense of relief. He wished to respond but hesitated, constrained by apprehension. He then quietly stated, "Your Majesty's desire is indeed astute. For, had he not been apprised, Your Majesty's son would certainly have caused considerable anxiety to the King. As for the encampment and provisions for all the troops, I assure Your Majesty that I can readily furnish them all." His Majesty then inquired, "Colonel, whom would

you deem suitable to entrust with the dispatch to Basah Mertanegara?" Colonel Cleerens replied, "It is entirely at Your Majesty's discretion; I am entirely at your command." His Majesty quietly stated, "Colonel, my desire is that when I consult with you, Aide-de-camp Tennis and Tumenggung Jayalana also be present." The Colonel assented. The order was thus issued.

His Majesty instructed Basah Mertanegara, "Basah, draft the letter and convey it to Tennis." Raden Basah Mertanegara's subsequent actions were not detailed. His Majesty, the Colonel, and Raden Basah then departed. Subsequently, after their withdrawal from the King's presence, the designated site for Kanjeng Pangeran Dipanegara's encampment was established. For at this juncture, no active conflicts existed between the Dutch and the Javanese.

Raden Basah, Colonel Cleerens, and Mas Pengulu often engaged in such jests. "I anticipate that I shall succeed in confronting Mas Pengulu. In time, I and the populace shall strive to produce a Javanese Quran. I intend to employ it to challenge the authority of all the \*ulama\*." Mas Pengulu responded, "Indeed, Colonel, I am most grateful for your elucidation regarding the precepts of the Quran." Thus, the narrative discontinues.

The Colonel then informed His Majesty: "Your Majesty, I have received reliable intelligence that the General has now reached Semarang. My estimation is that the General will arrive in Magelang in approximately three days, Your Majesty. Furthermore, my counsel is that when Your Majesty meets the General tomorrow, it would be prudent to initially refrain from overt verbal communication." His Majesty acquiesced. Thus, the narrative discontinues.

The following morning, Basah Abdul Latif presented himself before His Majesty, reporting that during the night, the Colonel had assembled the itinerant commoners from the King's villages. All had participated in a lavish feast, and the vagrants were fully congregated. Colonel Cleerens declared, "Hark, all my comrades, and you, Raden Adipati, and Basah Abdul Latif—indeed, I need not enumerate all who partake in this festivity. Are you not resolute in your devotion and sacrifice for the King? What manner of monarch could one possibly seek? I submit that none throughout Java could rival him. It would be a falsehood to assert his equal. Is he not the paramount sovereign? It is as though I have only just encountered him. It is truly fitting that all should be relinquished for him, should this endeavor prove successful."

It is recounted that Captain Uta then took up a glass, stood, drank, and declared vociferously, "Hark, all my comrades! I do not assert that His Majesty has brought this predicament upon himself. Let no one among us engage in dissension, lest all be utterly ruined!" The glass was then dashed to the floor. The Colonel reciprocated, dashing his own glass. All present likewise followed suit. The libations were entirely consumed. Glassware and plates lay shattered. Even the candles extinguished.

His Majesty quietly inquired, "Basah, what transpired there?" Raden Basah softly replied, "Your Majesty, I am unaware of its underlying cause." At nine o'clock, the Colonel promptly presented himself, accompanied by all the assembled commoners. He informed His Majesty: "Your Majesty, I have received intelligence that the General will arrive in Magelang tomorrow morning." His Majesty immediately detected the sound of weaponry. He quietly stated, "Colonel, what is this? It sounds like the discharge of arms." The Colonel responded, "It appears the General has already arrived. If Your Majesty permits, I shall proceed to Magelang briefly tomorrow morning. Do you have any message for him?" His Majesty replied, "I have no particular message. Simply convey my profound respects to the General." The Colonel assented. He and his retinue immediately departed from His Majesty's presence. Subsequently, the Colonel himself proceeded to Magelang. Captain Uta remained behind to attend to all His Majesty's requirements. The routine of audiences remained unaltered. At five o'clock, all captains presented themselves, accompanied by Uta.

Captain Uta then addressed His Majesty, stating, "Your Majesty, I have sworn a vow that upon the arrival of Kanjeng Gusti Pangeran Dipanegara, I shall furnish him with a conveyance." His Majesty smiled, remarking that the Captain was indeed commendable.

With that concluded, the following morning dawned. Colonel Cleerens, having returned from Magelang, then presented himself before His Majesty. The Colonel reported: "Your Majesty, I have

conferred with the General. He extends his profound respects and has dispatched ten thousand currency units to Your Majesty." His Majesty remained silent for a long moment. He then softly stated, "Indeed, Colonel, I accept it. Entrust it to Basah. Whatever his needs, I impose no restrictions." The funds were immediately received by Basah Mertanegara and also Raden Basah Gandakusuma. The currency consisted of two distinct denominations: red and white.

The Colonel then added, "If permissible, Your Majesty, it would be advisable to dispatch a letter from Your Majesty to the General." His Majesty quietly inquired, "Colonel, what manner of letter is this?" The Colonel replied, "It is the dispatch the General desires from Your Majesty." His Majesty then smiled and stated, "Colonel, my heart feels disquieted by two matters: firstly, the issue of linguistic protocol; and secondly, I am disinclined to send a letter, as no further correspondence has arrived from the General. Hence, I feel uneasy initiating contact, particularly when he has expressed a wish for a direct personal meeting with me when the opportune moment presents itself, rather than through epistolary exchange." The Colonel replied, "Your Majesty, other dispatches concern matters of discussion, while numerous letters have already been conveyed to Your Majesty from the General. Your Majesty is surely aware that not a single one has yet been acknowledged or answered." His Majesty smiled and stated, "Colonel, what you assert is true, yet all that has transpired has now become quite awkward and inconvenient." Colonel Cleerens replied, "Indeed, it was the former custom for all Sultans to address all Generals as \*eyang\* (revered elder/grandparent)." His Majesty softly stated, "Colonel, you are correct. However, that former custom, practiced by previous Sultans and Generals, I shall not resume." The Colonel felt uneasy, remarking, "Because the General has already referred to Basah as 'grandchild' in his previous letter. I am privy to that letter, as well as Basah's response. [In that response, Basah stated:] 'Indeed, \*Eyang\* [referring to the General]. Is what he (the King) says to be considered the same as my own words? For Basah is my servant.'" The Colonel replied, "Indeed, Your Majesty, it is not so. That grandchild of yours (referring to Pangeran Dipanagara) wields influence among both the high-ranking and the common folk." His Majesty stated, "Ah, Colonel. Your Majesty can only formulate a response should further correspondence arrive from the General." Colonel Cleerens fell silent and offered no further words.

His Majesty had concluded his audience, and all those present withdrew from his presence. The Colonel then returned to his quarters. The following morning, Colonel Cleerens again presented himself before His Majesty. The King quietly inquired, "Colonel, according to your intelligence, will the General indeed arrive here?" The Colonel replied, "It is certain, Your Majesty, concerning the General's arrival, as he has indeed conceded to come here. However, he is currently summoning Basah, who is anticipated to arrive tomorrow morning. Basah Prawiradirja and Pangeran Basah Kusumanegara, Your Majesty, along with all their forces, have also arrived. And I, Your Majesty, am also here. It appears the General will arrive imminently, Your Majesty."

Within his heart, His Majesty contemplated: "If the General arrives here, I shall inevitably be summoned, or I shall have to present myself without my forces. He will undoubtedly issue orders for me to retaliate. If I am summoned without my forces, how shall I respond, especially given that I have already been awaiting his arrival? Should I fail to act appropriately, I shall be at fault, for the General has taken the initiative to come here and concede. If I acquiesce to his demands, I shall ultimately suffer defeat and considerable indignity, particularly if I do not bring my forces."

Thus, His Majesty, with a faint smile, quietly inquired, "Colonel, will you not face logistical challenges? When the General arrives, where will you accommodate him?" The Colonel replied, "At my residence, Your Majesty." His Majesty then asked, "And you, Colonel, where will you quarter yourself?" Colonel Cleerens responded, "I can be anywhere; my contingent is insignificant compared to the General's retinue." His Majesty smiled and stated, "If that is the case, then you will face numerous difficulties, as it would remain incomplete without the arrival of Dipanagara and all his followers. Indeed, should they come, your difficulties will only proliferate. Colonel, if such is your counsel, it would be more expedient for me to personally concede and proceed to Magelang, for I wish to gain firsthand knowledge of the situation there. As for the General, I surmise he is still fatigued; moreover, Colonel, let us resolve these matters here without delay. Although I have long resided in Magelang and occupied this current lodging, given that it is the month of Ramadan, extended discussions are inappropriate. Even if the General is prepared to arrange

accommodations for me, my current lodging, sufficient for myself and all my forces, serves its purpose." The Colonel replied, "Your Majesty, my estimation is that the General appears quite capable, and my intuition suggests he is profoundly relieved that Your Majesty has made numerous concessions, much as my own heart is greatly assuaged. Therefore, Your Majesty will not be less amenable to my request concerning this matter. During this month of Ramadan, Your Majesty, you should frequently meet with the General. For through greater familiarity, Your Majesty, mutual understanding can flourish. However, the exact nature of the King's familiarity—whether it is close or otherwise—is not yet apparent. If individuals engage in deliberation, they can come to comprehend each other and even share jests, particularly once they have become acquainted with the King." His Majesty smiled and remarked, "Just as with Colonel Cleerens, through his amiable and jesting discussions, should the deliberations prove unfruitful, then I shall indeed find myself in considerable predicament, particularly if I am not permitted to return to Bagelen." Colonel Cleerens replied, "Your Majesty, even if it entails my complete ruin in Magelang, I shall execute it. How could I possibly bear to show indifference to Your Majesty's well-being?" His Majesty responded, "Indeed, Colonel, I acknowledge your loyalty. Now, whom would be best for me to dispatch to the General to convey my desires?" Colonel Cleerens replied, "Unless Your Majesty wills otherwise, I recommend Haji Ngisa and Basah Pengalasan. Both of them already know the General and are fully apprised of Your Majesty's wishes. Were I to be the envoy, other than Your Majesty's direct instruction, I might not fully comprehend the King's precise intent. Such a situation would only augment our tasks, whereas the General is already undoubtedly reassured by Your Majesty's stance." His Majesty softly stated, "Very well, Colonel. Instruct them all to depart, but convey my profound respects to the General, and do not return hastily unless my designated encampment has been fully prepared." Colonel Cleerens assented, then respectfully withdrew.

Colonel Cleerens had returned to his quarters. He instructed Haji Ngisa to depart with Basah Abdul Latif for Magelang, bearing messages in accordance with His Majesty's directives previously conveyed to Colonel Cleerens. Their journey was not detailed; upon arrival in Magelang, they subsequently met with the General. Haji Ngisa and Abdul Latif had fully conveyed all of His Majesty's messages and desires. General de Kock was exceedingly pleased and then instructed the Resident of Magelang to prepare an encampment for His Majesty. Consequently, all substantial residences in the vicinity were cleared. The residences of Raden Danuningrat and Mangunkusuma were all relocated, as the General acceded to Basah Abdul Latif's chosen location for the encampment. The Resident was expressly forbidden from rejecting Basah's selection, which was situated to the northwest of the lodge. The chosen location was named Matesih, situated near Praga, where all the populace of Kedu labored diligently. General de Kock himself and Resident Valck personally oversaw the proceedings there. Numerous lives were lost, crushed by collapsing structures, a consequence of the hurried construction, as His Majesty had imposed a stringent seven-day deadline. The General would have been considerably mortified had the project not been completed within the seven days, given the immense urgency.

Thus, once the encampment was nearly complete, requiring only final cleaning, the General immediately dispatched Colonel Cleerens to pen a letter informing His Majesty that the \*pesanggrahan\* was ready save for minor finishing touches, and that Basah had arrived. The \*pesanggrahan\* was now ready for occupancy. The General had merely acceded to His Majesty's wishes.

Thus, Colonel Cleerens immediately presented himself before His Majesty, bearing a dispatch from General de Kock, written in Dutch script. The dispatch was read aloud by the Colonel; however, it still referred to His Majesty by his former name, a detail which greatly incensed the King. "This dispatch is not in the General's customary manner; its phrasing deviates significantly from convention. Even Commissioner General van den Bosch, when addressing me, used a more appropriate form of address. This letter, however, appears to invite an unfavorable outcome. Enough, Colonel, you may withdraw! I shall not proceed; I would rather return to my residence." His Majesty then retired to his private chambers.

Colonel Cleerens was greatly alarmed, sensing that His Majesty's displeasure was profound. He deeply regretted the oversight. Upon reaching his quarters, he had no desire for sustenance, consumed by profound sorrow, and, not having been summoned, he feared presenting himself

alone before His Majesty. Raden Adipati conveyed a message to His Majesty, reporting that Colonel Cleerens was profoundly distressed. As he failed to emerge, many wished to meet with him, yet the Colonel refused to receive anyone. "If it pleases Your Majesty, it would be prudent to issue directives reflecting Your Majesty's ultimate will. It would be beneficial to articulate your grievances, particularly regarding Colonel Cleerens, and his character, encompassing both his shortcomings and his virtues." Following that counsel, His Majesty then acceded to Raden Adipati's advice. The two \*hajjis\* entrusted with conveying His Majesty's displeasure were Haji Badarudin and Haji Abdullah. Mas Pengulu then returned to his quarters, accompanied by Ki Mlangi. Overjoyed, he resolved to follow them to Matesih. For, owing to Colonel Cleerens's assurances, none of His Majesty's wishes had been denied. All his acquaintances and the \*Adipatis\* were fully informed, leaving no room for speculation.

Badarudin arrived at Colonel Cleerens's quarters and was invited into his private chamber. Due to Colonel Cleerens's profound sorrow, he remained secluded. Then, His Majesty's ultimatum was conveyed: should the Colonel fail to comply, the King would refuse to meet the General, and the Colonel himself would be compelled to return to Bagelen. Colonel Cleerens softly stated, "Ah, Dolah Badarudin, you bear the grave responsibility of conveying His Majesty's will, having arrived here and delivered the promise of a meeting with the General. It is not for that reason—that His Majesty has contemplated meeting me—that my spirit is troubled. Rather, I am concerned about a potential misstep that could reflect poorly on the King. I previously stated that whatever His Majesty desired, even if it seemed unattainable, and even if it required consulting all Dutch officials, I would truly endeavor to achieve it, should His Majesty still harbor doubts regarding my commitment. Raden Basah Mertanegara, take hold of my token, as I too hold Raden Basah's token. Badarudin, I have no intention of altering my resolve; all of His Majesty's wishes I have committed to and shall strive to fulfill. I desire no life if the King does not desire it. And all my comrades have resolved that none shall return to the Netherlands; our very lives and bodies are entirely for the King. Whatever His Majesty desires, even if it brings ruin, I shall accomplish it in Magelang, should the King so wish it. Haji Badarudin, if His Majesty were to break his promise before the Almighty God, it would indeed be an error in the eyes of all men who strive for unified greatness. When I was rebuked by His Majesty, my heart felt utterly lost. Enough, Dolah. Convey this to the King: I am deeply grateful for the arrival of Raden Basah Mertanegara and his younger brother, Raden Basah Gandakusuma."

Haji Badarudin and Haji Abdullah then reported to His Majesty, relaying the message precisely as previously outlined. Immediately, His Majesty's indignation dissipated. His Majesty then softly stated, "Ah, Badarudin, you may return. Convey to Colonel Cleerens that I have received his pledge of loyalty. There is no further need for the drafting of letters; witnessed by Allah the Almighty, may He bless all these agreements. Let Basah remain at peace; may prosperity endure, Lord of the worlds." Haji Badarudin returned with Haji Abdullah, and after convening with Colonel Cleerens, they conveyed all of His Majesty's words to him. Thus, the narrative of the following morning was not further elaborated.

Haji Ngisa arrived and then presented himself before His Majesty, having been dispatched directly by the General. He stated: "Your Majesty, I have been dispatched by General de Kock, accompanied by a Colonel who serves as the \*patih\* of the King's own family. The General greatly anticipates Your Majesty's arrival. Today, all that was promised within seven days has been fulfilled by the General; Your Majesty's \*pesanggrahan\* is entirely complete. The General himself has frequently overseen its progress, hence this urgency. Colonel Cleerens stated that Your Majesty would arrive today. Thus, the General hopes that Your Majesty will arrive this very afternoon; it is imperative. Should Your Majesty not come, the General will be greatly perplexed, fearing that an impediment has arisen. Therefore, Your Majesty, I am dispatched to you, and the General also invites Your Majesty's \*patih\*, namely Colonel Cleerens, to travel by carriage to expedite the journey."

His Majesty then smiled and softly stated, "Ah yes, Haji Ngisa, where is he currently?" General de Kock had instructed Haji Ngisa to reside in his designated quarters. As for Colonel Cleerens, Your Majesty, he was just partaking in a meal. His Majesty softly stated, "Ah, Haji. Summon both Colonels." Haji Ngisa rendered his respects and then withdrew from His Majesty's presence. Not long thereafter, he arrived before the two Colonels. After all had taken their seats, the leading

Colonel bade him to speak. He softly conveyed, "I have been dispatched to pay my respects to you. General de Kock, and indeed His Majesty (referring to the King), seek a state of composure, inquiring as to when Your Majesty will arrive in Magelang. I have also been tasked with clarifying whether His Majesty desires a carriage, which the General will readily provide. Furthermore, the General conveys his respects to Your Majesty in the form of a cannon salute."

His Majesty then stated, "Ah, Colonel. I have received the carriage and cannons. Also, convey to the General the news of my departure. Tomorrow is Monday." The Colonel then inquired, "Basah has also arrived. What does Your Majesty desire?" His Majesty replied, "It is all the same." Colonel Cleerens then sought clarification: "Your Majesty, at what time precisely will Your Majesty depart from here tomorrow?" His Majesty softly replied, "Ah yes, Colonel. It is my wish that all the infantry depart first on foot, for if we were to proceed simultaneously, I anticipate it would cause undue haste. Therefore, the foot soldiers shall depart tonight at four o'clock." The Colonel then further inquired, "What of the ground forces? Will their formation be altered, or will it remain as it has always been?" His Majesty responded, "Yes, Colonel, it shall remain precisely as before. Let there be no alterations. It shall be as it was."

With His Majesty's directives thus concluded, Colonel Cleerens then sought leave from the King. His Majesty stated, "Colonel, do convey my profound respects to the General." Both Colonels then respectfully withdrew from His Majesty's presence. Thus, the narrative discontinues further description.

During the night, Menoreh was bustling with activity, as numerous individuals made preparations for the journey to Magelang. Consequently, no one slept, as they were to depart to escort the General. At four o'clock that evening, the Plangkir contingent departed. Their march was accompanied by a great clamor of sounds, with trumpets and drums resounding in succession from the rear, signifying the movement of the entire infantry force. Thus, the account does not further elaborate.

At seven o'clock the following morning, Colonel Cleerens had meticulously arrayed the hussar troops. All formed ranks on the road and then proceeded towards His Majesty. Raden Basah Mertanegara had arranged his soldiers. All mounted troops formed ranks and presented themselves before His Majesty. All preparations were complete. His Majesty the Sultan stated, "Ah, Colonel, you shall lead the way. All the hussar troops are to be positioned at the vanguard." Captain Uta then dispatched four Captains to accompany the hussar contingent. The trumpeters then departed. The spectacle was indeed awe-inspiring.

Colonel Clerens immediately departed from the King's presence, accompanied by Raden Adipati and Basah Abdul Latif, walking behind the hussars and swiftly integrating with the vanguard. Raden Basah Gandakusuma accompanied all the \*Adipati\*s. Their position was at the rear, along with all the troops. All the cavalry were positioned at the forefront. Raden Basah Mertanegara, arriving later, led all his mounted troops. Following this, His Majesty the King and his \*punakawan\* were positioned at the very front, while the \*haji\*s and \*ulama\* brought up the rear. The entire retinue appeared joyous.

The King's journey temporarily paused west of the Praga River. This was due to the immense number of soldiers, which forced the procession to move at an exceedingly slow pace, causing the bridge to strain and necessitating that horses be led by hand across it.

It was reported that Colonel [Clerens] accompanied Haji Isa for an audience with His Majesty the King, Haji Isa having been dispatched by the general. Haji Isa then addressed the King, "Your Majesty, I convey the respects of your brother, General De Kock, who wishes to thoroughly explain all the occurrences. This pertains to Raden Basah Prawiradirja, Pangeran Basah Sumanegara, and all the \*Adipati\*s. However, the \*Panji Rangga\* remained dormant. All those encountered were \*prajurit jajar\* who had been left behind in Gowok, as they had not departed with the main force. Your Majesty is currently resting east of the Praga River. The general wishes for Your Majesty and all the hussars from Magelang to be brought together. Mayor Priye, along with his entire contingent, has now joined the main body. All those who are accompanying [the procession] from the east of the Praga River, along with their troops, are to be met. Colonel Cochius, accompanied by the Resident of Magelang, will also be present, having been advised by the general to escort the King



upon his arrival. Your Majesty, I have also been instructed to inquire whether, upon the King's arrival, all officers will be permitted to pay their respects. Furthermore, the general requests permission for all, Your Majesty, to be seated on chairs. Should this not be permitted, I am to convey that the venue is not sufficiently spacious to accommodate everyone seated."

His Majesty the King quietly responded, "Haji Isa, would it be advisable for us to accede to the general's requests? Dismiss your worries. Enough, Haji; convey my respects to the general immediately." The Colonel then interjected, "With Your Majesty's permission, I wish to precede the procession." His Majesty quietly inquired, "What is it that compels your swift departure?" Colonel Clerens replied, "I intend to inspect all villages situated along the road, lest any individuals harbor malevolent intentions towards Your Majesty." "Very well, Colonel, as you deem fit." His Majesty the King then hastened his pace, maintaining the procession's original formation.

They soon reached the eastern bank of the Praga River. Mayor Priye immediately paid his respects to the King. Thereupon, the King commanded, "Mayor, prepare all your troops without delay." The Mayor affirmed his readiness. Immediately, the entire hussar contingent departed for Kedu and Bagelen. The vanguard, along with the Colonel's rearguard, accompanied by the four Raden \*Adipati\*s, had now coalesced into a single formation. They were accompanied by three Basahs and their respective contingents. They were then joined by Raden Basah Gandakusuma and Raden Basah Mertanegara. Subsequently, His Majesty the King found himself surrounded by \*ulama\* and \*haji\*s who had arrived from Magelang. The Colonel dismounted and addressed His Majesty the King, saying, "The Basahs have arrived. Does Your Majesty wish for these entire forces to remain at the forefront, or would you prefer them positioned behind you? All those presently at your front are already arrayed in good order." His Majesty the King replied, "Colonel, yes, indeed. Let them continue to march before me. Now, let the entire procession commence its journey." The Colonel affirmed his readiness. Their departure proceeded without further mention.

Upon reaching Magelang Lodge, the entire hussar contingent formed ranks. Only Colonel Clerens himself dismounted to personally escort His Majesty the King. Upon dismounting, His Majesty the King was immediately approached by Colonel Cochius and Resident Valck, both of whom respectfully took his hand. After encountering General De Kock, the general offered a brief welcome, and they then took their seats together. Although the General sat with the King, he continued to use an outdated form of address, which caused the King to remain silent. Subsequently, the officers arrived, accompanied by all the \*nayaka\* [court officials], who were already standing.

While the General and His Majesty the King remained seated, the General then addressed the King, "Your Majesty, would it be agreeable for all officers to offer their salutations?" The King responded merely with a nod of his head. Consequently, everyone present paid their respects. The \*nayaka\* immediately followed suit, as did the General himself. Thereafter, the General spoke once more, "Are all permitted to take their seats?" The King merely assented. The General and His Majesty the King were seated facing north. All the officers were seated to the east, facing west. The Basahs, Raden \*Adipati\*s, and all military commanders occupied seats on the western side, facing east. Colonel Clerens, too, joined the western contingent. General De Kock disapproved of Colonel Cochius sitting opposite him in this manner, and consequently, everyone was instructed to move to the eastern side, leaving the Colonel visibly embarrassed. His Majesty the King immediately returned to his temporary residence.

His Majesty the King was accompanied by Resident Valck and Mayor Dustus. The journey proceeded without further incident until the King's arrival in Matesih, where both the Mayor and the Resident then took their leave. No further mention was made of this matter.

The general's envoy, Raden Mangunkusuma, presented a token of friendship to the King: a magnificent, dark grey horse, remarkably large, tall, and still young. The King greatly cherished the horse. Approximately two days thence, Raden Mangunkusuma was again dispatched by the general. He conveyed, "Your Majesty, I have been sent by your brother the General to inform you of the plight of your mother, Kanjeng Ratu Ageng, along with your three children: Kanjeng Pangeran \*Adipati\*, Raden Ayu Basah, and Raden Ajeng Muntheng." Upon hearing this news, His Majesty the King fell silent for an extended period. He had previously been unaware of his mother's pitiable

condition, as no one had wished to inform him. The King grew exceedingly wroth with the three Basahs in Mataram, for they had been entrusted with their protection. Consequently, they were overcome with profound shame, recalling the omnipotence of God.

Raden Tumenggung Mangunkusuma, witnessing His Majesty's wrath, became greatly alarmed and quietly interjected, "Your Majesty, the general is merely safeguarding your mother and your three children; they will eventually be permitted to join you." The King gently replied, "Very well, Mangunkusuma, I accept your counsel." No further discussion ensued.

Approximately two days thence, Colonel Clerens sought an audience with the King to request leave to return to Bagelen, accompanied by Raden \*Adipati\*. His Majesty the King remarked, "Colonel, should you depart, who then will assist me, and with whom may I converse?" Colonel Clerens responded, "I shall not be absent for long, Your Majesty, and shall return promptly. My mission, as commanded by the general, is to oversee the payment of our comrades." His Majesty the King observed, "Yet the Mayor is still present." The Colonel replied, "That would be insufficient, Your Majesty. Should Your Majesty require any assistance, I shall leave Captain Huta, accompanied by one hundred hussar soldiers, at your disposal." His Majesty the King conceded, "Very well, but assuredly, Colonel, your absence shall not be protracted." The Colonel affirmed his readiness. No further words were exchanged on the matter.

Raden Basah Prawiradirja and Basah Sumanegara, along with their troops, sought the King's permission to return to Mataram, citing insufficient accommodation. The general had stipulated that all should only return once their duties were entirely fulfilled; however, His Majesty the King had already granted them leave. All of His Majesty the King's retainers who had remained in Mataram now arrived, having followed the procession. Among those arriving were the \*pangrembe\*, \*ngampil\*, \*gandhek\*, \*priyatama\*, \*martalulut\*, \*pandhesinga\*, \*kemasan\*, \*singanegara\*, \*kalang gowong\*, \*gamel\*, \*galadhag\*, \*padharan\*, and \*punakawan\* troops, alongside the full complement of \*keparak\* from Pajang, Kedu, and Bagelen. Moreover, those who had previously been left behind and subsequently followed, had also now reached their destination.

The burgeoning numbers of \*pangrembe\* troops, now swelling Magelang, caused considerable apprehension in General De Kock. Magelang, now entirely occupied, further burdened the daily routine, rendering the temporary lodges even more congested. The task of provisioning this multitude was immense; five buffaloes were slaughtered daily for the soldiers and \*pangrembe\* alone. Those of \*tumenggung\* rank and above received cooked provisions. The constant demands of the general's hospitality ensured that no one in Magelang found respite, day or night. During this period, Resident Valck and Mayor Duktus took turns in their duties, granting audiences to His Majesty the King each morning and evening. Accordingly, Raden Basah held nightly meetings with the general. These gatherings, frequently evolving into banquets hosted by the general, were limited to his \*tumenggung\* and other high-ranking officials among his troops. However, His Majesty the King did not approve of this, permitting only the Basahs to attend these festivities. Nevertheless, the general and the King frequently held alternating meetings; at times, the general would visit Matesih, while at others, His Majesty the King would journey to Magelang. Mutual suspicion had dissipated, replaced by a comfortable familiarity, and they often engaged in pleasant activities together.

The narrative now shifts to Kanjeng Ratu Ageng, who awaited her son's arrival and yearned for her grandchildren. She thus expressed, "Sultan, do you deem it advisable to invite all the troops? I yearn to see all my grandchildren." His Majesty the King replied, "Should it entail a minor act of disobedience, I am unconcerned, for the general now holds me in high regard." Kanjeng Ratu Ageng then urged, "If that is indeed the case, Sultan, then prolong your deliberation no further." As if by divine providence, His Majesty the King's resolve softened, and he acceded to his mother's wishes. He then instructed a retainer to summon Haji Isa and dispatch him to the general. His mission: to request the presence of all troops.

Upon their arrival, all the troops assembled in Gowok, while two Basahs were specifically designated to remain at the palace. Consequently, the general requested His Majesty the King to take command of all the troops presently under the general's authority. This implied the full complement of troops. The general, accompanied by his driver, was greatly pleased, perceiving

that His Majesty the King had now placed his trust in him. Accordingly, Syeh Haji Isa was immediately presented with a letter addressed to the Resident of Yogyakarta. The general's instructions were explicit: there was to be no reduction in their numbers. No further discussion ensued on this matter.

It took two days for all the troops to arrive. During this time, Raden Basah Gandakusuma and all the \*mantri lebet\* [inner court officials], who had been dispatched by His Majesty to welcome them, met the arriving forces at Tidar. They discussed the King's two sons, both still very young, named Raden Mas Joned and Raden Mas Rahab. The two young princes, overcome with eagerness and profound longing for their father, could not be dissuaded from their haste, and thus arrived at the lodge where they immediately encountered the general. The general happened to be on the veranda with the Resident, preparing to announce the troops' arrival. The general appeared startled upon seeing the two princes, who were at that moment entirely unaccompanied. Both were still very young, a fact that surely hinted at their future stature. Though their appearance might have been a guess, the general had already surmised they were the King's sons. While still mounted, they were asked about the location of their father's temporary residence. The general, despite his surprise, maintained a smile and invited them to rest; however, the two Raden Mas declined, immediately spurring their horses into a gallop. Consequently, they inquired of the Dutch officers present. They questioned whomever they encountered. At that moment, the Dutch were utterly astonished by all the Muslims. Thus, the two princes arrived before the King and immediately performed the \*sungkem\* ritual [a gesture of profound respect]. Both Raden Mas wept, whereupon the King smiled and gently urged, "Enough, my sons, calm yourselves." No further mention was made of this emotional reunion.

The influx of soldiers continued to swell. Throughout His Majesty the King's stay in Matesih, none of the inhabitants of Kedu remained idle. All directives issued by Raden Basah Mertanegara were met with compliance from the general, and numerous individuals arrived bearing gifts for the King. They brought whatever they possessed, their hearts filled with immense joy. The behavior of these Kedu inhabitants caused considerable vexation to the Resident, for they would not be deterred and showed no deference to his commands as long as His Majesty the King remained in Kedu. Resident Valck uttered an exasperated sound, '\*B■■■k\*', directed at Raden Basah in the King's presence. This was his statement: "Raden Basah Gandakusuma, a great many of these Kedu inhabitants are enlisting as soldiers for His Majesty the King. This situation leaves my duties neglected, and I am inclined to curse them. Furthermore, I currently feel utterly disrespected, as people continually arrive bearing gifts directly for the King. I am commanded to ensure all matters pass through me, yet I am powerless to prevent this. Consequently, I, the Resident, find myself as idle as an unemployed Raden Basah, completely without purpose."

Raden Basah Mertanegara responded thus: "Resident, concerning this matter, it is simply that all these citizens are spontaneously offering their devotion to His Majesty. Resident, I genuinely possess no comprehensive knowledge of this, as I seldom venture out. You, too, suspect that all the soldiers from Kedu are joining His Majesty's new forces. I confess I only recognize the veteran troops. Nevertheless, Resident, perhaps owing to their sheer numbers, I am simply not privy to all the details." The Resident retorted, "Listen, Raden Basah, if the \*majegan\* and \*nyanggi dalem\* are deficient in their tax payments or have outstanding debts, I shall be reprimanded!"

His Majesty the King commented, "If that is truly the situation, then Valck is indeed correct. For at this very moment, the people of Kedu are demonstrating unwavering support for whatever the Basah and the Resident command. These loyal adherents are now assembled here. In Kedu, I find myself exceeding my obligations to you. Should the numbers prove insufficient, the Basah will undoubtedly reprimand you, and you will be branded a fugitive, a shirker of duty. Therefore, it is my will that all soldiers from Kedu be assembled. Instruct Mangunkusuma to make a selection, and if any are demonstrably your men, you are to release them." Raden Basah affirmed his readiness, then withdrew from the King's presence alongside Raden Mangunkusuma. The King then addressed the Resident once more, "Listen, Resident, regarding these people who come to offer me gifts, do not fault them, for this is an ingrained Javanese custom. Should they learn of my proximity, people will flock to me, bringing their possessions—though not sugarcane or sugar—and even if forbidden, their devotion will not be curbed. This stems from their shared sense of Javanese

heritage. Should you attempt to prevent them, you will only create more work for yourself. Therefore, do not be so eager to interfere; if \*you\* were obstructed, would you be pleased? Even the Basahs, mind you, rarely grasp such fundamental realities.”

The discourse now turned to Raden Basah. Accordingly, he proceeded to assemble all the Kedu soldiers with Raden Mangunkusuma. Once the full contingent was present, Raden Mangunkusuma was instructed to identify any of the Resident's new recruits, but he found none. There was only one man, and even he proved to be of the established force. Both immediately returned to the King's presence. Mangunkusuma forthwith reported to the Resident that he had failed to identify any new recruits, confirming that all were veteran troops. Resident Valck was overcome with profound embarrassment, for his presumption regarding the Basah had proven erroneous, causing him to hang his head.

His Majesty the King then skillfully redirected the conversation. The King declared, “Resident, convey to General De Kock that I am now greatly relieved, having taken command of the Dutch soldiers. I have ordered that this be expedited to Dipanegara, whose prolonged absence and silence have caused me considerable anxiety; it is, after all, typical for young men to misunderstand matters. I immediately dispatched Tenis along with Tumenggung Jayalelana. The lack of any new arrivals for so long also heightens my concern. The Basahs accompanying them—those formidable and courageous individuals, Iman Musbah and Suryawinata—are also a source of apprehension. Therefore, my heart is deeply troubled. Nevertheless, Basah Mertanegara, take your letter with you.” The Resident affirmed his compliance. His Majesty the King instructed, “Basah Mertanegara, compose your letter to your brother with utmost clarity. Deliver it to the Resident without delay.” Raden Basah affirmed his ability. The discussion then concluded.

It is recounted that one morning, Mayor Duktus sought an audience with His Majesty the King, whom he found jesting with Basah Mertanegara. His Majesty the King, meanwhile, expressed his eagerness to see the general, as it had been a considerable time since their last encounter. Raden Basah quietly conceded, “Indeed, Major, you speak truly. The general, too, has not been here for some time; he has been rather withdrawn. Thus, you and your Resident visit daily, even though Basah Gandakusuma and I hold nightly meetings.” The Major General responded with hearty laughter, “Indeed, Basah Mertanegara, the general will arrive here tomorrow.” The conversation then concluded.

The following morning witnessed the general's meeting with His Majesty the King in Matesih. They were seated together on a long bench, discarding formal etiquette. Indeed, the general and the King shared the same seat, while the Colonel, the Mayor, and the Resident occupied smaller chairs, as did the two Basahs. The general then stated, “My envoy has arrived, and Prince Dipanegara has also reached us. I anticipate that Mayor Magelis will likely arrive here tomorrow morning. However, there is a report from the Mayor accompanying Your Majesty's son, indicating a mere fifty soldiers.” His Majesty the King replied, “Yes, let it be as it is; the paramount concern is their arrival here, which will alleviate my anxieties. At what hour might they be expected tomorrow morning?” The general responded, “My estimation is four o'clock.” From that moment forth, all anxieties between the general and His Majesty the King, and among the officers and \*Adipati\*s, had dissipated.

Accordingly, the following morning saw His Majesty eagerly awaiting the arrival of Prince Dipanegara. Resident Valck then approached, stating, “Your Majesty, your son will certainly arrive. However, there is a discrepancy in the dispatch; Mayor Magelis's report indicates only a small following, though in actuality, a considerable number are expected.” His Majesty the King smiled and inquired, “And what is to transpire then?” The Resident quietly replied, “Indeed, by four o'clock this afternoon.” The matter was not discussed further.

Precisely at four o'clock, the procession arrived with its full complement of soldiers. They were then received by General De Kock and invited to take their seats. General De Kock quietly stated, “Prince Dipanegara, all your soldiers wish to rest in Danuningratan, for Matesih is now entirely occupied, with no remaining space.” Kanjeng Pangeran gently replied, “Even if it is crowded, I am disinclined to be separated from the King's soldiers. Furthermore, these \*santri\* individuals cannot be far from a water source.” The general responded, “Should you encounter any difficulty in

securing water, I shall personally ensure its provision.” Kanjeng Pangeran reiterated, “A small distance, perhaps. Yet, so many people would be dispirited were they to be far from the river.” The general then stated, “Prince, it would be best for you to be with your father. However, those two Basahs remain adamant about not being left behind.” The discussion ceased there.

Upon their arrival in Matesih, the scene became extraordinarily bustling, overflowing even to the west bank of the river. Kanjeng Pangeran Dipanegara then presented himself before the King, offering his profound respects, an act immediately emulated by the two Basahs. His Majesty the King conversed at length with his son, inquiring, “What occasioned your delay? I had extended an invitation; what prevented your earlier arrival?” The prince replied, “I harbored profound distrust towards both these Basahs, as well as all the court officials. I inquired, and they were all reluctant, rendering departure impossible. Had Your Majesty been pleased to visit here with Sumadilaga, bringing the letter from Basah Mertanegara’s younger brother, Your Majesty. As I was acknowledging all this, another arrived, expediting this very letter from my younger brother, which was brought by the Dutch. It was then that I hastened my journey, Your Majesty. Thus, Your Majesty, concludes the account of my journey.”

His Majesty the King smiled, “Indeed, this assertion is true, my son, and it accords with the knowledge of the \*penghulu\* [religious leader]. Now, how many troops have accompanied you?” Kanjeng Pangeran replied, “At present, three hundred and fifty soldiers are with me, but many were left behind, Your Majesty, as I hastened on ahead due to extreme urgency.” His Majesty the King said, “My son, inform the general that the Mayor will report on the readiness of the troops.” Kanjeng Pangeran replied, “It appears Mayor Magelis, Your Majesty, was not informed of the total strength of all the troops under the \*Adipati\*s. However, the Mayor is aware of those in my vanguard. As for those in the rear, I suspect a great number are still en route. These two \*tumenggung\*, Your Majesty, I have left behind to await the stragglers.” The discussion then ceased.

Raden Basah Mertanegara was immediately pressed by Resident Valck, who suggested that since Prince Dipanegara’s troops now appeared numerous, people might assume the Mayor had accompanied the procession throughout its journey. “Thus,” Valck implied, “the numbers have now swelled considerably.” Raden Basah then reported to the King that Prince Dipanegara was to be summoned forthwith. Upon the Prince’s arrival and subsequent inquiry, Kanjeng Pangeran replied, “Your Majesty, I possess no knowledge of this matter, save for what these two Basahs may know.” The King then ordered the two Basahs to be summoned; upon their presence before him, they were questioned. Their response was: “Indeed not, Your Majesty; they are all veteran troops.” His Majesty the King gently declared, “Ah, Basah, if it is true that your troops consist solely of veterans, then gather them all tomorrow to be inspected by Mayor Magelis. Should this prove correct, a grave misfortune awaits you.” Both Basahs affirmed their compliance to His Majesty. Furthermore, many troops were still en route, with less than half having arrived. This was recounted the following morning.

Subsequently, with the entire contingent assembled, Raden Basah Mertanegara was instructed by Mayor Magelis’s envoy to inspect all the gathered troops, verifying their true affiliation. However, the Mayor himself did not attend, sending only his deputy. Entry into the fort was prohibited, and despite the considerable embarrassment, a mere seven \*getho\* [irregular recruits] were found among the mixed ranks. This discovery elicited general laughter. So the story goes. The continuous arrival of further contingents indeed caused anxiety among the Dutch. Yet, the outcome of the inspection, which revealed so few new recruits, led to general amusement among all who had arrived.

The general, along with all his officers, remained apprehensive. Resident Valck then approached the King, exclaiming, “Your Majesty, how has the number grown so immense? People are arriving incessantly, even into the evening. Consequently, the provisions I must supply, as well as their lodging, are becoming an ever-increasing burden.” The King smiled and replied, “Resident, regarding their sustenance, you need not be concerned. Dismiss it from your thoughts. Yet, why did not the Basah himself consider their true allegiance? Furthermore, Resident, do not let your heart be troubled by this continuous influx of people, despite their vast numbers and their filling of Magelang. I shall bear full responsibility for all of it, even should it ultimately prove

disadvantageous. If, God forbid, unrest should ensue, the burden shall fall upon me alone. However, whenever the general and I are in accord, Resident, do not quarrel over the source of your disquiet. It is the divine decree of Hyang Sukma that I am made the servant of the Javanese people. Hence, upon receiving any tidings, I shall immediately present myself, no matter where. Such is my inherent nature; therefore, you ought not be astonished." The conversation concluded. The narrative now shifts to the Resident and Kanjeng Pangeran Dipanegara.

Throughout this period of his [the King's] presence in Matesih, the General was exceedingly pleased, frequently extending invitations to nightly banquets attended by the four Basahs, all the \*Adipati\*s, and various court officials. Raden Mas Joned and Raden Mas Rahab were consistently present, accompanying their elder brother. Should they fail to attend, the general would often inquire as to their absence. In the evenings, they were invited for excursions, for which the general would arrange a sufficient number of carriages. Once their formal duties were concluded, the Basahs and the court officials would then partake in festivities. Each such occasion fostered a convivial atmosphere, wherein formal etiquette was readily disregarded. The two young Raden Mas frequently reclined on the general's chairs, often side-by-side. All traces of reservation or awkwardness had vanished. The general remarked, "Prince Dipanegara, this is indeed a clear indication of the children's contentment and joy. Therefore, I would be disinclined to find myself in dispute with your father. Prince Dipanegara, I seek your blessings, as well as those of the Basahs and all the \*Adipati\*s. May there be no discord in any agreement reached with your father. For I have diligently fostered this sincere friendship with your father, and a similar sincerity binds the Basahs, the \*Adipati\*s, and all the officers. Prince, you too share this same sincerity. The bond between your father and me is like that of true companions, and indeed, the bond between you, Prince, and myself is equally profound. As a token of this friendship, I offer you this lace, identical to my own. And to the Basahs, I shall present a similar token, identical to the Colonel's." The conversation then concluded.

At that time, all the soldiers stationed in Matesih were in a state of jubilation. Following the Friday prayers, a significant number—at least one hundred from this particular contingent and up to five hundred from various other factions—gathered. They greatly relished the opportunity to engage in convivial recreation whenever they met. The troops, by and large, indulged in revelry. So it was recounted. One morning, His Majesty the King embarked on a stroll to the Resident's residence, which was situated beside the road. His Majesty the King expressed a desire to inspect the Resident's residence, whose layout resembled a theatrical stage. The King rode on horseback, while Prince Dipanegara, accompanied by four Basahs and his two young sons, followed on foot. The location itself, nestled conveniently between the main building and Matesih, and bordering the road, presented a most picturesque scene.

Upon learning of the King's approach, General De Kock personally went to meet him, unattended by any officers. Raden Basah Mertanegara then addressed the King, "Your brother." The general appeared startled, as he had been observing another part of the scene. The general, having approached the mounts, greeted His Majesty the King upon his arrival. The general immediately took the King's hand, and they proceeded arm-in-arm. The general and His Majesty the King conversed lightheartedly throughout their walk, displaying not the slightest trace of diffidence. His Majesty the King quietly inquired, "Why are you unaccompanied?" The general replied, "Every dawn, I am already here, alone." His Majesty the King then asked, "And the Resident and the Mayor?" The general responded, "The Mayor is still asleep, while the Resident, I surmise, is engaged in connubial intimacy with his wife." Thus, the two soon arrived, and subsequently took their seats together. His Majesty the King inquired, "Mayor and Resident, why did you two lag behind the general?" Both replied, "We were unaware of his departure." The general then explained to His Majesty the King that the Mayor was still slumped in sleep. The Resident, meanwhile, had suddenly excused himself to attend to his greatly alarmed wife. "That is why I am there every night, without personal guards, clad only in my \*gebayak\* [a traditional Javanese garment]. Whenever the trumpets and drums sound, signaling the call to prayer, I immediately join all the congregants there. Should it be morning, they would follow suit. The Resident, for his part, would await his wife's awakening, not daring to disturb her slumber. When he walked, he did so on tiptoes to avoid any noise, for fear of being reprimanded." The Resident then laughed heartily and jested, "Raden Basah Mertanegara is much like me: he visits his beloved, meeting her in front of her lady, whose father

has already given his consent. Yet, he dares not impose, indeed, out of sheer apprehension [of the woman]." His Majesty the King smiled and remarked, "Mertanegara's apprehension, however, differs from yours, for his true fear is of me, not of his beloved. Your fear, conversely, is genuine, stemming from your dread of your own beloved." The general interjected, "The Mayor, like that Basah, is also apprehensive of women, but when facing me, he becomes utterly constrained." General merriment then erupted. His Majesty the King inquired, "Mayor, is your wife comely?" The Mayor replied, "Were she to don the garments and kris of a gentleman, she would surely resemble a distinguished lord." The general then added, "However, Your Majesty and I are both in a similar plight, being fellow bachelors." For all of us here share a life equally blessed, joyful, and noble; Your Majesty and I, as fellow men, find ourselves in profound accord. Thus, at that juncture, both found themselves contented, for the general and the King shared an absence of differing views, and the general proved exceedingly capable of accommodating the King's desires, thereby eliminating any reservation.

The discussion concluded. Concerning His Majesty the King's return, that night the general presented the King with a sum of one thousand [currency unit]. This sum was utilized that very night. Henceforth, none harbored suspicion that the amicable relations between the general and the King were anything but genuine. Furthermore, the stablehands labored tirelessly throughout the day at the resting quarters. All the \*Adipati\*s, accompanied by their soldiers, were assigned daily guard duty. All these arrangements were commanded by the Basah, to which the general offered no opposition. And the provisions, both raw and prepared, were supplied in ample quantities, leaving no one wanting. For His Majesty the King, naturally, a diverse array of offerings was provided. The general held the King in such profound esteem that he would consider no difficulty, even if it meant being outmaneuvered. Yet, even during moments of worship, a constant clamor persisted day and night, emblematic of the ceaseless activity of the encampment. As the fasting period drew to a close, the general again presented the King with a sum of two thousand [currency unit]. So it was recorded.

Kanjeng Pangeran Dipanegara, the Basahs, and the \*Adipati\*s embarked on an excursion by carriage. Upon reaching the lodge, they immediately approached the general. The general proposed, "Prince Dipanegara, tomorrow marks the conclusion of the fasting period. It would be highly appropriate for you, the Basahs, and all the \*Adipati\*s to assemble here for a communal thanksgiving feast, a \*selamatan\*." Kanjeng Pangeran replied, "Indeed, once the fasting concludes. However, every Muslim at that time will be engaged in numerous activities. Tomorrow, after they have changed their garments, partaken of a communal meal, and distributed alms to the indigent. If that is accomplished, General, it would be far more appropriate to address my father, for I am uncertain what to convey." The general responded thus: "Prince, I would be hesitant to press your father directly. Nevertheless, whatever his desires may be, I shall lend my full support. As for you personally, and the Basahs, and the \*tumenggung\*, it would be preferable to meet with me once the \*fitriah\* [obligatory alms-giving at the end of Ramadan] has been completed." Kanjeng Pangeran assented to this and then informed the King that the general's proposal hinged upon His Majesty's permission.

The following morning, during the Eid prayers, a hushed murmur of voices could be heard, for the congregation was so immense that it spilled out beyond the confines of the tent, with many individuals standing in rows along the perimeter. His Majesty the King, at this time afflicted by illness, emerged from the palace under the close protection of Basah Mertanegara and Basah Gandakusuma. During the prayers, he was compelled to remain seated. It is recounted that the general, too, observed the proceedings, but only from a distance, unable to hear the soft murmur of prayers due to the concurrent blare of trumpets and drums. The incident passed without further comment.

Once all had concluded their alms-giving, Kanjeng Pangeran, accompanied by the general, departed the palace for Magelang, where he was met by the Basahs, all the court officials, and his entire retinue. The general then gently inquired, "Prince Dipanegara, I observed all the troops participating in the prayers earlier, but I did not see your father among them." Kanjeng Pangeran explained, "It appears the general is unaware that His Majesty the King is presently afflicted by illness, confining his activities solely within the palace. He is unable to venture even into the

courtyard, and thus could not be seen from your vantage point." The matter was not pursued further.

Prince Dipanegara forthwith addressed the King on all matters. His Majesty the King then sought the counsel of his son, as well as that of all the Basahs. "How best to proceed with all these matters? When I met the general, he conveyed that, with Your Majesty's permission, it would be preferable for you to leave the palace tomorrow morning." The King gently replied, "Very well, I shall heed your advice. In that case, instruct Mangunkusuma that I wish to meet with the general tomorrow." Raden Basah affirmed his ability, and the matter was concluded.

It is recounted that the King, on that morning, appeared resplendent, like gold shimmering upon the water.

The following morning, the King's actions became apparent.

"Your Majesty," [said one of his retinue], "should not all the soldiers be arrayed to escort Your Majesty to the lodge? We would be greatly chagrined should this protocol be overlooked."

The King smiled, remarking, "This is merely a coincidence, as if divinely ordained."

The King, accepting his role in the exchange, responded, "Basah Gandakusuma, there is no need to issue orders to the soldiers. Let us proceed as usual. Should we create a spectacle, what would be the desired outcome?"

Raden Basah Gandakusuma intended to speak, yet fear restrained him, leaving him profoundly discomfited.

The account proceeds without further elaboration on this point.

At eight o'clock, the King emerged with remarkable informality, appearing as if merely embarking on a leisure stroll, conspicuously without his ceremonial attire. His two sons followed, similarly unadorned by their heirloom weaponry. All those in his retinue were likewise attired in a simple manner.

The King arrived at the lodge. General de Kock received him. Once everyone was seated in their designated chairs, the gravity of the situation became increasingly unforeseeable, particularly given the eventual outcome. For General de Kock remained exceptionally reserved and, as was his custom, utterly unwavering.

Those accompanying the King into his private chamber were Pangeran Dipanegara, Basah Mertanegara, Haji Isa, Haji Badarodin, two *\*punakawan\** retainers, Rata and Bantheng Wareng, and his two young sons, Raden Mas Joned and Raden Mas Raib. The General's delegation, however, comprised only three individuals who accompanied him to meet the King: Resident Valck, Major Duktus, and Captain Roep. Meanwhile, Basah Gandakusuma, Basah Suryawinata, and Basah Iman Musbah remained outside with the other *\*adipati\**.

All had already taken their respective seats. All present appeared to be at ease. General de Kock remained unperturbed, his composure as steadfast as ever. General de Kock, in a measured tone, stated, "Your Majesty, you must not return. It would be most advisable for you to remain here, alone, in my company."

The King, in a gentle voice, inquired, "For what reason am I not permitted to return? What is intended to be accomplished here? My true purpose in coming was simply to foster good relations, for but a brief moment. This adheres to Javanese custom, where, following the fasting period, younger individuals visit their elders to seek absolution for all past transgressions. In this instance, General, you are the elder, and the parallel holds true."

General de Kock then replied, "That is precisely why I stand here. For I intend to bring all outstanding matters to a conclusion today."

The King, taken aback, exclaimed, "What matter could possibly exist, General? I assure you, I harbor no suspicions and possess no grievances!"



Resident Valck promptly interjected, "General de Kock and his associates have, throughout Your Majesty's presence here, been preoccupied solely with the matters he has contemplated."

Raden Basah Mertanegara then interjected, "Your Majesty, if indeed no matter, however trivial, is at hand, then it would be most advisable to return immediately. On what precise day was the meeting between Your Majesty and General de Kock mutually agreed upon?"

General de Kock's retort was unequivocal: "It cannot be deferred; I shall bring it to conclusion immediately."

Upon hearing General de Kock's words, the King was reminded of his divine mandate as the monarch of Java and his martial command. His thoughts then turned to the existence of his adversaries. The King became enraged and declared, "Consider this! What sort of individual initiates a debate when there is no underlying dispute? If you presumptuously seek to challenge a Sultan, you are acting with utter tyranny! If you, General de Kock, are genuinely intent on a confrontation, then first bring Colonel Cleerens and Basah Prawiradirja before me. Once they are in my presence, I shall simply interrogate them. For I came here not to instigate conflict, but to seek the truth, despite your ultimate actions!"

The King continued, recounting their previous exchanges: "You invited peace through dialogue. I earnestly inquired about the true meaning of this peace; you stated that we would meet for amicable discussions. At that time, you dispatched an envoy to invite a 'friend,' as you phrased it, specifically Mangunkusuma. When I asked for the Javanese meaning of 'friend,' it implied the restoration of brotherhood and the eradication of all errors. This is akin to when Muslims convene – there is a common understanding, yet still matters to discuss, and ideally, mutual contentment. You have already provided such an indication, suggesting that I had not yet fully considered this. Yet, here you are, behaving thus!"

General de Kock, with a bowed head, replied, "If Your Majesty desired the presence of those two individuals, it is now regrettably too late. Previously, during the fasting month, Your Majesty did not express a wish for Colonel Cleerens and Basah Prawiradirja to attend. Had Your Majesty desired it then, I would most certainly have presented them both."

The King retorted, "General de Kock, you are truly deceitful! You utter words with undue haste. What, pray tell, was the issue during the last fasting month? Your thoughts lack consistency if you harbor such intentions. Had I known the malice in your heart, I would surely have maintained my vigilance. Furthermore, I am not granted permission to depart, which implicitly makes me the party at fault. For this very reason, I placed immense trust in you, General de Kock. Yet, all your actions now amount to an instruction for me to return. I had believed that, if no issues remained, we would engage in a proper and mutually agreeable discussion. Now, I plainly discern the wickedness of your heart. When I first arrived here, you greeted me by my former name alone—how malicious your heart truly was! That name I have now truly bestowed upon my son. Thus, it is abundantly clear, General, that you are gravely disturbed, to conflate the father with the son in your address!"

General de Kock, his head still bowed, replied, "Was Your Majesty indeed Pangeran Dipanegara in former times? And furthermore, I now pose this crucial question to Your Majesty: You indicated a willingness to resolve matters if you had no existing disputes in Java. Yet, this protracted war has persisted for such an extended period; who, then, is its true leader? Therefore, Your Majesty is requested to sincerely acknowledge your present intentions to me."

The King declared, "Indeed, General, if you inquire about my name, I am Pangeran Dipanagara. It was truly my father who bestowed that name upon me at that time. However, I have now granted that name to my son. Yet, you persist in addressing me by my former designation. This is why, when you greeted me then, I did not reciprocate; indeed, I initially disregarded you. As for your query regarding my past intentions, I no longer harbor any conflicting desires; my resolve is now singular. You have already comprehended all my aspirations; reiterating them would be redundant. Furthermore, my name, as you consistently use it in your correspondence, has remained unchanged: Kangjeng Sultan Abdul Hamid. Commissioner-General van de Bosch's designation has also remained constant. Yet now, suddenly, you seek to alter it. This is why you feel awkward in my

presence. Moreover, you inquire about the leader of this Java-wide conflict. There is no one else, de Kock, but me. However, Muslims, even in times of war, do not abandon their foundational principles; there is always a worthy opponent, a proper adversary in a debate. Yet you, General, act solely according to your own arbitrary will, employing whatever means to assert your own truth. Where, then, is this adversary? Are you debating in Jeksa? If this is your conduct, then your deceit is manifest. I do not fear death. All aspects of this protracted war have been orchestrated by me. All actions are merely commands carried out at my behest – a war for the territorial integrity of Java. It is clear that outside (this room), there is no longer rampant bloodshed. I have no intention of altering my course. However, I have one profound request of you: should I die, return my body to Jimatan, for it is my fervent desire to be reunited with my wife."

General de Kock was unable to raise his gaze, appearing profoundly ashamed, as though all his arguments had just been shattered. He merely kept his head bowed and softly stated, "I assure you, Your Majesty, you do not desire to initiate a massacre. As for the matter at hand, the entirety of our correspondence does not align with religious principles. These letters should not be strictly interpreted, for if they were, even the venerable \*Sunan\* would be utterly disgraced."

The King retorted, "General, this is what I believe: people are truly reluctant to meddle with my religious tenets. Moreover, General, you employ the phrase 'disregarding religious principles.' Therefore, I shall not earnestly implore you to embrace my personal faith, which I hold dear; even if you were to merely 'borrow' it, present it to me! As for your religion, I would truly not deign to accept it. What purpose would it serve me? However, should a Muslim renege on their faith, I shall re-establish order. Such a state is termed 'confusion.' To follow you is clearly not an option, yet to follow me is not done with true conviction. What, then, is the designation for individuals who display such erratic behavior? General, do you find this agreeable? At that juncture, try to command everyone to choose between my religion and yours—which would you opt for? From an external perspective, it is evident what truly lies within your hearts!"

The General replied, "That is precisely what I prefer."

The King stated, "If that is indeed your preference, General, then I find it impossible to engage further with you. Furthermore, concerning the letters: it makes no difference if all those missives, authored by you and General van de Bosch, do not reflect your true intentions. Those letters, too, unequivocally convey that his statements with General van de Bosch at that time did not align with your will. My sole purpose in coming here is to demand fulfillment of your promises, which were explicitly stated in the earlier correspondence. You pledged to grant me sovereignty as the Islamic king of Java. Yet now, you renege on this. I bear witness to the entirety of your falsehoods. Colonel Cleerens, at that time, also made a solemn promise to me: if the negotiations bore no fruit, I was permitted to return to Kejawen."

General de Kock replied, "Should Your Majesty depart, then war will inevitably resume."

The King retorted, "Why should one fear warfare, especially when facing fellow warriors, and indeed, as a man of honor?"

General de Kock replied, "Nonetheless, I am truly unable to bring this conflict to a resolution. For I have now ceased engaging in warfare. There is now another individual who has been entrusted with this responsibility in Salatiga; they are capable of bringing this matter to a conclusion. It would be most advisable to proceed to Salatiga."

The King immediately retorted, "Am I to proceed to Salatiga under such veiled and compromising circumstances? What does the General stand to gain from this? I assure you, I have no intention of seeking your vindication and then proceeding to Salatiga. If General de Kock has no objection, I shall simply remain here. I have no objection."

General de Kock then displayed a sudden, decisive assertiveness. He summoned his soldiers, and they were all ushered into the lodge.

It is narrated that the still remarkably young Kangjeng Pangeran Dipanagara then rose from his seat. He recalled his soldiers. Resident Valck was then approached. Thereupon, the King winked at

Raden Basah Mertanegara and declared, "General de Kock, you are instigating utter chaos." As was God's will, Raden Basah Martanagara harbored no ambition. The King smiled upon observing Raden Basah Martanagara's demeanor. Haji Isa Badarodin was reminded of God's will, of all the soldiers, and of the profound humiliation. Thereupon, the King seized General de Kock by the hand. He was then led and compelled to sit on a long chair. General de Kock merely complied.

The King then further reflected in his heart, "Should I slay General de Kock, the ultimate outcome would be unfavorable. It would entail shirking the King's fundamental duty. To engage in disorderly warfare, with uncontrolled pronouncements, would result in untold casualties. Moreover, I no longer possess allies in Java. It is better that I surrender to divine providence. Ultimately, let those who execute my commands bear their consequences. Death and suffering, many have already endured. It is better that I will stand my ground."

The King then instructed (De Kock) to summon the \*Pangulu\*. When Mas Pangulu arrived, General de Kock announced to the King, "Mas Pangulu has arrived." The King then addressed the \*Pangulu\*, "Well, \*Pangulu\*, how do you view this predicament? This is the situation that has now transpired."

Mas Pangulu replied, "It is most advisable for Your Majesty to proceed thus. Indeed, the words of your counterpart should be heeded."

The King smiled, and then immediately commanded, "Major, let us depart!"

General de Kock then inquired, "Will not your sons, the \*Basah\*, and indeed your soldiers accompany you?"

The King replied, "No, de Kock. That would only complicate matters further."

The King immediately boarded the carriage. Only one \*punakawan\* retainer, Rata, accompanied him, along with the individual bearing the King's betel-chewing set. Captain Roep and Major Duktus followed behind. The account then omits further details of this departure.

Thus, the King's heart was consumed by profound shame. He harbored a desire for death. On Sunday, the second day of Syawal, in the Jimmawal year, the King departed from the land of Java. His immediate desire was to undertake the Hajj pilgrimage, driven by the intensity of his humiliation. He no longer considered worldly glories, nor his love for his mother and child, nor the fate of his entire army. All that remained was for the King to await his destined hour, to cast himself upon the divine will, and to surrender to immutable fate. His sole aim was to delve into and solidify the profound calling that had emerged from within his heart. For such was the King's inner conviction: regarding sickness and death, only surrender remained. In this temporal world, the singular cause for which he had fought was the King's pledge: that if Islamic faith could not be established uniformly throughout Java, then such would be the King's resolute will.

The King's heart was burdened with an increasing multitude of thoughts, yet he was, in truth, profoundly ashamed before God.

The narrative omits details of the King's journey. They subsequently arrived in Ungaran.

Major Duktus, in a measured tone, stated, "This is the Ungaran lodge. Your Majesty is cordially invited by General de Kock to rest here."

The King inquired, "Is this Salatiga?"

Mayor Duktus simply replied, "Ungaran."

The King smiled and remarked, "Indeed, Major Duktus is truly like his father. Thus, the pervasive deceit becomes evident. If we are to remain in Ungaran, which is said to be close to Semarang, I desire to ascertain the situation in Semarang, Major. Let us proceed to Semarang tomorrow."

When night fell, the narrative recounts that Rata, the retainer, wept. The King gently inquired, "Why do you weep? What troubles you?"

Rata replied, prostrating himself, "If Your Majesty permits, I humbly request leave to return home."

The King asked, "Should you return, who then will attend to me?"

Rata replied, "Your Majesty, where precisely are we? I am utterly bewildered. I feel as though I am losing my wits here. Therefore, I wish to return home immediately, to my mother. I will then implore her, Your Majesty, to follow your path."

The King smiled and addressed Punrata. In his heart, the King understood that Rata was terrified by the sight of all the Dutch personnel accompanying the King. Punrata was, after all, alone. The King then said, "Rata, if you intend to return, do so tomorrow, once we reach Semarang. My true intention is to proceed directly on the Hajj pilgrimage, even if I must go alone. This resolve, my sacred pilgrimage to Mecca, I cannot possibly rescind."

The narrative then omits the events of the night, resuming at dawn. The Semarang contingent had arrived, comprising both cavalry and carriages. After seven in the morning, the King departed from Ungaran. Major Duktus, Captain Roeps, and Rata were all seated in the carriage. The Magelang cavalry had already joined forces with their Semarang counterparts.

The journey is not recounted. The King arrived at Bojong lodge, where he was received by the Resident of Semarang, accompanied by all high-ranking officials and the *\*adipati\** of Semarang. Throughout the journey from Magelang to Semarang, the King remained steadfast in his intentions, yet his outlook grew disheartened upon taking his rest.

Thereupon, Rata insistently sought leave from the King. Major Duktus was summoned and promptly arrived. The King then instructed, "Major, send Rata back to Magelang."

Major Duktus inquired, "Who then will attend to Your Majesty?"

The King replied, "Major, I still possess junior *\*punakawan\** retainers. If agreeable, instruct these two individuals, Bambang Mertaleksana and Bantheng Wareng, to attend. Furthermore, instruct two princesses, Retnaningrum and Retnaningsih, to follow us."

Major Duktus affirmed his capability. He immediately composed a letter to General de Kock. Upon its completion, the King again inquired, "Major, would you not escort Rata concurrently with this letter?"

Major Duktus replied, "There is no one available to deputize on my behalf."

The narrative then omits further details. All those who were summoned had arrived, including Rata's mother and his sister, who had followed. Raden Ayu Dipayana also arrived with her *\*tumenggung\**. The King remained in Semarang for a considerable period. Thus, as the King sat alone, save for Rata, Major Duktus presented himself before His Majesty. Major Duktus, in a gentle tone, stated, "With Your Majesty's permission, what is Your Majesty's will? You have been in Semarang for an extended period. It would be most advisable to return home and be crowned immediately tomorrow."

The King, upon hearing Major Duktus's words, became enraged, stating, "Major Duktus, what conceivable purpose would my return serve? And furthermore, you speak to me of being crowned Sultan! Unless you are truly blind and deaf, you utterly fail to comprehend. If I am the Sultan, then even those who are sightless or deaf should already understand that I am the true monarch of Java!"

Captain Roeps immediately arrived to present himself before the King. The King declared, "Captain, attend to this! Mayor, my unyielding will is that I am not prepared to return. I am already profoundly ashamed. If my will is not fulfilled, then I shall proceed with the Hajj pilgrimage to Mecca. Major Duktus, convey this to your father. Is this, then, his utmost capacity for resolution? As Sultan, Major, I unequivocally refuse to meet your father. Your father claimed that the individual in Salatiga would resolve it—that he was his superior. Yet, ultimately, no such person materialized. Where, then, is the truth in this? Only your father's falsehoods continue to proliferate! I am already deeply humiliated because of your father!"

Major Duktus merely offered a hollow laugh. He found himself unable to report this further to his father, and Captain Roeps was similarly incapacitated. Nevertheless, all present were moved to tears.

The King continued, "Major Duktus, I have long been without clarity in Semarang regarding your father's previous assertions. He supposedly had a superior named General van de Bosch. Where, pray tell, is this figure? Many Dutch officials have already met with me, particularly those holding prominent positions."

Major Duktus replied, "General van de Bosch is presently in Batavia."

The King stated, "If that is the case, then my journey is without purpose, becoming increasingly humiliating. Your father has unequivocally lied. Come now, Captain Roeps, confess: will General van de Bosch merely send correspondence, or will he come in person?"

Major Duktus and Captain Roeps replied, "We regret to inform Your Majesty that we are unable to facilitate his presence."

The King remarked, "If he merely sends correspondence, consider, what manner of protocol is that for me, a Sultan?"

Both the Major and the Captain replied, "It is exceedingly difficult, for the genesis of the matter and the General's subsequent intentions are indeed thoroughly unclear."

The King laughed, remarking, "It is utter disarray if that is the case. Nothing can be brought to a unified conclusion because his father is incompetent. Where is the individual who initiates a debate without a clear premise, yet seeks only to impose his own version of truth? Indeed, no one genuinely seeks true resolution."

The Major and Captain bowed their heads. The narrative then shifts its focus to the King.

The Resident of Semarang presented himself and informed the King that the \*adipati\* of Semarang requested an audience, along with five of his fellow \*adipati\* from the Pasisir region. The King declined to meet them. Likewise, when invited to dine, he also refused, due to the numerous European officials present in the Semarang residency, accompanied by their wives. For these reasons, the King demurred. Consequently, only Major Duktus and Captain Roeps attended to the King during his meals.

Major Duktus informed the King that His Majesty was invited to depart for Batavia, where General van de Bosch desired an audience with him. The King smiled and, in a measured tone, replied, "Very well, I shall depart tomorrow, Monday."

The narrative then recounts that Raden Ayu Retnaningrum, in her heart, feared escorting the King to Batavia. Retnaningrum consequently bid farewell to the King, requesting permission to return to Mataram. Many others also jointly sought leave, and they were permitted. However, Raden Ayu Retnaningsih did not desire to leave. She was offered the option to return home, but she insisted on accompanying the King, as she would be profoundly ashamed if left behind. Come what may, she did not wish to be separated from the one who defended them. Those who accompanied her were Bok Tuteuraga and Bok Sarinten. The \*punakawan\* retainers Punrata, Bambang Mertaleksana, Bantheng Wareng, Sadikrama, Rujak Beling, Sataruna (husband and wife), and Anggamerta (also husband and wife), along with Rata's mother, Amandolah, also joined. Rujak Gadhung, Rujak Kecubung, and Janggala were also present. Raden Ayu Dipayana, though initially urged to accompany them, refused. Thus, she was left behind and returned to Mataram with her \*tumenggung\* and a female companion named Melik. All those who wished to follow Raden Ayu Dipayana's path subsequently fell ill and perished.

The narrative then omits further details concerning all those who returned to Mataram.

When Monday arrived, the King then departed from Semarang by carriage. The King and all his escorts maintained a respectful demeanor. Kyai Adipati Semarang accompanied him, along with the officials. Cavalry units were positioned at the forefront.

Upon reaching the estuary, they then boarded a vessel, which proved to be a steamboat. All the cavalry units returned, accompanied by Kyai Adipati Semarang, the Resident of Semarang, and all officials. However, Major Duktus escorted the King's journey along with Captain Roeps. The steamboat proceeded with remarkable swiftness.

Four days later, the King arrived in Batavia. The vessel immediately dropped anchor in the Batavia estuary. Major Duktus was promptly dispatched to precede them and inform his General of the King's arrival. They were then immediately met by small boats, drawn by horses, which conveyed them ashore. Both parties arrived together. The King was welcomed by the Resident of Batavia and the various high-ranking officials of Batavia. However, the General himself did not personally participate in the coastal reception. A vast array of horse-drawn carriages and disciplined lines of soldiers were present. The King's entourage remained steadfast, yet they were disappointed that no cannon salute was fired.

After all had paid their respects, the King was immediately invited to board a horse-drawn carriage. While still ascending, he was accompanied by Major Duktus in the foremost position. The Resident of Batavia then followed, along with Raden Ayu Retnaningsih, Captain Roeps, the Secretary, and Raden Ayu Dipayana. Upon arrival, the King proceeded to the meeting hall. The Resident of Batavia immediately alighted from the carriage first to receive the King's hand. Major Duktus, in turn, received Raden Ayu Retnaningsih's hand. The King then took his seat. The hall's decorations remained unchanged, reminiscent of Meteseh in former times—truly this very Bojong Batavia. However, General van de Bosch did not meet the King; thus, the Resident of Batavia, van der Capellen, represented him. He, too, paid his respects and sought leave from the King, along with his companions: colonels, majors, secretaries, and all \*edler\*. All the dignitaries then dispersed, returning to their respective quarters. Only Major Duktus remained in the King's presence.

The King instructed Captain Roeps, "Major, proceed with Captain Roeps to meet General van de Bosch. Inform him today that I have arrived, and then inquire, 'What is your will now, General?'" Major Duktus affirmed his willingness and then departed with Captain Roeps from the King's presence.

The events of the night are not narrated. The following morning, Major Duktus and Captain Roeps jointly presented themselves before the King and reported, "I have met with General van de Bosch. This was his reply: 'Major Duktus, I have been a true friend from the outset. Today, let us renew our friendship. Indeed, let all matters revert to their former state.'"

The King inquired of Major Duktus, "Where is the General now?" Major Duktus replied, "He has now returned to Bogor, having concluded his repast." The King then asked, "Where was he yesterday?" Major Duktus responded, "He was here." The narrative omits further details at this juncture.

Daily, the Resident of Batavia presented to the King numerous high-ranking officials who had not previously met His Majesty, commencing from captains and their respective ranks. Major Duktus and Captain Roeps likewise presented themselves to the King intermittently. Subsequently, Major Duktus sought leave from the King, stating that he had been invited by General de Kock. The King granted permission and instructed, "Captain Roeps, you are obliged to accompany him."

Captain Roeps replied, "Your Majesty, I shall not depart. I intend to remain in attendance upon Your Majesty. Indeed, if permitted, wherever Your Majesty wishes to proceed, I shall personally escort you."

The King smiled and, in a gentle tone, replied, "I intend to proceed to Mecca."

Captain Roeps replied, "Even if the destination is Mecca, it is truly my fervent desire to accompany Your Majesty."

Major Duktus, in a gentle voice, inquired, "Will Your Majesty not confide your true intentions in me?" The King then asked, "Major, what is your desire of me?" Major Duktus replied, "If permitted, Your Majesty, it would be most advisable to summon your sons and the \*Basah\*."

The King then softly replied, "If I were to summon my sons, Major, I anticipate it would cause them hardship. For the expenses remain a shared burden, and they once knew great renown and vast domains. Meanwhile, I am situated here in this diminished capacity. Even with the \*Basah\*, it would only add to their discomfort. Enough, Major. I appreciate your genuine good intentions now, but let us speak of this tomorrow, should divine grace open the path to Mecca. Should that come to pass, I shall certainly bid all my descendants, along with the \*Basah\*, the \*tumenggung\*, and all the soldiers, to consider it. I shall then ask all Javanese who desire to perform the Hajj pilgrimage to do so. Let them remember their exemplar, and likewise, remember me. At this present time, I alone bear the burden of shame in this temporal world. Major Duktus and Captain Roeps, upon hearing the King's decree, both wept. The King, in a gentle voice, stated, 'Enough, Major, you may depart. I shall only provide a blessing for your safe journey.'"

The narrative then omits further details. At this juncture, the King was in eager anticipation, having resided in Batavia for an extended period. There had been no news from General van de Bosch. Major Duktus had affirmed his capability to restore their friendship to its former state. Meanwhile, the Resident of Batavia presented himself daily, accompanying all who sought an audience with the King, including those from distant regions, be they residents, colonels, or \*edler\*, who had not yet met His Majesty.

The narrative recounts that Captain Roeps was dispatched by the King to Bogor to meet General van de Bosch. The King's instruction was for the Captain to articulate all of His Majesty's desires. Captain Roeps had departed from Batavia and arrived in Bogor. Captain Roeps met General van de Bosch and, in a measured tone, conveyed, "I am, in truth, an envoy dispatched by Your Majesty's counterpart. I have been asked to articulate his wishes. If Your Excellency has no objection, the King requests assistance in the form of a vessel and a sum of two hundred thousand \*pasmats\*. Regarding the origin of these funds, it should be understood that they are port revenues. As for all the remaining Mataram royal relatives, they should first be provided for using local revenues. Once this is completed, Your Excellency, the two hundred thousand \*pasmats\* should then be remitted to Mataram. Such is, in essence, the message from Your Majesty's counterpart."

Such was the King's desire to secure the two hundred thousand \*pasmats\*, which would suffice as provisions. For these funds were intended to be utilized by his children, grandchildren, relatives, the \*Basah\*, \*tumenggung\*, soldiers, and indeed all Javanese who wished to accompany him on the Hajj pilgrimage. However, the King himself did not wish to return to Java. All these arrangements were undertaken purely at his personal discretion.

General van de Bosch, upon hearing Captain Roeps' words, remained silent for a considerable period. After this silence, he replied, "Captain, return. Inform him that I intend to present myself there personally tomorrow."

Captain Roeps withdrew from Bogor, arrived in Batavia, and then presented himself before the King. All messages from General van de Bosch had been duly conveyed. The King then eagerly awaited General van de Bosch's arrival. Three days passed, yet General van de Bosch had not yet arrived. The King then ordered Captain Roeps to summon a police official. Captain Roeps duly arrived. Not long thereafter, an envoy from General van de Bosch arrived, inviting Captain Roeps to Bogor. Captain Roeps then took leave of the King and departed from His Majesty's presence.

Captain Roeps arrived in Bogor and met with the General. General van de Bosch stated, "Captain, the reason I invited you is that I had intended to come there myself, but then I fell gravely ill in this manner. I cannot compel myself to travel in this condition. However, it is now clear to me that I do not have the authority to finalize the matter of the Hajj pilgrimage. For there is no precedent for such a high-ranking dignitary to undertake the Hajj. I must first explain this to the Netherlands. As for provisions and a vessel, I can indeed arrange those, Roeps, as that is a clear directive from the King of the Netherlands. I shall first dispatch an envoy to resolve this matter. I estimate it will take seven months for the dispatch, making it fourteen months for the round trip. Therefore, it would be better to invite him to Manado, to a most secluded location. It features a spacious mansion with expansive grounds; moreover, it is near mountains and the sea. There is a large garden with many excellent medicinal plants. Should one desire to explore the mountains, they are also close by. Unlike here, there are no pleasant places for excursions or for socializing with many people. You

yourself know that he is said to prefer secluded places. There in Manado, it is truly without blemish. Furthermore, Captain, you have been summoned by Colonel Lokis. All your soldier comrades are troubled, Captain, by your absence. They have taken their leave because you, Roeps, were not present."

Captain Roeps immediately departed from Bogor. His journey is not recounted. Captain Roeps arrived in Batavia. The following morning, he presented himself before the King, having delivered all messages from General van de Bosch.

The King then softly stated, "Captain, convey to the General that I accept his message. As for my request for you to accompany me to Manado, it is to await the arrival of General van de Bosch's envoy, who is to explain matters to his king. However, to date, the General's envoy has not yet arrived. I entrust all my children and grandchildren, my relatives, and also those in Tegal Arja along with their supporters. I commit all of them to the one known as Dipanagara [referring to himself/his legacy]. As long as I have not yet performed the Hajj, and even if it is realized tomorrow, should I reach Mecca, what remains deeply embedded in my heart is this: I shall never return. What I truly desire is to die at the tomb of the Messenger of Allah. Therefore, should anyone return tomorrow, Captain, I entrust and surrender them to the General. For it is certain, Captain, that all people are diverse in nature; their hearts are not unified, even among my own relatives. And certainly, my children's hearts are not fully aligned with my own. Should they all wish to return to Java, I grant my permission. Therefore, through you, I convey all my wishes to the General. For if I am no longer to deliberate on my return, then with two hundred thousand \*pasmats\* as provisions, it will suffice for the journey there and back, and for sustenance for those who accompany me in Mecca. Therefore, it is sufficient to bring two hundred thousand \*pasmats\* and a vessel. I request this assistance: let the vessel accommodate those who wish to return. Thus, explain all my desires to General van de Bosch. And furthermore, Captain, I would be greatly relieved if you were to return to Mataram. You can care for all those who remain there. For they are all still young, not yet fully mature, and surely lacking in discernment. I also have a request for General van de Bosch: delegate one Dutchman to be my replacement, but he must be conversant with Javanese customs, like yourself. For I do not comprehend the Malay ways."

Captain Roeps affirmed his willingness. The King then reiterated, "Captain, inform General van de Bosch of my pledge. My status is that of an equal; I refuse to be subservient to any Resident. Furthermore, do not presume to command everything. As for my departure this coming Monday, it is entirely at my discretion. Captain Roeps, convey this to General van de Bosch. Do not, under any circumstances, alter any of my wishes in the presence of General van de Bosch. Now, depart, Captain!"

Captain Roeps affirmed his willingness and withdrew from the King's presence. He immediately departed for Bogor. The narrative then shifts to Bogor. Captain Roeps arrived and was invited by General van de Bosch to his private chambers, as the General was still gravely ill. Lying in bed, the General received Captain Roeps. At this time, Batavia was grappling with a widespread epidemic.

Captain Roeps, in a measured tone, conveyed all of the King's messages to the General. All of the King's wishes were delivered in their entirety, without omission. General van de Bosch, in a gentle voice, stated, "Captain, I grant all that is to be entrusted to Tegal Arja and its immediate environs. All will be given to Pangeran Dipanegara. I comply with his wish to depart on Monday. Furthermore, concerning all his wishes, there will be a letter which I shall bring for the Colonel. My instruction, Captain, is for the Resident there: approach and observe; if anything is lacking, you may object. I have truly complied with everything and have requested a Dutchman who understands Javanese customs to serve as a replacement. Here, I have an aide-de-camp who is capable of and willing to adopt Javanese customs, though his rank is minor, merely a lieutenant. Whether this is suitable or not, I cannot say. Tomorrow, I shall dispatch him there."

Captain Roeps no longer harbored doubts regarding the General's letter, which was intended for the Resident of Manado. The General's message, as conveyed by the Colonel, stated that all of the King's wishes had been thoroughly fulfilled. Captain Roeps was immediately dispatched to report to the King. Without further narrative, he arrived and presented himself before His Majesty. Captain Roeps promptly conveyed all details, stating General van de Bosch's message: that General van de



Bosch affirmed his commitment to the King's wishes.

The narrative then omits further details. When Monday arrived, the Resident of Batavia presented himself early in the morning, accompanied by his secretary. All preparations had been made. The King immediately departed from Batavia, with Captain Roeps also in attendance. Two colonels, serving as the King's escort, rode together in carriages with all the \*punakawan\* retainers and female attendants (\*Nyai\*).

Thereupon, the King arrived at the Batavia estuary and boarded a small vessel with Resident van der Capellen, two Colonels, Captain Roeps, the Secretary, and both Raden Ayus. Resident van der Capellen stated, "Do not be concerned, Your Majesty. All your wishes, simply convey them tomorrow to the Resident of Manado. And furthermore, do not forget to call upon me tomorrow."

The King smiled and replied, "Capellen, if I have any further wishes, I shall certainly dispatch an envoy to solicit them from you."

The Resident gently stated, "Manado is very distant from Batavia. Here, there is no other Resident to consult; only I am present."

The King had arrived at the warship. Two colonels immediately received him with their aides and the ship's officers. Once all had boarded the ship—both Raden Ayus, the \*punakawan\* retainers, and the female attendants (\*Nyai\*)—the Resident of Batavia then bid farewell to the Colonel, the Secretary, and Captain Roeps. The King granted permission to all. Those who served as replacements were the aides and colonels who accompanied the King. In total, all the officers and three hundred fifty soldiers then departed, sailing from Batavia towards Manado. However, they encountered no favorable winds. The ship's progress was exceedingly slow, and many of the common folk fell gravely ill, with some subsequently perishing on board.

The King's heart was heavy with sorrow, fearing he might perish utterly before reaching Manado. The narrative then omits further details, stating that the King eventually arrived in Manado. The journey from Batavia to Manado had spanned two and a half months due to the protracted absence of favorable winds. Subsequently, the King disembarked from the vessel and was invited into the city of Manado. The Resident who received him was named Pietermaat. The narrative then proceeds without further elaboration on this, indicating that the situation remained largely unchanged from that in Batavia.

Seven days later, the Colonel and his aide-de-camp, along with all the officers, sought leave to return to Batavia. Only one Lieutenant and fifty-three soldiers were left to accompany the King in the city of Manado. It is recounted that the Colonel and the Aide-de-camp informed the King, "Your Majesty will be provided with a monthly stipend for provisions from General van de Bosch, amounting to six hundred units per month. Three hundred in silver currency, and three hundred in copper currency, totaling six hundred units each month."

The King replied, "Yes, I accept, Colonel."

The Colonel then further inquired, "Does Your Majesty have any message? And furthermore, will Your Majesty not convey a letter to the General?"

The King smiled and, in a gentle tone, replied, "I have no desire to dispatch a letter, for I am unable to write. However, I ask that you convey my specific request to General van de Bosch."

The Colonel and his aide-de-camp both affirmed their willingness. The narrative then omits further details. In Manado, it is recounted that a formidable plague befell the populace, causing the deaths of many common folk.

The narrative then omits further details. Resident Pietermaat inquired of the King, "For what reason did Your Majesty come here?" The King smiled and replied, "Resident, if you inquire about my underlying purpose, can you convey a letter to the King of the Netherlands? If you can indeed do so, then I shall comply with your request and explain the reason for my arrival here in Manado. If you are unable, then it would be futile for me to inform you."

The Resident affirmed his capability, and was then recounted the entire story, from its genesis until His Majesty's eventual arrival in Manado. Resident Pietermaat, upon hearing the truth, became profoundly ashamed, for his own people were steeped in falsehoods. It was only through these deceptions that the protracted war could finally be brought to a halt.

The narrative then omits further details. After the King had resided for a prolonged period in the city of Manado, the trials he faced only intensified. His own younger sister brought shame upon the King. Raden Ayu Dipayana became embroiled in a matter concerning her \*tumenggung\*.

Nevertheless, the King remained unwavering, placing his trust instead in Allah as his protector, and seeking the intercession of the Prophet day and night. As a divine blessing, Raden Ayu Retnaningsih gave birth to a son. This occurred precisely in the Dal year, on the first day of the month of Sya'ban, a Wednesday, at two in the morning. The child was named by his father—Kangjeng Sultan Abdul Hamid—as Raden Mas Menadhurahman. The conclusion of this text (treatise) occurred in the same Dal year, but in the month of Ramelan, on the first day, a Friday, following the Dhuhr prayer. They were still residing within the city of Manado. No one knows the future will of Allah Ta'ala. Yet, the King, day and night, placed his unwavering faith in Allah Ta'ala and sought the intercession of the Prophet Rasulullah.